

A dictionary of Hindustani proverbs, including many Marwari, Panjabi, Maggah, Bhojpuri and Tirhuti proverbs, sayings, emblems, aphorisms, maxims and similes; ed. and rev. by R. C. Temple, assisted by Lala Faqir Chand.

Fallon, S. W., 1817-1880.

Banaras, [etc.] E. J. Lazarus, 1886.

<https://hdl.handle.net/2027/nyp.33433081858445>

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PREFACE.

There has been a great, but unavoidable, delay in finally producing this work. It is hoped, however, that it will be found to have been carefully compiled to the end.

All the quotations in it belong to Dr. Fallon's Collection of Proverbial Phrases, etc. I have not added to them from outside sources. The form in which they are presented in the vernacular is also Dr. Fallon's, and so is the system of transliteration, being adopted to that used in his well-known *New Hindustani Dictionary*. Readers will at once understand why it is I have not ventured to interfere with the forms of the proverbs,—that being too delicate a matter for a foreigner, however familiar with a language, to attempt. I am, however, responsible for the renderings and explanations attached, because the collection was handed over to me practically untranslated and without annotation. As to these all I can say is, I have taken every care to make them correct.

I have been assisted in my labors by Lālā Faqir Chand and Thakur Das, who did so much in helping Dr. Fallon in his *Dictionaries* and whose efficient and conscientious aid I now cordially acknowledge. Another fellow-worker has been Chaina Mal, whose assistance in other work I have already frequently had occasion to acknowledge, and to whose able assistance I once more have the great pleasure of publicly testifying. Faqir Chand and Thakur Das live at Dehli and Chaina Mal at Ambala, as a matter of fact these have worked quite independently, so that I have had the benefit of advice given me from perfectly separate sources,—a point of considerable importance in a work such as this.

Dr. Fallon made his collection between 1870 and 1880 while his Dictionary was being compiled and his object was mainly to illustrate by their laws the real life of the people, and also the methods by which they expressed their thoughts. His assistants numbered about a dozen; one of those above mentioned, worked on to the end with me. I should state that I had no share in working the collection, nor took any part in the work until I undertook to bring it out after Dr. Fallon's lamented death.

The comprehensive title of the work makes it clear that Dr. Fallon's intention was to cover both the dialects and the lore of Northern India as widely as he could. To say that he altogether succeeded in his aim would be far from the truth, but I must here say that the vastness of the work he accomplished has often excited my admiration, as I proceeded with the task of translation into English and explanation. Incomplete as it really is, this work contains upwards of 12,500 proverbial phrases!

Like Spain, India is a land of proverbial sayings:—their name is legion and their use constant and never ending. The natives employ them in their daily intercourse, in their commercial and social correspondence, in all the many vicissitudes of every day life, even in the very Courts of Law. I have often heard a witness reply

to a question put by a pleader with a proverb, and in altercations and disputes the natives hurl them at each other by the dozen. The closely connected with real Indian proverbs are the religious and philosophical aphorisms, always attributed to some *bhagat*, or saint, which so nearly approach the former as to be almost indistinguishable from them. They are habitually used on every possible occasion of daily life, especially in seasons of trouble. They are familiar to all; the women sing them as they do their household work; the men employ them for purposes of condolence and congratulation; the children are taught them as soon as they can speak; many persons largely interlard their conversation with them. Taken all in all, therefore, there is no study—as a study—that I know of, that will render the student of the natives of India so deeply conversant with their thoughts and mode of life as that of their proverbial and aphoristic lore.

I have been influenced as to the actual form in which this book has been printed principally by the necessity of making it uniform with Dr. Fallon's *New Hindustani Dictionary*, and to some extent by certain main considerations, which I will explain at greater length. In the first place comes the method of record. Dr. Fallon made his collection alphabetic, *i. e.* he arranged the proverbs in alphabetical order according to their first words. In a language like Hindustani, the "small" words and pure grammatical expressions are not likely to be numerous in the beginnings of sentences, and so this method is not so objectionable as it would be in English, for instance. The question is, is it the best? or rather, what is the best method? This is a very old question, and still remains pretty much in the same condition as when it puzzled Ray, the collector of English proverbs, two hundred years ago. The object of all such collections is, of course, to present the proverbs and sayings so as to make them readily accessible to the student, and so as to avoid redundancy, or, in other words, repeating the same proverb over and over again in the book under different heads. Now a proverb is a sentence of several words, often capable of more than one application and heading and nearly always of variable form. Again, be the collector as careful as he may in his selection of headings, he will find that many proverbs will properly group themselves under more than one of them. Ray held that no collection of proverbs was really usefully complete without an index as long as itself. I am afraid he was quite right, and feel sure that a complete collection is only that one, which is accompanied by a concordance. In this way alone can a proverb be readily found when wanted. But it is quite clear that few publishers would stand the expense and few authors find the time and energy necessary. As regards Eastern proverbs the alphabetical method is that invariably pursued by Orientals themselves, and it is, I think, practically the most useful one.

Secondly, as to language. In India the same proverb is found to exist in several languages and in many different dialects without deviation as to meaning. This, of course, arises from identity of surrounding social condition among peoples speaking separate tongues. The consequence is that there is just that difference in form as is

necessitated by difference of dialect, and no more. So that by comparing the same proverb, as expressed in different dialects one learns almost the exact amount of linguistic difference there is between them. In this sense, as indicators of philological differentiation, lists of identical proverbs in several dialects are extremely valuable.

Thirdly, as to rendering and illustration, literal translations would not only give a wrong impression of the meaning of the originals, but would altogether miss their force and pungency. The method I followed, therefore, was to turn the vernacular into as racy English as I could command without losing the sense. But it is impossible to always avoid baldness. Rhyme and cadence are necessarily lost in a translation, and it must be borne in mind that many an aphorism and many a saying in every language charms and attracts, not because it conveys any particularly taking idea, but simply because of the excellence of the rhythmical form in which it is expressed. Again, proverbs and sayings are often capable of more than one application, as above said, and consequently, in different localities, they are used in different senses. Such variations are a great trouble to the translator. My assistants, who as I have already explained, resided in places far apart from each other, not unfrequently differed as to the application of a proverb and in such cases put down each variant signification. Frequently also, the application is entirely arbitrary, and so much is this the case, that it seems to me to be quite hopeless for any European to attempt to render into a European tongue, or to essay to illustrate Oriental proverbs, without using to the full the best native assistance he can procure. Illustration and explanation too, are always a great difficulty in this connection. I was aware that it is best to assume ignorance on the part of the reader in such matters and to explain everything, and acting extensively on this idea I always rather feared I had overdone explanation; quite lately however, a gentleman, not very conversant with things Oriental but of considerable general culture, complained that he could not take to Fallon's *Proverbs*, because he did not sufficiently understand the allusions. This shows that, so far from giving too much illustration, I have not done enough in that line. The lesson, I take it, is that a recorder of proverbs cannot be too lavish in wealth of annotation,

With this I take leave of the reader, trusting that errors in record and errors in translation may be alike lightly censured in consideration of the task being one of the most difficult that either recorder or translator could undertake.

The Nash, Worcester.

R. C. TEMPLE.

December 1886

ABBREVIATIONS.

| | | | |
|---------------|---------------|------------|----------------------|
| Agric. | stands | for | Agricultural. |
| Bhoj. | " | " | Bhojpuri. |
| E. | " | " | Eastern. |
| Hin. | " | " | Hindus. |
| Mag. | " | " | Maggah. |
| Mah. | " | " | Mahammadana. |
| Mar. | " | " | Mārvāṛi. |
| Ped. | " | " | Pedantic. |
| Panj. | " | " | Panjābi. |
| Pers. | " | " | Persian. |
| Rus. | " | " | Rustic. |
| Tir. | " | " | Tirhūṭi. |
| Wom. | " | " | Women. |

FALLON'S HINDUSTANI PROVERBS.

A

Ab ab kar mar gayā, sirhāne rakā pānī.
With water by his side he died crying *l'eau*.

The story goes that a Persian scholar kept on crying out at his death 'ab ab,' but as none of the attendants understood him he died of thirst, while all the time the water (*pānī*) was by his bedside.

A bail, mujhe mār.

Come bull, and gore me.

(Said of one who wilfully brings misfortune on himself.)

A balā, gale lag.

Come misfortune and embrace me.

(The point is the same as in the preceding.)

A, bare bāp kī beṭī hai, to panjah kar le.

Come on then; if you are the daughter of such a strong father, try your five fingers' strength against mine.

(Said to a woman boasting of her strength. The feat is to interlace the fingers backs upwards and to see which can make the other kneel first by mere pressure.)

Ab bhī merā murdah tere zindah par bhārī hai.
Mah.

Still my dead is more than a match for your living.

(My family, etc., are more respectable.)

Abhi Dillī dūr hai.

Dillī is still a long way off.

(It is a far cry to Loch Awe. It is said to those who pretend to have done a great deal when they have really done but little.)

Abhi ek bunnē kī do dāl nahīn huī haiñ.

The pea is not yet divided into two equal halves.

(The dispute is not yet satisfactorily settled.)

Abhi honṭon kī dūdh bhī nahīn sukḥā hai.

The milk is not yet dry on your lips.

(Said in reproof to a young man who asserts his opinions confidently.)

Abhi kaē din, kaē rāt ?

How many days and nights (have) as yet (passed over you) ?

(Said to one who claims a right before it is due by prescription.)

Abhi ser men pūnī bhī nahīn katī hai.

Of the pound of cotton not a skein is yet spun.

(Scarce a fraction of the work is yet done.)

Abhi to tumhāre dūdh ke dānt bhī nahīn ṭūṭe haiñ.

You have not yet shed your milk teeth.

(Who are you that you boast ?)

Abhi to tum mā kī dūdh pīte ho.

You are still drinking your mother's milk.

Ab jīne kī kuchh savād nahīn.

There is no zest in life now.

Ab ke bacho to sab ghar rache.

Saved once, saved for ever.

Ab ke murīhen, ho rājā. E.

Come back and be king.

Ab ke sāhe ham na byāhe, phit papo woh sāhe /
Hin.

The marriage season come and I not wed !
out on the season that hath sped !
(Cursing the stick that beats you.)

Ab ke wār men berā pār hai.

This time my boat will cross over.

(Gamblers: this throw I am going to win: also when success is expected.)

Ab kī ab ke sāl, jab kī jab ke sāl.

The present for the present; the future for the future.

(Sufficient for the day is the evil thereof. Mat. vi. 34.)

Ab kī chhai kī nīrātī bātēn.

[ation.

The queer conversation of the rising gener-

Ab na didah, morah kashīdah. P.

No water to be seen, and his stockings pulled off.

(Crying out before you are hurt.)

Ab pachhlāē kyā hot hai, jab chiriyān chug gayē khet.

What's the good of crying when the birds have eaten up the field ?

(Crying over spilt milk.)

Abra kī joṛū sab kī bhaujāī. E.

The poor man's wife is every one's sister-in-law.

† (It is customary in India to jest with the wife of an elder brother.)

Abre kī bhains byāī, sagro gāon matyā le dhāl Bhoj.

When the poor man's buffalo calves every one runs with his pail (for milk).

(Grinding the poor and defenceless.)

Abra jag men rahe, to jān jānā pashm hai.

Keep your honor, but count your life as cast off hair.

(Honor is more than life.)

Ab satvanti ho-kar basīhī, lūṭ-kar sansār. Wom.

She sits a saint, grown rich on a world's plunder.

Ab se āē, ghar se āē.

Coming from there I came from home.

(Said by one on returning home, who has experienced no inconvenience in strange place.)

Ab to pathar ke niche hāth dabā hai.

I have got my hand under a stone.

(To be in a fix, or to undertake a difficult matter.)

Ab to rupāē kī zāt hai.

Caste is now money.

(Upstart a churl, and gathered good, And thence did spring his gentle blood.)

Achchhā kiyā Khudā ne, burā kiyā bande ne.

Good is God's, evil is man's.

Achchhā kiyā Rahmān ne, burā kiyā Shaitān ne.

Good is God's, evil is the Devil's.

Achchhe bhāē ātal, prān gāē nikal.

A life is well lost that is lost in gorging sweets.

■ This proverb is applied jestingly to the Chōbā Brāhmanas of Mathurā, who are credited with eating to excess. The good work of feeding the poor has degenerated into the custom of inducing each man to eat till he bursts, by the offer of a money reward, rising from 4 ānās up to a gold mohar for every sweetmeat eaten on a full stomach.

Achchhe bure men chār ungal kī farq hai.

Between good and evil there is but a hand-breadth.

Achchhe ghar bayānā dīyā.

You have given earuest money for a good house.

(Said especially when the parents of a boy have secured for his future bride a girl of good family.)

Achchhe haiñ, par Khudā palā na dāle !

He is a very good man, but heaven keep me from him !

(Often used ironically of the Police.)

Achchhī bhāī, gur sathrāñ ser.

Hurrah ! seventeen pounds of treacle for the rupee.

(Very low prices ; a good bargain ; treacle (gur) sells at ten sers the rupee usually.)

Achchhī chīs sab ko pasand hai.

Every body loves a good thing.

Achhe dīn pāchhe gāē, Har se kiyā na hot, Ab pachhīāē kyā hot hai, jab chiriyāñ chug gāñ khet ?

Your best days passed and you loved not God, What boots repentance now, when the birds have eaten your field ?

(Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them. Eccl. xii. 1.)

Adālat kī barā nāzūk muāmlā hai.

Going to law is a very delicate matter.

Ā, daliddar, kāndhe chāph baith.

Come, poverty, sit on my shoulders.

(Said to the idle.)

Ādam āyā, dam āyā.

When Adam came, dam (breath) came.

Ādar barhal gajādhār bahu ke. E. Wom.

A rich man's wife is always respected.

Ādar nā bhāo, jhūthe māl khāo.

Great cheers, little welcome.

Ādhā āp ghar, ādhā sab ghar.

Half for himself, and half for all the rest.

(The lion's share.)

Ādhā Miyāñ Shekh Sharfuddīn, ādhā sārā gāon.

Half to Shekh Sharfuddīn, half to the village.

(The lion's share to the great man.)

Ādhā taje pandit, sarbas taje gānvār.

The wise man gives half, the fool gives all.

(Said of the improvident and spendthrift.)

Ādhā tītar, ādhī bāter.

Half partridge, half quail.

(Applied to mixed speech, or jargon. Neither fish, nor flesh, nor good red herring.)

Ādhe Asāph to bairī kī bhī barse. Agric.

The July rains fall even on the enemy's field.

(Equal justice.)

Ādhe gāon Divālī, ādhe gāon Phāñ.

One half the village plays Divālī, and the other half Holi.

(Half the village is at feud with the other half:—the season for Divālī is Autumn and for Holi Spring, so the two festivals cannot be held together.)

Ādhelā na de, ādhelī de.

He'll give half a rupee, but not half a pie.

(Penny wise, pound foolish.)

Ādhe Māghe, kamlī kāñdhe. Rus.

In the middle of February coats go over the shoulders.

(The winter is past.)

Ādhe Qāzī Quddūh, ādhe Bābā Ādam. Mah.

Half the world are Bābā Ādam's, and half are Qāzī Quddūh's.

(Applied to one who has a large family, in allusion to the tale that Qāzī Quddūh's wife had 70 sons at a birth. He is therefore considered to have a large share in the population of the world.)

Ādhī ko chhoṛ-ke sārī ko dhāve, aisā dābe, thā nā pave.

Leave half to run after the whole, and you will be drowned beyond finding.

(All covet, all lose.)

Ādhī murgī, ādhī bāter.

Half hen, half quail.

(Said of the hypocritical and double-faced.)

Ādhī rāt ko janbhāī āve, shām se munh phailāve.

He sets his mouth ajar at sunsēt in order to gape at midnight.

(Commencing with unnecessary preparation.)

Ādhī rotī bas, Kāyath haiñ kī pas ?

Half a loaf's enough, I am a Kāyath not a beast.

Ādh ser ke pātr men kaise ser samāē ?

How can a half pound measure hold a pound ?

Ad Hindū, bād Musalmān. Hin.
First Hindū, then Musalmān.
(Allusion to the conversion of many Hindūs to Islām.)

Adi ke chandan, lildr charchardā. E.
Put ginger for sandalwood, and your forehead will smart.
(Pounded sandalwood is a common cooling remedy.)

Adi mirchāi kā kauri sāth? E.
Chillies don't go with ginger.

Admi ādmi antār, koī hīrā, koī kankar.
Amongst men some are gems, and some are pebbles.
(Or, there are men and men, as every stone is not a gem.)

Admi andj kā kirā hai.
Man is a grain worm.
(He cannot live without corn.)

Admi apne mailab men andhā hai.
Man is blind in his own interest,
(i. e. blind to every thing else. Men are blind in their own cause.)

Admi ashraf ul-makhlūqāt hai.
The noblest of creatures is man.

Admi hai, ki ghanchakkar?
Is he a man or a top?
(Said of one who is always wandering about.)

Admi hai yā ābnūs kā kundah?
Is he a man or a block of ebony?
(Said of a negro.)

Admi hai yā bijli?
Is he a man or lightning?
(So sharp.)

Admi ho, yā be dāl ke būdam?
Are you a man or a būdam without the d?
(The Persian būdam without the d means an owl (bām.)

Admi ho, yā sang-i-be-nūā?
Are you a man or a stone without the n?
(The Persian sang is a stone, and sag is a dog: a joke of the literati.)

Admi jāne bass, sonā jāne kass.
Know a man by his company and gold by a touchstone.

Admi kā shaitān ādmi hai.
Man's enemy is man.

Admi kī davā ādmi hai.
Man's remedy is man.

Admi kī kasautī muāmlā hai.
The touchstone for man is dealing with him.

Admi kī peshānī dīl kī āīnah hai.
The countenance is the reflection of the heart.

Admi kī qadr mare par hotī hai.
A man's worth is found out when he is dead.

Admi ko ādmi se sau dafā kām partā hai.
Man needs man's aid a hundred times.

Admi ko ādmīyat lāzim hai.
Humanity is the characteristic of human beings.

Admi ko dhāī gas samīn kāftī hai. Mah.
Man wants but seven feet of earth.
(His grave.)

Admi ko dhāī gaz kafan kāftī hai.
Man wants but seven feet of cere-cloth.

Admi kuchh kho-kar sikhā hai.
To lose is to learn.
(Man learns by experience.)

Admi kiya hai? ābnūs kā kundah hai.
He is not a man, but a log of ebony.
(Said of a very black man.)

Admi kiya hai? sarānche kā bāns hai.
He is not a man, but a long bamboo.
(Said of a very tall person.)

Admi māl kī khātīr pahār sir par uṭhātā hai.
A man will carry a mountain on his head for the sake of gain.

Admi ne ākhīr kachchā shīr pīyā hai.
Man after all is a creature reared on mother's milk.
(Human weakness. The natives have a saying that man is kachchā (crude and liable to err) because he is reared on (kachchā dād) mother's milk.)

Admi pānī kā bulbulā hai.
Man's life is but a water bubble.

Admi par jaisī paṭī hai, waisī sahtā hai.
What befalls a man must be borne.
(Man is born to bear.)

Admi peṭ kā kuttā hai.
Man is the dog of his stomach.
(Man is the slave of his stomach.)

Admi sā pakherū koī nahīn.
There is no bird like a man.
(i. e. so volatile and unsteady.)

Admi ṭhokar khā-kar sanbhalta hai.
Man stumbles and gets sense.

Āē ām, jāē lebedā.
The mango is down, but the stick is gone.
(To gain your end you needs must spend.)

Āē Chait suhāvan, phūlār mail chhuṛāvan. Wom.
When April comes her dirt leaves her.
(i. e. she is only clean when the heat makes her perspire. Said of a dirty, lazy woman.)

Āēgā kuttā to pāēgā ṭikā. Wom.
When the dog comes he will get his share.
(Who works gets.)

Āē kanāgat phūlā kāns, Bāman uchhlēn nau nau bāns. Hin.

When the kanāgats come, the long grass blooms, And the Brāhman dances nine poles high.

☞ The kanāgat at the sharādā is the feasting of Brāhmans with oblations made to appease the souls of the dead:—kāns phūlā, is an idiom to express a wild luxuriant growth; flourishing as the green bay tree.

Āē kī shādī, na gae kī gam.
Neither glad for its coming, nor sorry at its going.

(An even-tempered man; a well balanced mind. 'My mind to me a kingdom is'.)

Āē mere agle, man māne so kar le. Woin.

My husband, you can do with me as you choose.

(Said by a woman when ill treated by her husband, meaning 'I am completely at your mercy'.)

Āē Mīr, bhāge pīr.

When Mīr comes the pīrs retire.

☞ To understand this proverb it is necessary to premise that a person named Shekh Saddo, or Mīrānji, who lived at Amrohā, pretended to great skill in the art of making amulets, fortune telling, etc., called *ilm-i-tashkīr*. One day in ploughing, he turned up a lamp which had been constructed by a famous magician of former times, with four wicks, and endowed with such properties, that whenever it was lighted, four *genīs*, or familiar spirits, appeared to the person who lighted it, (invisible to all besides) and were ready to perform his orders. The first time that he lighted it, he was alarmed at the appearance of the *genīs* and endeavoured to extinguish the lamp, but the *genīs* informed him, that being once summoned, they could not retire till he had given them some order to perform. The Shekh, being a man of a lascivious disposition, ordered them to bring a beautiful woman, whom he had seen at a distant place. This was immediately performed, and the lady who was of high rank was much astonished and alarmed to find herself in such a place with a stranger. When, however, he was proceeding by force or persuasion to gratify his impure desire, one of the *genīs* informed him that their obedience to him would only continue while his actions were confined within the bounds of virtue, and that whenever he transgressed those they were to put him to death. He desisted for that time, and the same scene was several times repeated, till at last the violence of his passion got the better of his fear, and he perpetrated the act, whereupon he was immediately put to death by the *genīs*. Though in fact a profligate character, he obtained the reputation of being a saint or prophet, through the supernatural power which he exerted by means of his familiar spirits, and a superb *dargāh*, or shrine, is dedicated to his memory at Amrohā. After his death he is said to have become a powerful Spirit or *Jinn*, who occasionally descends upon, or inspires human beings, particularly women, who are then endued with a knowledge of futurity and other preternatural powers. There are other spirits of departed seers, which exercise similar power, such as Shāh Daryā, Zain Khān, Nannhe Miyān, etc., but they are of inferior rank to Mīrān, so that when he comes in person they all retire: hence the proverb. It expresses that when the chief in any employment appears, the inferior agents withdraw.

Āēre gaēre fasl bahotere.

The harvest of dregs is very great.

(I shall find a mouthful somewhere or other.)

Āēre gaēre pach kalyān.

Out-casts are among the five good things.

(Ironical; the scum or dregs of society: the *panch kalyān* are the five pure pleasures.)

Āē teri qudrat!

How wondrous is thy power, (Oh God)!

Āē the Har bhajne ko, aur oṭan lage kapās.

Came to sing hymns, but set to pick oakum.

(He reckoned on the easy services of the temple, but was set to pick cotton.)

Āē, to jāē kahān?

When it comes, where will it go?

(You cannot tell how a matter will end.)

Afīmchī tīn mansil se pahchānā jātā hai.

An opium-eater is known three stages off.

Afīmī miṭhās bayī ragbat se khātā hai.

Who opium eats devours sweets.

Afīm yā khāē amīr, yā khāē faqīr.

Only a beggar or a rich man can eat opium.

(It is very expensive and therefore can only be bought by the rich or begged by the poor.)

Afātūn ke nātī (yā sāle) banē hai.

Got up like a relative of Plato.

(Said to one who is proud and haughty.)

Afsos! dīl gaye meñh!

Alas! my heart is deep in a pit!

(Excessive grief.)

Afātāb par thūko, apne hī mūñh par pare.

Spit at the sun, and your spittle will fall in your own face.

(Speaking evil of the great will injure yourself.)

Afūnī janūñt.

The opium eater is mad.

Āgā Mīr kī dāī sab sikhī sikhāī.

The nurse of Āgā Mīr knows every thing.

(Rich people get good servants.)

Agarche gandah, magar ijāl-i-bandah.

Though born of dirt he is still full of wits.

Āgar koh ṭalle, na ṭalle faqīr.

Though the mountain move, the *faqīr* won't.

(The mountain to Muhammad.)

Āg aur bairī ko kam nā samjhe.

Despise neither fire nor foe.

Āg aur pāñī ko kam nā samjhe.

Despise neither fire nor water.

Āg aur phūñs kā bair hai.

Fire and straw cannot agree.

(Moral:—be careful of the company of the other sex.)

Āg bin dhuāñ nahīñ.

No smoke without fire.

Āgrā pichhe Lāhor.

Āgrā before and Lāhor behind.

☞ The story goes that a man going to Lāhor turned his face in ignorance towards Āgrā; hence, the proverb means going the wrong way about a thing.

Āge chalie haññ, pichhe kī khabar nahīñ.

They go ahead without knowing what's in the rear.

Āge daur, pichhe chaur.

Fast run fast lose.

(Applied to one who learns rapidly, but soon forgets what he has acquired.)

Age hath pichhe pat. Wom.

A hand before and a leaf behind.

(Spoken of one so wretchedly poor, that he has not clothes enough to cover his nakedness.)

Age jāve ghutne tūlēt, pichhe dekhe dāhēt phutēt. Wom.

Go ahead and break your knees, look behind and turn blind.

(On the horns of a dilemma.)

Age Khudā lā nām.

There is nothing left but God's name.

(Come to the last resource.)

Age kuā, pichhe khā.

A well before, and a ditch behind.

(On the horns of dilemma.)

Age nāth nā pichhe pagā, Sab se bhālā kumhār kā gadhā.

Nor halter, nor heel ropes; Who so lucky as the potter's ass?

Age pag rakhe pat bāche, pichhe pag rakhe pat jā.

To advance is honor, to turn back is disgrace.

Age pichhe sab chat basenge.

Sooner or later all die.

Age rok, pichhe thok, sasur sarke nā jā to kiya ho?

A block ahead and driven from behind; if that old brute won't leave the road what can I do?

(Give me room; I prefer your room to your company.)

Agam buddhi Bānyā, pachchham buddhi Jāt. Rus.

The most wit to the Bānyā, the least wit to the Jāt.

Agānā bagulā pothiyā fit. E. Rus.

To the surfeited heron all fish is bad.

(Said of the blasé; sick of a good thing.)

Aghan, chulhe adhan.

Hearths are lighted in December.

(Said of things in season.)

Agil khetī āge āge, pachhala khetī bhāg jāve. E. Agric.

A crop in time and good produce, a crop too late and failure.

'Ag' kahte mūnh nahīn jaltā.

You don't burn your mouth by saying 'fire.'

Ag kā jalā āg hī se achchhā hotā hai.

Burnt by fire is cured by fire.

(Like cures like: application; treat a man as you find him.)

Ag ke āge sab bhasam hai.

After the fire it's all ashes.

(Cause and effect.)

Ag khāyā so āngare hageyā.

Eat fire and pass live coals.

(As you brew so drink.)

Ag khāe mūnh jare, udhār khāe pet jare.

Eat fire and your mouth will burn, live on credit and your belly will burn.

Ag ko dāman se dhānā.

Covering a fire with your skirt.

(To cherish a serpent in your bosom.)

Ag lagante jhopre, jo nikle so lābh.

When the house is on fire, what is saved is so much gained.

Ag lagāe pānī ko dāurnā.

To run for water after setting fire to the house.

(Hypocrisy.)

Ag lagāe tamāshā dekhe.

He sets fire to his house and enjoys the fun.

(Downright folly; also applied to great expenditure in fireworks, and hence in any extravagance.)

Ag lage mandhe, bajr pare barāt.

Fire burn the nuptial bower and lightning strike the procession.

(A curse.)

Ag lage pe billī kā mūt dhūndhā.

To look for cat's urine when the house is on fire.

(To go far in quest of small and rarely found remedies to meet a present and great danger.)

Ag lage par kuān khodnā.

To dig a well after the house is on fire.

(To shut the stable door when the horse is stolen.)

Ag lage to bujhe jal se, jal men lage to bujhe kaise?

Fire you can quench with water, but how will you quench it if the water's on fire.

(You can reform the young criminal, but not the habitual:—old habits stick.)

Ag lage, to ghūr batāve.

It is a fire, but he calls it smoke.

(A cheat.)

Agā kare, pichhle par āve.

The superior's mistakes fall on the subordinate.

Agā lipā gayā sarāhā, ab kā lipā āge āyā.

Past acts are done and gone, commence the present.

(Said to one who claims rewards for long past services.)

Agle ko ghās, nā pichhle ko pānī.

Nor grass for the living, nor water for the dead.

(Said of the selfish or miserly.)

Ag lenē āē the, kiya āē? kiya chālē?

Come for fire is come and gone.

(Said of a short visit.)

Agle pānī, pichhle kich.

First water, then mud.

(Delays are dangerous; the early bird gets the worm; the point is that those first at a well get water, those who come last get mud.)

Agā bhālī pachhlī, pachhlī paradhān. E. Wom.

The first became last and the last first.

Ag men mūt yā Musalmān ho!

Make water on the fire or become a Musalmān.

☞ This proverb is said to have originated in the tyrannical reigns of the Mughal Kings who

forced Hindūs to embrace Islām. No Hindū will make water on fire as the latter is regarded as a god.

Āg pānī kā bair hai.

Fire and water won't agree.

Agrām bagrām, kākā kākhambar.

A chaotic heap of old wood and planks.
(Rubbish.)

Ahār chūke, woh gaē; beohār chūke, woh gaē; Darbār chūke, woh gaē; sūsrāl chūke, woh gaē.

Who fails to eat is undone, who fails in trade is undone, who fails at Court is undone, who fails with his mother-in-law is undone.

(The mother-in-law controls the gifts to the bridegroom in India.)

Ahāre, beohāre lajjā nā kāre.

In eating and trading there is no shame.

Ah-i-mardān na ūhī zanān. Mah.

Not a man's *āhe*, nor a woman's *ūhī* in him.

(He is neither man nor woman; said to a great coward: can't say 'be' to a goose.)

Ahīr dekh gaḍaryā mastānā.

The shepherd got drunk, when he saw the neatherd drunk.

(Said of a poor man who imitates the follies of one more wealthy.)

Ahīr gārī jāṭ gārī, nāī gārī kujāṭ gārī.

The Ahīr's cart is a proper cart, the barber's cart is an improper cart.

(Every cobbler to his last.)

Ahīr kā kiyā jīmān? aur lapsī kā kiyā pakvān?

Who is client to an Ahīr? And what dainty is gruel?

(*Jīmān* is a client to a *prohit* or Brāhman family priest.)

Ahīr kā peṭ gahīr, Bāman kā peṭ madār.

The Ahīr's belly is deep, and the Brāhman's is a pit.

(Both classes are noted for voracity.)

Ahīr kī dahanḍī, maṭṭyā surkhrū. Rus.

The churner is more valuable than the milkman's pail.

(The workman is worthier than his tools.)

Ahīr se jab gun nīkle, jab bālū se ghī.

Good will come out of an Ahīr when butter comes out of sand.

(Can any good thing come out of Nasareth?)

Ahmad kī dārkī barī yā Mahmūd kī?

Is Ahmad's or Mahmūd's beard the largest?

(What care you or I?)

Ahmad kī pagṛī Mahmūd ke sir par.

Ahmad's turban on Mahmūd's head.

(Robbing Peter to pay Paul.)

Ahmaq se paṛī bāt, kaṭho aiṇṭa, toro dānt.

In dealing with a fool take your club and break his teeth.

Āī bahū, āyā kām; gāī bahū gayā kām.

The wife come, and work come; the wife gone, and work gone.

Āī bāt kā rakhnā kund-sahn honā.

It is stupid to suppress what comes into the mind.

(Used as an apology for saying something that is likely to be disagreeable to another person.)

Āī bāt rukṣī nahīn.

The word in the mouth is hard to suppress.

(Out of the fullness of the heart the mouth speaketh.)

Aīb karne ko bhī hunar chāhiye.

Even vice requires art.

(No royal road to learning.)

Āī gāī, pār paṛī.

What's come and gone is gone away.

(Spoken to one who would recall past transactions: Let by-gones be by-gones.)

Āī hai jān ke sāth, jāgī jānāse ke sāth. Mah.

Come with your life, it leaves but with your corpse.

(A bad habit.)

Aile gāile, gor halukāile, pile haur haluk. Bhoj.

With coming and going his knees shook, and what little he got he vomited.

(To work hard and fail.)

Aile jorlā parkhore. F.

A relative has come, go and recognize him.

(Look before you leap.)

Aile kul ke agaro, diyā butāile agaro. E. Wom.

The girl came to the family and put out all the lamps.

(Said of a wife who brings ill-luck.)

Ail tiharvā, kharchāḥ ke gharbā, nā koī chīnke jāne, nāhīn etibarvā. Bhoj. Wom.

The cost of the festival has come on us, but no one knows and trusts us here.

(Natives look on it as a bounden duty to keep up the fixed festivals at any cost, the proverb therefore applies to a poor stranger.)

Āī māī ko kājar nahīn, bildī ko bhar mangā.

E. Wom.

To his mother not even lamp-black, to the cat as much as she asks.

(Said of the debauchee.)

Āī mauj faqīr kī, diyā jhopṛā phūk.

When frenzy comes on the *faqīr* he burns down his own hut.

(Indifferent to the world's goods.)

Āī na gāī, chhochho ghar hī meṭ rahī. Mah. Wom.

A chance guest, she stuck to the house.

(A leech.)

Āī na gāī, kaule log gyāban huī. Wom.

A chance passenger, she leant against the pillar and became pregnant.

(Spoken of one who has incurred blame without cause. It is also a riddle, the solution of which is a loaf of bread (*roṭī*.)

Āī na gāī, kaun nāte bahīn? E. Wom.

Never even seen, how she is sister?

Āīnṭvār jab jānye, jab haṭṭī lipēn bānye. Hin.

Know it's Sunday when the shopman leaps his shop.

(It being the invariable custom.)

Āi par chūke nahīn.

Lose no opportunity.

Aisā chāṭā ki dhoṛ kā chāchhā.

He licked it like the uncle of washing.

(*Chāchhā* is a superior; the proverb means therefore he licked it cleaner than it could be washed; said of a very sharp man.)

Aisā jaise rupāḍe ke ṭake bhunā liye.

As you change your rupee to please yourself.

Aisā kiyaḍilgurdah, kīrupayā kiyaḍkhurdah. Mah.

Such spirit and liberality! he has actually changed a rupee!

(‘Bang went six pence!’)

Aisan burbak kaun hai jo khāt nahīn aghāṣ?

E. Rus.

Every fool knows when his stomach is full.

Aisan suhāg morā nūt ut̄h hold. E. Wom.

May such good fortune be ever mine!

Aise ādmī ke dīde men sathī kī pich pasā diye.

Fill such a man's eyes with rice water!

(For fear of the evil eye.)

Aise bārhe bail ko kaun bāndh bhūs de?

Who would feed up such a decrepit old ox?

Aise chūṭyā Shikārpūr men rahte haiṅ.

Such fools live in Shikārpūr.

(Allusion to the custom of regulated illegitimacy in Shikārpūr.)

Aise gaṛ jaise gadhe ke sir se sīngḥ.

Clean gone as horns from the head of a donkey.

Aise gaṛ jaise mahfil men se jūtā.

Vanished as shoes from a party.

Shoes have to be left outside a house and therefore have a way of vanishing at parties, like umbrellas in England.

Aise hī tum ne soṅṭh bechī hai?

You haven't sold me ginger? Have you?

(*Soṅṭh* is a valuable article; said to those who demand money for doing nothing.)

Aise hote to Id Baqrīd ko kām āte. Mah.

Had you been of any use you would have been used at the Id and Baqrīd.

(The two great Mahamadan festivals. Said to the absolutely worthless.)

Aise par ān harf bhejte haiṅ.

We send him three letters.

(*lām, ain, nān*, spelling *lān*, a curse; a saying of the literati.)

Aise pe to aisī, kājal diye pe kaisī? Wom.

So beautiful! how will she be with her eyes touched up with lamp black?

Aise ut̄ revārī jāṅh, āṭā bech-ke gājar khāṅh.

Send this fool to the sheep, he has sold his flour to eat carrots!

Aisī aisī chhaṭī bal bal jāṅh, nau nau patri bhaṭāṅh khāṅh. E. Wom.

Accept the invitation where you'll get nine plates of rice.

Aisī bahū siyāṅh, je painohā māṅge pānī. E. Wom.

Such a clever wife! She asks for water on loan.

Aisī hotī kālanhārī, to kāhe phirtī māṛī māṛī? Wom.

Had you spun well, would you have been deserted and forlorn?

Aisī kahī kī dhoṛ na chhūṭe.

So said that it can't be washed off.

(The cap fits.)

Aisī laṭkī kī bhūṛ men patkī. Wom.

So degraded as to touch the earth.

Aisī mekh māṛī kī pār nikal gai.

He struck the nail so that it went through.

(Said of an injury received from another.)

Aisī tere hī tale Gangā bahe hai?

O yes! you can make the Ganges flow!

(Said to a boaster: would you set the Thames on fire?)

Āi to ramāī, nahīn faqat chārpāī.

If she come, welcome; if not, at any rate bed.

(Half a loaf is better than no bread.)

Āi to roṣī, nahīn roṣah. Mah.

Earn and dine, or else fast.

Ajab Terī qudrat, ajab Terā khel, Chhachhāṅdar bhī ḍāle chanbelī kā tel.

Wondrous God's power! wondrous God's caprice! The musk-rat oils his head with jasmine essence!

(The beggar on horseback.)

Āj baservā niar, kal baservā dūr. E.

To-day's home is near, to-morrow's home is far.

(This world and the next.)

Ajgar kare na chākṛī, panchhī kare na kām, Dās Malukā yūn kahe, sab ke dātā Rām.

The python doth no service, the birds no toil, But God giveth to them all, said Malukā Dās.

(“Consider the lilies of the field how they grow, they toil not, neither do they spin.” Matthew vi. 28.)

Ajgar ke dātā Rām.

God gives even to the python.

(Said by a lazy fellow who spends his money, but will do no work when required.)

Āj hamārī, kal tumhārī; dekho, logo, pherā phārī.

To-day mine, to-morrow thine; see my friends, how changeable she is.

(*Varium et mutabile est femina.*)

Āj hai so kal nahīn.

To-day is and to-morrow is not.

Ajīran ko ajīran hī ṭhele, nahīn sir chauhaṭṭe khele. E.

Let the strong contend with the strong, or your head shall be a foot-ball for the wayfarer.

Ājīṛ sab ko piyārī hai.

Humility pleases every one.

Āj kā kām kal par mat rakho.

Don't put off to-day's work till to-morrow.

Āj kal kī kanyā agne mālāh se bar māṅgfā haiṣ.
Hind.

The girls of the period choose their own husbands.

(Very shocking in India.)

Āj kal roṅgār unqā hai.

Now-a-days a livelihood is but a name.

(*Unqā* is a fabulous bird.)

Āj kal sher bakrī ek ghāt pānī pīte haiṣ.

Now-a-days the goat and the tiger drink at the same stream.

(The wolf also shall dwell with the lamb. *Isai-ah*, xi. 6.)

Āj kal to tumhāre hī nām kamān charhī hai.

Now-a-days the bow is drawn in your name.

(The power is with you.)

Āj ke banyā, kal ke seth.

To-day a tradesman, to-morrow a merchant-prince.

Āj ke thāpe āj nahīṣ jalle.

To-day's cowpats are not burnt to-day.

(Dung fuel must of course be dry.)

Āj kī āj, āj kī baras dīn meṣ!

To-day is to-day, or within a year!

Āj kidhar kī chānd niklā hai?

Which side is the moon to-day?

(An unexpected visit from a rich man.)

Āj kyā ghore bech-ke soḥ ho?

Have you sold your horse that you sleep so soundly to-day?

(Free from the cost and care of keeping a horse. Uneasy lies the head that wears a crown.)

Āj main hūṣ aur wah hai.

To-day it's he and I!

(I will settle with him to-day.)

Āj main, kal tū.

I to-day, you to-morrow.

(The ups and downs of the world; every dog has his day.)

Āj mere māṅgnī, kal mere byāh, Parson lauṅdyā ko koī lejā.

Betrothed to me to-day, wed to me to-morrow, who knows who will get the girl the day after?

(The uncertainty of the future.)

Āj mere māṅgnī, kal mere byāh, Tūt gāṣ taṅgrī, rah gayā byāh.

To-day my betrothal, to-morrow will be my wedding, Broken thy leg and the wedding will be put off.

(The uncertainty of the future; don't count your chickens until they are hatched.)

Āj mae kal dūrā dīn.

Dead to-day, to-morrow is but another day.

(Dead to-day and forgotten to-morrow.)

Āj nahīṣ, kal.

Not to-day, to-morrow.

☞ This proverb is founded on the story of an ultra pious Musalmān who used every night to pray under a tree that God in his love would draw him to himself. (*Khudā, apnī mohabbat meṣ kheñch!* Prov.) One night a wag sitting on a branch overhead, let down a noose with

which he began to haul up the devotee. "Not to-day," roared the pious man, 'to-morrow.'

Āj napūṣī, kal naqūṣī, tētū phillā sadā napūṣī. Wom.

To-day barren, to-morrow barren; even when the *palās* tree blossoms still barren.

(This tree blossoms only in spring, when all nature teems with life. Used to express the total relinquishment of hope.)

Āj se kal neṛe hai.

To-morrow is not far off from to-day.

Āj tak pare hīṅg hogte haiṣ.

His stools are still foul.

(Not cured yet.)

Ākal-khurā, jag se burā.

The envious man is the worst in the world.

Ākal mirt kī mukṣī nahīṣ.

There is no salvation for the suicide.

Ākal nahīṣ hai, kāl hai.

Not famine now, but black death.

(A long famine.)

Ākās bāndhen, Pātāl bāndhen, ghar kī tatṭī khulī!

He controls Heaven and Hell, and leaves his own door open!

(*Ākās bāndhen*, etc., 'to bind heaven and hell' the ordinary cry of an Indian charmer; the proverb is said of those that find fault.)

Ākelā chālē nā bāt, jhāṛ bāṭhe khāt.

Don't travel alone and dust the bench before you sit on it.

(Look before you leap.)

Ākelā chānā bhāṛ nahīṣ phor sakta.

A single pea can't break the oven.

Ākelā hanṣā bhalā nā rotā.

It is not good to laugh or weep alone.

Ākelā Hasnū rove, kī gabr khode! Mah.

Let lonely Hasnū weep or dig the grave?

(You can't do two things at once.)

Ākelā pūṣ kamāl kare, ghar kī kare, yā ka-chahrī kare.

When an only son is bread winner, let him work at home or at the office.

(He can't do both: Jack of all trades fails.)

Ākele dukele kī Allāh belī.

God protects the friendless and forlorn.

☞ A story is told of an old *thag* who, on seeing a solitary traveller, made use of the proverb to intimate the fact to his comrades, who thereupon issued from their hiding place to rob and kill their victim. Also used in its obvious sense.

Ākelī kahānī gur se mithī.

One story is sweeter than treacle.

(One story is good till it is capped by a better one.)

Ākelī lakṛyā nā jare nā bare, nā ujṛā hoḥ. Rus.

A single stick nor burns, nor lights, nor makes a flame.

Ākelī lakṛī kahānī tak jalē? Wom.

How long will a single stick burn?

(One man cannot do the work of ten.)

Akelaṁ gail maidām phire, lag kahil kī harāṣ
gail. Bhoj. Wom.

If she go out by herself they say she is with
a stranger.

(Moral; a woman should go out of her house
in company, or she risks her character.)

Ākhir apnī sāt par ā gayā.

After all his low birth asserted itself.

(Scratch the Russian and you will find the
Tartar.)

Ākhir maroge, rupayā jor jor kiya karoge ?

You'll die in the end, so why hoard up your
rupees ?

Ākhtā, khatṭe hote haiṁ !

I say, how sour they are !

(Sour grapes.)

Āla de nivalā. Mah. Wom.

O niche, give a morsel.

It is said that a certain king enamoured of
a beautiful beggar girl married her. In the midst
of regal pomp, she could not relinquish the
habit of begging, and therefore put morsels of
food into the niches in the walls of her apart-
ment and begged from them. The proverb is used
to express that early habits cannot be rooted
out. What is bred in the bone, will never
come out of the flesh.

Ā lagā bhurbhure chane-vālā.

The street cryer is here again.

(Said of a noisy intruder; *bhurbhure chane* is
the street cry of the seller of parched peas.)

Alakh Purakh kī māyā / kahān dhūp, kahān
chhāyā !

How wondrous are God's mysteries ! Here
sunshine, there shade !

(Image drawn from the sun shining through
a shower.)

Alā lūn, balā lūn, sahnat sarkā lūn. Mah. Wom.

I'll love you, and I'll serve you, but I'll
steal your dinner.

(Said of a hypocrite.)

Ālamgīr Sānī, chūlṭhe āg, nā ghare pānī.

In the reign of Ālamgīr II nor fire in the
stove, nor water in the pitcher.

(Misgovernment: Ālamgīr II was Emperor
from 1754 to 1759 A. D.)

Ālas, nindra, aur jambhāi, Yeh tinoṁ haiṁ kāl
ke bhāi.

Slth, sleep and yawning, Are the three
brothers of death.

Al bal Khudā bal. Mah.

God's strength is the greatest strength.

Albetā ne pakāi khīr, dūdh kī jagah dālā nār.
Wom.

The ninny made *khīr* of water instead of milk.
(*Khīr* is a dish of rice and milk.)

Al farbāb khuāh-makhuāh mard-i-ādmi. Mah.

A fat man is undoubtedly one of the first
consequence.

(In appearance.)

Al gāi, bal gāi, jalve ke vaqt tal gāi. Mah. Wom.

She loves and she serves, but in the time of
need she's off.

Alif Allāh. Mah.

God is *Alif*.

Alif is the first letter of the alphabet; hence,
the proverb means 'I am the alpha and the
omega.' *Alif* is always written alone, hence it
means unconnected, lonely.

Alif ke nām Be nahīn jānte.

He doesn't know A from B.

Alif ke nām khuskā bhī nahīn jāntā.

He doesn't know *alif* from a stick.

(He doesn't know a B from a bull's foot.)

Ālī himmat sadā musī.

A speculator is always poor.

Ālīl kī rāz ālīl.

The body sick, the mind sick.

(The opinion of a sick man is not to be re-
lied upon.)

Ālīm veh kyā, amal na ho jis kī kitāb par ?

Is he learned, who does not act up to his
books ?

(Practise what you preach.)

Al jān, bat jān, jalve ke vaqt tal jān. Mah.
Wom.

I'll love her and serve her, but when it
comes to presents I'll run way.

(The niggardly.)

Al khāmoshī nīm razā.

Silence is half consent.

Allāh Allāh karo, khair māngo. Mah.

Call on God and ask his blessing.

Allāh Allāh, khair sallāh. Mah.

Thank God, it is well over.

(All's well that ends well.)

Allāh de, Allāh dilāve, bandah de murād pāve.

Mah. Wom.

God gives, and God makes man give, but
man gives that he may obtain.

Allāh de, bandah pāe.

God gives and man receives.

Allāh do singh deve to veh bhī qabūl haiṁ.

If God should even give me two horns, I
should be contented.

(Spoken by one in misfortune, to express
resignation to the divine will.)

Allāh hai, to kiya gam hai ?

There is a God, so why do you grieve ?

Allāh hī Allāh hai !

God is indeed God !

(An exclamation expressing astonishment or
despair.)

Allāh hī kī chorī nahīn, to bande kī kiya dar
hai ?

As nothing can be hid from God, why fear
man ?

Allāh kī diya sab kushh.

God's gift is every thing.

Allāh kī diya sir par.

God's gifts are on my head.

(Contentment and resignation: also a riddle,
with a pun on the word *diya*, meaning 'God's
lamp is over our heads'—'the moon'.)

Allah kā nām lo !

Take the name of God !

(Have the fear of God in you; said to one who tells a lie.)

Allah kā nām sachchā, sab jhūṭā hai jōṭān.

God alone is truth, all else is false.

Allah kare bānkā pakṛā jāē, Lal Khān ke lakṛe se jakṛā jāē. Mah, Wom.

Please God, the swell will be caught and put in the stocks.

(*Bānkā* is a vicious fop.)

Allah kare so ho.

It will be as God wills.

(*Deo volente.*)

Allah ho Akbar !

God is great. (Good god !)

Allah re, dīde kī safāī !

Good God ! how shameless her eyes are !

Allah re, main !

Good God ! what a fine fellow I am !

(Like me, God bless the example !)

Allah yār hai, to berā pār hai.

If God be our friend we have already succeeded.

Al qab o dalīl ul-milk. A.

Possession presumes the right.

(Possession is nine points of the law.)

Ālī sadā rogī.

A lazy fellow is always ill.

Āmānat men khāyānat to zamīn bhī nahīn kartī, Mah.

Even the earth does not commit breach of trust.

(i. e. it yields what is sown in it.)

Āmānī, ābadānī, ijārah ujārah.

Government collection is prosperity, farming is depopulation.

(*Āmānī* is the direct collection of revenue by a collector on the part of Government in opposition to *ijārah*, or farmed revenue.)

Ām bo, ām khāo, imlī bo imlī khāo.

Plant a mango and eat a mango, plant a tamarind and eat a tamarind.

(As you sow so you will reap.)

Āmdanī ke sir sehrā hai.

Income is a marriage wreath.

(i. e. glory depends on wealth.)

Ām imlī kā sāth hai.

The mango is become the companion of the tamarind !

(i. e. is ripening at the same time. Used to express some very rare event, because the mango ripens in the hot season, the tamarind in the cold.)

Āmīr kā uḡāl, garīb kā ādhār.

The rich man's vomit is the poor man's food.

Āmīr ko jān pyārī, faqīr ko ek dam bhārī.

The rich man loves life, the poor man grudges each breath.

Āmīr ne pādā, sehat huī; garīb ne pādā be-adabī huī.

If the rich man offend it is well, if the poor man offend it is impertinent.

(The rich man's wealth covers a multitude of sins. "What in the captain's but choleric word, Is in the soldier deemed rank blasphemy.")

Ām jhore patāī, laṛikā rove 'dās dāī.' E.

Only the mango blossoms are falling, and the child cries 'give, give ! (mangoes.)'

(Crying for the moon.)

Ām ke ām, guṭhlon ke dām.

The mangoes are mangoes, and the stones are money.

(You can eat the one, and sell the other; said of a good bargain, one that pays any way.)

Ām khāne yā peṛ ginnē ?

Will you eat the mangoes or count the trees ?

(We should enjoy the good things that are presented to us, without puzzling ourselves with fruitless enquiries about them.)

Ām machhī kā sāth hai.

Mangoes and fish are fast friends.

(The unripe mango is often dressed with fish in native cooking.)

Āmne sāmhe ghar karūṭ, aur bich karūṭ maidān. Wom.

I will take up my abode right in front, and there shall be no screen between us.

(Said of an impudent, shameless woman.)

Ām phale neo chale, arand phale itṛāṣ.

The mango in fruit bends down, the castor in fruit goes up.

(The wise man in office is humble, Jack in office is offensive.)

Ānand ke tār bajāte hain.

He plays on pleasure's harp.

Ānārī kā saudā bārā bāt.

Dealing with a clothopper is confusion.

Ānārī kā sonā bārā bānī.

The clothopper's gold is quite pure.

(Said of one who overrates the articles he has to sell: all his geese are swans.)

Ānārī karat tāhe ḍar nahīn. So jāīhē thore dīn māhīn.

Who has no fear of doing evil, his days and months are few.

Ān banī sir āpne, chhōṛ parāṣ ḍs.

It's on your own head now, give up trusting to others.

Ān-birtak biraṭ ghamlor bajāṣ.

The irregular priest makes a noise.

(Dissenters are always noisy.)

Āndar chhūṭ nahīn, bāhar kahē 'dūr, dūr.' Hin.

Within no abstinence, without he says 'away.'

(Hypocrisy.)

Āndā nikhāve bac'hehe ko kī chīn chīn mat kar.

The egg teacheth the chick not to chirp.

(Don't teach your grandmother to suck eggs.)

Ānde hōṅge to bachche bahutere ho jāēnge.

Have the eggs, and you will have plenty of chicks.

(Capital brings wealth.)

Ande kâ Shahsâdah.

The Prince of an egg.
(Simple or inexperienced.)

An-dekhâ chor bāp barābar.

The undetected thief is (as honored) as your father.

(The greatest sin is being found out.)

An-dekhâ chor sâle barābar.

An undetected thief is like a brother-in-law.
(He has free access to all parts of the house.)

Ande seve koī, bachche leve koī.

One hatches the eggs and another carries off the chickens.

(One beats the bush, another catches the bird: fools build houses for wise men to live in.)

Andhā ānkh pāṣ hī patyāṣ.

When the blind man sees he believes.
(Seeing is believing.)

Andhā baglā kichar khāṣ.

The blind heron eats dirt.
(The ignorant always live in misery and wretchedness.)

Andhā bāṅte shīrnī hīr phīr apnoṁ hī ko de.

The blind man distributes his sweets among his own family.
(Spoken of one who gives every thing in his gift to his own relations. Nepotism.)

Andhā be-iman.

The blind man is unbelieving.

It is related that a blind man at a feast, suspecting that the other guests might be eating with both hands, began to do likewise. It then occurred to him that they might be eating with their mouths too. So he applied his mouth to the dish as well. Finally he thought that the others might be running away with their dishes so he took his dish and ran away.

Andhā be-iman, bahrā bahishā.

Blind is faithless, deaf is heavenly.
(The deaf man hears no evil.)

Andhā chūhā, thothe dhān.

The blind rat gets hollow grain.

Andhā dhund manohrā gāṣ.

Under misrule, they play the fool.
(When the cat's away the mice may play.)

Andhā gāṣ, bahrā bajāṣ.

The blind man sings, while the deaf man plays.

Andhā gurū, bahrā chelā, māṅge har de baheṛā.

A blind teacher and a deaf disciple ask for myrobalans and get gall-nuts.

Andhā hādī, bahrā murshid. Mah.

A blind guide and a deaf follower.

Andhā jāne ānkhon kī sār.

The blind man knows the value of eyes.

Andhā kahe 'maih surag charḥ mūtūn, aur mujhe koī na dekhe.'

The blind man says he will mount the sky to make water, that no one may see him.

Andhā kyā chāhe? do ānkhē!

What does the blind man want? Two eyes!
(Spoken by one who is offered the thing which he most wishes for.)

Andhā kyā jāne basant kī bahār?

What does a blind man know of the beauty of spring?

Andhā kyā jāne lāl kī bahār?

What does a blind man know of the beauty of the tulip?

Andhā lakṛī ek bār khotā hai.

The blind man loses his staff but once.

Andhā mullā, ṭūṭī masjid.

A blind mullā, and a ruined mosque.

An dhan anek dhan, sonā rūpā katek dhan?

Wealth in corn is true wealth, wealth in gold and silver is vain wealth.

Andhā rājā, chauṇṇṇ nagṛī.

A blind king and darkness in the city.

Andhar ke gāṣ byāṭ, ṭahrī leke daurian. Bhoj.

The blind man's cows calved, and every one ran with his milk-pail.

Andhar kūkar batāse bhūke. E.

The blind dog howls at the wind.

Andhar kūtē, bahar kūtē, chāval se kām. E.

Whether a blind man pound, or a deaf man pound, the rice is pounded.
(The work is done whoever does it.)

Andhā sipāhī, kānī ghoṛī, Bidhnā ne āp milāi jorī.

Between the blind soldier and his wall-eyed mare, Providence hath created friendship.
(Companions in misfortune.)

Andhe āge roye, dono dāde khoye.

To weep before the blind is to lose both your eyes.

(Applied to one who makes his complaints to persons who will not attend to them: ye may cry your eyes out ere ye melt the heart of a wheel-barrow.)

Andhe Hāfiz, kāne Nawāb.

Blind is Hāfiz, one-eyed is Nawāb.

(The title 'Hāfiz,' properly speaking one who knows the Qurān by heart, is given by courtesy commonly to the blind, and likewise Nawāb, my Lord, to the one-eyed.)

Andhe kā Khudā hāfiz.

God protects the blind.

Andhe ke hāth baṭer lagī.

The blind man chanced on a quail.

(Said of one who comes in unexpectedly for something good.)

Andhe kī dād nā faryād, andhā mār baiṭhegā.

There is no redress against a blind man, he will still strike all in his way.

Andhe ke hisāb rāt din barābar.

Day and night, it's all the same to the blind man.

Andhe kī jorū kā Allāh beṭ!

God protect the blind man's wife!
(Her husband cannot look after her.)

Andhe kī lakṛī.

A blind man's staff.

(An only son.)

Andhe ko bhāgnā kiyā surūr?

Blind men must not run.

Andhe ko jūā muāf hai.

The blind are excused from gambling.
(Used in excuse of an omission committed through ignorance or inadvertence.)

Andhe ne chor pakrā, dauryo 'Miyān Langre!'

A blind man caught a thief and asked a lame man to run after him!

Andhe rasyā āine pe marē!

A blind bean dying for a looking-glass.

Andhere ghar kā diyā.

The lamp of a dark house (a son).

Andhere ghar meñ dhingār nāche.

The bugaboo dances in a dark house.

Andhere ghar meñ sānp hī sānp.

The dark house is full of snakes.

Andherī rain meñ barī jeorī sānp.

A rope is a snake on a dark night.

Andher nagrī, abūdāh rājā, take ser kakrī, take ser khājā.

When the city is dark and the king a fool
greens and sweets both sell for a farthing.

(A cheap and expensive things are sold at one price: gross injustice, downright anarchy:—the story is told of *Harbong kō rāj*. Elliot's *Glossary*.)

Andhī āē baith jāē, meñh āē bhāg jāē.

When it blows sit down, when it rains run away.

Andhī ke āre bene kī batās!

Using a fan in a high wind!

Andhī ke ām.

Storm mangoes.

(A windfall; a godsend.)

Andhī mā pūtoñ kā nij mūñh dekhe.

A blind mother never sees the faces of her sons.

Andhī nāyan, āine kī tālāsh.

A blind barber's-wife searching for a looking glass.

Andhī pise, kutīā khāē.

The blind woman grinds and the dog eats.
(Spoken of a person who does not take care of his gains: a fool and his money are soon parted.)

Andhoñ meñ kānā rājā.

A one-eyed man is a king among the blind.

Andhoñ ne bāsār lūtā.

The blind have plundered the market.
(To express something wonderful.)

Andhoñ ne gāoñ mārā, 'dauryo, be laāgre.'

The blind are plundering the village, 'come on ye lame, (and help!)'

Andhrī gāiyā, dharam rakhwālī. Rus.

A blind cow, and faith her keeper..

Andhyārī gāī, kī chor?

Has darkness gone or the thief?
(Thieves of course work only in the dark.)

Andokhī ko dokh, jis kī gāī na mokh.

To the slanderer of the innocent neither burial or salvation.
(Thou shalt not bear false witness.)

Andwā bāñ jūā kō zavāl. Rus.

An entire ox is the worry of one's life.

Angres bhī aqī ke putle hañ.

Clever puppets these English are!

(Made up of, or bristling with inventions: *aqī kō putlā*, idiom, inventive or clever.)

Angrezī rāj, tan hō kaprā, nā peñ hō nāj.

The English reign, no clothing for the body, no food for the stomach.

(Said of direct taxation.)

Angres kī naukrī aur bandar nachāñā barā-bar hai.

To serve the English is to tease a monkey.

(The meaning is that to serve the English is as dangerous as to make a monkey dance; every moment you are in danger of being clawed and kicked. The English are commonly described as having the waspish and uncertain temper of the monkey, and so being dangerous to approach.)

Angrezonē ne charāñā bhar samāñ se sārā Hindustān upnā kar liyā.

From a plot of land the English got possession of all India.

An-honī hoñ nahīñ, honī hovan-hār.

What's not to happen never happens, what is to happen is going to happen.
(The doctrine of the fatalist.)

An-hoñ meñ aulād.

The posterity of want.

(The poor man with a pile of children.)

Anī ke talē hazār baras.

A thousand years are at the sword-point.
(While there is life there is hope.)

An-jān kī motīñ kharāb.

The stranger is always unfortunate.

An-jān su-jān sadā kalliyan.

Fools and the wise are ever happy.

An kā gorvā dhōñ naunyā, āpan dhovat lajāē. E.

The barber washes others' feet, but is ashamed to wash his own.

An-kar chukkar, an-kar ghī, pāñde bāp kō lāgā kī? E.

Another's flour, another's butter, what do they cost the cook?

(*Pāñdā*, a Brāhman cook: allusion to their borrowing flour and *ghī* for their sacrifices.)

Ankar dham par Lachhmī Nārāyan.

On another's wealth he is Lachhmī Nārāyan.
(Master of wealth.)

Ankar khetī, ankar gāē, wōñ pāpī jo māran jāē.

Another's the field, and another's the cow: he is the sinner that beats her.

(Unwarrantable interference.)

Ankar sendūr dekh, āpan kapār phorē! E.

Seeing another's position he ruins himself.

Ankar sir kaddū barābar.

Another's head is a pumpkin.
(You may cut it off.)

Ankar sughar bar pāñī ke halkor, āpnā kubuj bar subhōñ bhar korā. E. Wom.

The light of my eyes, and my heart's de-
light.

Āṅkho kā tāra.

The star of the eyes.
(The apple of the eye.)

Āṅkhon kā tel nikālṇā.

Taking the oil out of the eyes.
(To strain or try the eyes.)

Āṅkhon kī sūyān nikālṇī bāqī haiṇ.

Only the needles in the eyes remain to be extracted.

(The best part of the work has been done, only a small portion remains.)

This proverb is based on a common superstition, among native women especially, that if an effigy be made of flour and pricked all over with needles and left in the *marghaṭ* or place of cremation the object of their enmity will be similarly pierced to death. They however believe that if the needles be again extracted from the figure by the aid of magic the dead person returns to life. The following variant of the story of the calumniated wife is very common, that once upon a time the wife of a man, thus slain, having extracted all the needles but those in the eyes was obliged to suspend her work in order to go to prayers, the hour for which had arrived. Her slave girl happening to come in drew out the remaining needles. The man returned to life, and believing that it was she who had drawn out all the needles, forthwith married the slave and repudiated his wife.

Āṅkhon meṇ charbī chhāī hai.

There's fat in his eyes.

(He is too proud to recognise his old friends; he can't see for smoke.)

Āṅkhon meṇ ghar kartā hai.

He takes up his abode in the eyes.
(He deceives, or he is beloved.)

Āṅkhon meṇ khāk!

Dust in the eyes!

Āṅkhon meṇ khāk dālṇā.

Throwing dust into the eyes.
(To deceive one.)

Āṅkhon meṇ saxon phulṇā.

Mustard is growing in his eyes,
(He is blind drunk.)

Āṅkhon pe palkon kā bojḥ nahīn hotā.

The eyes don't feel the weight of the eye-lashes.

(One does not feel the burden of one's own belongings.)

Āṅkhon pe ṭhikrī rakḥṇā.

To keep a potsherd on the eyes.
(To pretend blindness; to ignore.)

Āṅkhon sukḥ kaleje ṭhaṇḍak. Wom.

The delight of the eye, the joy of the heart.
(A son.)

Āṅkh pharḳe dahnī, maṭiyā mile kī bahnī,

Āṅkh pharḳe bān, bhāiyā mile kī sātṇ. Wom.
Superstition.

When the right eye throbs it's mother or sister coming;

When the left eye throbs it's brother or husband coming.

Āṅkh phere toṭe kī sī, bāt karṇ mainā kī sī.

Her eyes restless as a parrot's, she jabbars like a mainā.

(A prostitute.)

Āṅkh phūṭegī to kyā bhāuṇ se dekḥenge!

When your eyes are out will you see with your eyebrow?

(How will you live when the breadwinner's gone! Commonly said to the daughter-in-law when she curses her husband.)

Āṅkh phūṭī pīṛ gā.

When the eye is out the pain is gone.

(Better an eye out than one which is always aching.)

Āṅkhon se sukḥī, nām Hāfiz jī!

Blessed with eyes and called Mr. Hāfiz!

(Hāfiz is a term of respect toward blind men.)

Āṅkhyon-vāle, āṅkhyān bārī nemat haiṇ!

Sight is a great blessing, O ye that can see.
(The blind beggar's street cry.)

An-mile ke tyāgī, rāṇḍ mile bairāgī.

With a wife he is an ascetic, without a wife a monk.

(The *bairāgī* is a celibate with a wife living, the *tyāgī* is he who has no wife at all.)

An-mile kī kusal hai.

Loneliness is safety.

(Spoken of or by a person who has travelled a road infested by robbers without meeting any one.)

Anukḥ ghar meṇ nātī bḥatār. E.

In a stranger's house the grandson is lord.

(Be civil to a cook on his own dunghill.)

Anokhe gāon meṇ uṇḍ āyā, logon ne jānā Pan-meshar āyā.

A camel wandered into a strange village and the people took him for a God.

(By *anokḥ gāon* understand a village in which a camel had never been heard of.)

Anokhe ghar kaṭorī.

A cup in a strange house.

(Where it had never been seen before: applied to a mean person having acquired some trifle of which he is unreasonably proud.)

Anokḥī jurvā, sāg meṇ shurvā. Mah Wom.

The silly hussy has made broth of the greens.
(*Shorba* is soup made of meat.)

Anokḥī ke hāth lagī kaṭorī, panī pī pī marī padoṛī.

An ignorant woman got hold of a cup and drank water till she burst.

(Set a beggar on horse-back and he will ride to the devil.)

An se māre, tān se māre, phir bhī na mare to rān se māre.

She'll try her voice, she'll try her eyes, if these should fail she'll try her thighs.

Anṛ ek nahīn, kalejā ṭūk ṭūk.

Not a tear in her eye, yet her heart is breaking.

Āntā tīz, dāntā non, peṭ bharan ko tīn hī kon,
Āṅke panī, kānhe tel, kahe Ghāg, baidāṇ gcl.

Bitter for the guts, salt for the gums, stomach three parts full, water for the eyes, and oil for the ears, and there is no need for the doctor, says Ghāg.

Ant bhale kā bhālā.

The end of a good man is good.

Ant bhārī to māth bhārī.

When the stomach is sick the head is sick.

Ant bure kā burā.

The end of an evil man is evil.

Ant matā so matā.

The last conclusion is the best.

(Second thoughts are best: the allusion is to the doctrine of the transmigration of the soul, by which a man becomes that thing in the next life which he last thought of in this.)

Antī meñ rūp, baqchī meñ chhab. Mah. Wom.

Your beauty is in your stomach, and your grace in your bundle.

(The complexion depends on the food you eat, and *chhab* or grace on the clothes you wear.)

Antriyāñ qulhu Allah parh rahi haiñ.

The bowels are saying grace.

(The phrase implies excessive hunger: the belly chimes, it's time to go to dinner. *Qulhu Allaha Aḥad*, Qurān, S 37 s 30, "say God is one," the ordinary Muhammadan grace before dinner.)

Jo, dugānah, chuṭki khelen, khālī se begār bhālī.

Come, Neighbour, let us twirl our thumbs, any occupation is better than doing nothing.

Jo jāo ghar tumhārā, khānd mānge dushman hamārā.

Come and go, for my house is yours, but ask a dinner and you are my enemy.

(Sham hospitality.)

Jo, pīr, ghar kā bhī le jāo !

Come, father, take away the chattels too !

(*Pīr*, spiritual guide : a slap at the rapacity of these people.)

Jo, pūt sulāchhne, ghar hī kā le jāo !

Come, my sweet son, bring ruin on the house !

Apam dhāp karākar bīte, jo māre so jīte.

Be quick yourself to strike; who strikes first wins.

Apān bhal hoit, to jagattar parit gārī.

If you are good, the whole world is your friend.

Apān de-ke, burbak bane ke ! Bhoj.

Give up your all, and be a fool !

(Benevolence spells bankruptcy.)

Apān khet bambh lotē, pāhī jote jāi la. Bhoj.

His own fields lie fallow while others' lands he ploughs.

Apān māmā mar mar gailan, jolhā dhunyd māmā bhailan. Bhoj.

Leave your own uncles and make uncles of weavers and carders.

(Low people: a man is known by the company he keeps.)

Apān peṭ to kuttā bhī bhartā hai. E.

Even a dog fills his stomach.

Ā, parausan, laṛeñ. Wom.

Come, neighbour, let us fight.

(It is more painful to do nothing than something.)

Ā, pārausan, mujh sī ho !

Come, neighbour, and be as I am. Wom.

(Uttered as an imprecation by an unfortunate person, implying a wish that others may experience similar misfortunes.)

Āpat kāle marjādo nāstī. Ped.

Black calamity destroys orthodoxy.

(A man will drop his religious customs in time of need.)

Āp bhalā to jag bhalā.

A good man finds a good world.

(Good mind, good find.)

Āp bhūle, ustād ko lagāe.

For the mistakes of the pupil the master is blamed.

(No one owns his fault:—and the woman said 'the serpent beguiled me and I did eat' Gen. iii, 13.)

Āp bitī kahūñ yā jag bitī ?

Shall I tell my own story or another ?

Āp chale bhūiyāñ, shekhī gārī par.

He goes afoot and his grandeur on a cart.

Āp dūbā to jag dūbā.

When I am drowned, the world is drowned.

Āp dūbe Bāmāñ jīmāñ le dūbe.

When the Brāhman drowns he takes his clients with him.

(Spoken of one who ruins himself and involves others in his disgrace.)

Āp ek kahenge, main das sunāyēgā.

Abuse me once and I'll abuse you ten times.

Āp gaē aur ās pās.

He ruined himself and his neighbours.

Ā phañsī kā muṁmlā hai.

Caught unawares.

Āp hāre, bahū ko māre.

He loses and beats his wife.

(Unreasonable anger: to injure the helpless in order to relieve one's temper.)

Āp har fan maulā haiñ !

You are master of every art !

(Ironical: a Jack of all trades, but master of none.)

Āp hī apnī qabr khodtā hai.

He digs his own grave himself.

(He is the cause of his own misfortune.)

Āp hī kī jūtīyon kā sadqa hai.

Your own shoes are your entertainers.

The story goes that a wag, taking advantage of the religious obligation (*sunnat*) which requires Mahaminadans to accept every invitation to an entertainment, once invited a number of Mullās to a feast. After they were assembled he gave secret orders to sell all the shoes left outside according to custom, and to provide the entertainment from the proceeds. His guests were profuse in compliments, saying: *Ap ne barī taklif ki !* You have taken a deal of trouble. The host replied in the polite language of etiquette, *Ap hī kī jūtīyon kā sadqa hai.* Your shoes (you) have enabled me to be your entertainer!

Āp hī miyān mangte, bāhar khare darvesh.

The beggar is kept standing at the beggar's door.

(To express that he can not serve others who is always asking favours for himself.)

Āp hī nāk choṭī giriftār haiṅ. Mah. Wom.

His very nose and hair are captives.

(He is hemmed in with difficulties.)

Āp jāneṅ, aur āp kē imān.

I leave it to you and to your conscience.

Āp kāj, mahā kāj.

Self done is well done.

(If you want a thing done well, do it yourself.)

Āp khāḍ, bilāi batāḍ.

He eats and accuses the cat.

(Say it's the cat!)

Āp khurāḍi, āp murāḍi.

Self eating and self regarding.

(Wrapt up in self.)

Āp hī khajālāt mere sir ankhoṅ par.

Your shame is on me.

(I feel ashamed for you: your shame is my shame.)

Āp kī ṭikki yahān nahīn lagne kī.

Your loaf can't be baked here.

(Said to a person who expects something.)

Āp ko fasihat, gair ko nasihat.

Vicious yourself you preach to others.

(Practise what you preach.)

Āp mare jag parlo, or, Āp mare sansār nās.

When I am dead the world is gone.

(Après moi le deluge.)

Ap Miyān Sūbedār, ghar meṅ bātī jhoke bhāṛ.

Abroad my Lord Governor, at home his wife fills the oven.

Apnā apnā dhaṅg hai.

To each his own way.

(Quot homines tot sententia.)

Apnā apnā dukhrā sab rote haiṅ.

Each recites his doleful lay.

Apnā apnā gholo, apnā apnā pio.

Each must make his own sherbet and drink it.

Apnā apnā hī hai, parāyā parāyā hī hai.

Your own is your own, a stranger's is a stranger's.

(Render under Cæsar the things that are Cæsar's, and unto God the things that are God's. Math. xxii, 21.)

Apnā apnā kamānā, apnā apnā khānā.

The earnings of each for the expenses of each.

Apnā apnā lahnā hai.

Each has his own fate.

Apnā bail kuthārī nāhab. Bhoj.

My own ox's nose I can bore with an axe.

(If I please, as he is my property: I can do as I will with my own.)

Apnā 'bismilla,' dūre kē 'naṛe b'illah.' Mah.

One's own 'God bless him,!' to the other's 'God preserve me from him!'

(Allusion to the rhyming Arabic sayings.)

Apnā de-kar laṛāi mol lenā hai.

To part with your own and buy a quarrel.

(To lend money is to lose a friend.)

Apnā dīje, dushman kīje.

Give your own and make an enemy.

Apnā ghar, apnā bāhar.

Your own house is your own, inside or out.

Apnā ghar dūr se sūjhtā hai.

A man knows his own house a long way off.

(We have all sharp eyes for our own interests.)

Apnā ghar hag bhar, dūre kē ghar thūkne kē dar.

You may foul your own house, but must not even spit in another's.

Apnā ghar sanjhaut nā, ankar ghar mūsar aiseṅ bātī. Wom. Tir.

No wick in her own house, she sets another's house on fire.

(Enjoys others' property.)

Apnā ghar sattū nā, ankā ghar poṛā!

No barley-meal at home, but cake in others' houses.

(Said of the sponger.)

Apnā gū bhojan barābar.

One's own dirt is as good as food.

(One's own vices seem virtues.)

Apnā hārā, aur mehrī kē mārā, kaun kahtā hai?

Who tells of his own losses, or of the slaps of his wife?

Apnā hāth Jagan Nāth.

His own hand is Lord of the land.

(Said of a person with whom no one interferes; being allowed to have his own way.)

Apnā hī māl jāḍ, āp hī chor kahtā.

His property stolen, and himself called a thief.

(An allusion to the practice of the Police of throwing the blame on the complainant when they can't find the thief.)

Apnā hī paisā khoḍā, to parakhne-vāle kē kiya doḥ?

If your money is bad the assayer is not to blame.

(Applied to one who resents the just censures of another on his worthless son or other relation.)

Apnā haṛe hī nā, dūre ke dānī. E.

With nothing of his own he is generous to others.

(A vain boaster.)

Apnā ke birī birī, dūre ke khīr pūrī. E.

She drives people away herself and begs dainties from others.

Apnā ke jure nā, ankā ke dānī. Bhoj.

With nothing of his own, he is generous to others.

Apnā ke roṭī tīn gūt gautī! E. Wom.

With one loaf for herself only, she sings a song of three!

Apnā koī nahīn.

No one is your friend.

Apnā kuttā barjo, ham bhik se bās āē.

Call away your dog, I have not come to beg!

Apnā lāl gañvāē-ke dar dar mānge bhik.

Having lost his ruby, he begs from door to door.

(The results of extravagance.)

Apnā lenā kyā, parāyā denā kyā?

Is it difficult to take your own, or to give away another's property?

Apnā māl apnī chhātī tale.

Your own property is under your own breast.

(Eng. idiom, under your own thumb.)

Apnā maran jagat kī hānsī.

What's death to you is fun to the world.

(Thoughtlessness.)

Apnā mūh, ankar āt. E.

Your own is sweet, another's bitter.

(One's own geese are always swans.)

Apnā mūh to dekho.

Look at your own face!

(Before you abuse mine.)

Apnā nainā mujhe de, tū ghūm phir-ke dekh.

E. Wom.

Lend me your eyes, while you go about blinded!

(Selfishness.)

Apnā nikāl, mujhe dāline de.

Take out yours and let me put in mine.

(Selfishness.)

Apnā pūt, parāyā dhaṭīngṛā!

One's own is a son, another's is a lout.

(Every one thinks his own child a prodigy of excellence.)

Apnā rakh, parāyā chakh!

Save your own, and spend another's!

Apnā sā mūnh le-ka rah jānā.

To take your own face and keep it.

(To hang down one's head, or hide one's face through shame.)

Apnā so naberā, parāyā so dhaṭkerā.

He has spent his own property and sets no value on others.

Apnā tētar dekhē nahīn, dūsrē kī phūllī nihāre. E.

He can't see the cataract in his own eye, but he sees the sty in another's.

(“Thou hypocrite, first cast out the beam that is in thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye.” Math. vii, 5.)

Apnā thik nā, ankar nik nā. E.

His own is not right, nor another's good.

(A fool himself he takes no advice.)

Apnā toshā, apnā bharosā.

Look to yourself for your own support.

Apnā ullū kahīn nahīn gayā.

My pigeon has not flown away yet.

(I have still some one to cheat.)

Apnā vohī jo apne kām āve.

He is a friend who renders essential services.

(A friend in need is a friend indeed.)

Apne aib sab līpte haiñ.

Every one whitewashes his own blemishes.

Apne apne khayāl meñ sab mast haiñ.

Every one is pleased with his own ideas.

Apne apne qadeh kī sab khair manāte haiñ.

Every one prays that his own cup be full.

Apne bachche ke dānt koson se mālūm hote hai.

The teeth of one's own calf are visible a long way off.

Apne bachche ke dānt har koi jāntā hai.

Every body knows the teeth of his own calf.

Apne bachche ko aisā mārūn parausan kī chhātī phat jāē. Wom.

I will beat my child to break my neighbour's heart.

(To cut off the nose to spite the face.)

Apne bālon rōiye, aur ke bālon hañsiye. Wom.

Cry over your own idiot (son), but laugh over another's.

Apne dhig paisā, to parāyā ānd kaise?

With money in your pocket why seek another's help?

Apne dil kī gavāhī ko sach jān!

Believe what your own conscience says!

Apne ghar ke sab pādshāh haiñ.

Every one is a king in his own house.

(An Englishman's house is his castle.)

Apne ghar meñ ātā kis ko burā lagtā hai?

Who would refuse to let (money) come into his house?

Apne jhopṛe kī khair māngo!

Pray for the welfare of your own hut!

(Keep your breath to cool your own porridge.)

Apne kiye kā kyū ilāj?

There is no remedy for one's own acts.

Apne kiye ko bhugto!

As you do so must you rue!

Apne ko nā, ante, khablā khablā bante. E. Wom.

He gives to others and not to his own, and so is boiling water.

(A man who is surly to his own family and civil to strangers is as dangerous to touch as boiling water.)

Apne lage to deh meñ, aur ke lage to bhūt meñ.

If he strikes you, he strikes your body, if you strike him you strike a wall.

(Thoughtless of another's pain.)

Apne man se jānye parāḍ man kī bāt.

You know what's in another's mind from what's in your own.

(You judge others by yourself.)

Apne mare bagair surag nahīn.

You cannot see heaven without dying.

Apne Miyān dar Darbār, apne Miyān chūlīe duār.

My Lord goes to Court, and my Lord goes to the kitchen.

(Jack of all trades.)

Apne mūe Rām nahīn.

When you're dead there's no Rām (God).

(Invoke him whilst you live.)

Apne mulk ki bhalāi chāh.

Be loyal to your own country.

Apne mūñh Dhannā Bāi. Or, apne mūñh Miyān Mīthā.

According to herself my Lady Bountiful. Or according to himself my Lord Pleasant.

Apne mūñh shādi mubārak. [riage.

He congratulates himself on his own marriage. (Blowing one's own trumpet.)

Apne nain ganvā-ke dar dar mānge bhik.

Putting out his own eyes, he begs from door to door.

(Having squandered away his own substance he now begs from others.)

Apne nain mujhe de, tū ghulātā phir.

Give me your eyes and go about begging yourself.

(Said in reply to one who makes an unreasonable demand.)

Apne pāon men āp hi kulhārī marte haiñ.

He cuts his own feet with his axe.

(He is the cause of his own misfortunes: he is his own enemy.)

Apne pūt kuāre phirēñ, paṛausi ke phere. Wom.

Leaving her own sons bachelors she marries off others' sons.

Apne se bache to aur ko deñ.

Give to others when you can spare.

(Charity begins at home.)

Apne sui bhī na jāne do, dūse ke bhāle ghuseñ do!

Don't put a needle into your own (body), but thrust a spear into another's!

Apñi apñi chāl dhāt hai.

Every one has his own ways.

(Chacun a son goût.)

Apñi apñi chāl hai.

Every one has his own gait.

Apñi apñi khāl men sab mast haiñ.

Every one is pleased with his own skin.

Apñi apñi sab gāte haiñ.

Every one sings his own song.

Apñi apñi samajh hai.

Many men, many minds.

(Quot homines tot sententia.)

Apñi apñi tuntunī, apñā apñā rāg. [own song.

Every one on his own pipe, and each his

Apñi aql aur parāi dāulat barī mālūm hotī hai.

One's own sense and another's wealth are always great.

Apñi aql ke āge kisi ko samajhtā hī nahīñ. [own.

He considers no one's wisdom before his

Apñi asal pe ā gayā hai.

His origin is asserting itself.

(To show the cloven foot.)

Apñi balā aur ke sir.

He lays his misfortune on others heads.

(He lays his troubles at another's door.)

Apñi ber ko gholam ghālā, hamrī ber ko bhūkam bhākā. E.

You make cakes for yourself, but I starve.

Apñi beñ ko aisā mārūñ, ki potoh trās kar jāñ. Wom.

I will beat my daughter, that my daughter-in-law may learn to fear.

(Pour encourager les autres.)

Apñi chhāch ko koi khattā nahīñ kahtā.

No one calls his own butter-milk sour.

(No one cries stinking fish.)

Apñi chilam bharne ko merā jhopṛā jalāte ho?

You burn my hut to light your pipe.

Apñi dāṛhī sab bujhāte haiñ.

Every one extinguishes the fire in his own heard.

Apñi gītī men kuttā bhī sher.

A dog is a lion in his own lane.

(Every cock fights best on his own dunghill.)

Apñi garas bāolī.

Need drives mad.

Apñi garaz ko gadhe charāte haiñ.

For one's own ends the asses are fed.

(Allusion to the Hindu custom of feeding up asses with boiled pulse (ghunghunyañ) during the decline of an attack of small pox.)

Apñi garaz ko gadhe ko bāp banāte haiñ.

To gain one's ends a doukey is called father.

Apñi gurūyā sañvārñā.

To dress up one's own doll.

(Spoken of a father who defrays the whole expense of his daughter's marriage, her dress, ornaments, etc., without any charge to the bridegroom or his family.)

Apñi hāi aur par ganvāi.

To credit others with one's own feelings.

(To judge others by one's self.)

Apñi harāi marāi loī nahīñ bhūlā.

No one forgets his own disasters.

Apñi izzat apne hāth hai.

Your honor is in your own hands.

Apñi jāñ sab ko piyārī hai.

Every one loves his own life best.

(Dear life: life is precious to all: greater love hath no man than this, that a man may lay down his life for his friends. John. xv, 13.)

Apñi karnī, pār utarnī.

Your own deeds will bring you to salvation.

Apñi kokh kī pūt nausādar. Wom.

The son of your own womb is invaluable.

(Nausādar is sal ammoniac, and is a very expensive and useful article for household purposes.)

Apñi littī par sab āg rakhte haiñ.

Every one keeps a fire for his own bread.

(Each for himself.)

Apñi maslahat har shakhs khūb jāntā hai.

Each knows his own affairs best.

Apñi nīnd sonā, apñi nīnd uṭhñā.

Sleeping his own sleep, and waking at his own time.

(Independent.)

Apñi or nibāhiye, vā kī woh jāne.

Keep up your feelings, he knows about himself.

(Don't be the first to break up a friendship.)

Apnī pagrī apne hāth hai.

Your turban (honor) is in your own hands.

Apnī Rādhā ko yād karo.

Attend to your own Rādhā.

(Spoken by way of reproof. Mind your own business. Rādhā is the name of Krishna's wife.)

Apnī tātng ughārye aur āp hī lājōn mārye. Wom.

Expose your leg and die of shame.

(To wash the family dirty linen in public.)

Apnī to yeh deh bhī nahīn.

Not even these bodies are our own.

(Put not your trust in the things of this world.)

Apnōn kī ār kōi nahīn uṭhātā.

No one will owe an obligation to his own relations.

Ap rahen uttar, kām karen pachchham.

He lives in the north, and works in the west.

(A bungler.)

Ap rah rah, dum khet khet.

Himself in the road and his tail in the fields.

(His hand behind him plucks the fruit as he walks: a large business.)

Ap se āve to āne de.

What comes of itself let it come.

The story is told of the wife of a strict Musalmān, who had forbidden the use of fowls for food, recounting to him with great glee how she had captured a fat capon for his dinner. The pious man was greatly shocked and desired her to throw away the unlawful thing. But the thrifty housewife remonstrated that she had spent a great deal of ghee and spices on the meal and his scruples were so far overcome that he consented to partake of the gravy only. Accordingly in deference to the good man's scruples, every bit of meat that came along with the gravy was being carefully put back, when he cried out in the words of the proverb 'What comes of itself let it come!' The story is also told of an orthodox pandit who preached that egg-fruit (*bān-gan*) is strictly forbidden as food. One day he was presented with a basket of them. He ordered them to be returned, whereon his wife suggested that what comes of itself is acceptable in the words of the proverb, to which the Pandit agreed.

Ap se bhalā Khudā se bhalā.

Who is good in his own eyes is good before God.

Ap se gayā, jahān se gayā.

Gone from myself is gone from the earth.

Ap sune rāg se, faqīr sune bhāg se.

You hear (music) by paying, the poor hear by good luck.

Ap to garm karke sharbat pilāte haiñ.

You put me in a rage first and then give me a cooling draught.

(Good at excuse.)

Ap zindah, jahān zindah.

While you're alive the world's alive.

Āqilān pairavī-i-nuqat na kunad. Pers.

The learned don't need the dots.

(Allusion to the Persian character in which the discritical dots settle the powers of the

letters.—In the rough writing of the scribes, however, these are left out.)

Āqil ko ek harf bahut hai.

A letter is enough for the wise.

Aql baṛī kī bahs (Fac. bhains) ?

Which is best, sense or talk? (Fac. a buffalo.)

Aql chih kutūst, kī pesh-i-mardān bi-āyad. Pers.

Who is that bitch, sense, that she should come to heroes!

(Brute force.)

Aql kī dushman.

The enemy of wisdom (a fool).

Aql ke ghore daurānā.

To gallop on the horse of inner consciousness.

(To soar on the wings of fancy.)

Aql ke nākhūn lo !

Parse the nails of your sense.

(Sharpen your wits.)

Aql ke piche laṭh lye phirtā hai.

He is hunting down reason with a club.

(He is a sworn enemy to reason.)

Aql ke tote ur gā.

The parrot of wisdom is flown away.

(He looks blank or foolish.)

Aql kī kotāhī, aur sab kuchh hai.

He has every thing but sense.

Aql-mand ko ek ishārah kāfī hai.

One hint is enough for the wise.

Aql-mandōn kī dūr balā.

Calamity keeps away from the sensible.

Aql nā gyān, thappar khāe samajh bihān. E.

Nor sense nor wisdom, but he'll learn by blows.

Āras, nindrā, aur jamhāl, yeh tīnōn haiñ kāl ke bhāi.

Sloth, sleep and yawning, these three are the brothers of death.

Ārḥān dīn kī saqqe ne bhī bādshāhat kīr lī.

A water-carrier once reigned for two days and a half.

(Allusion to a well known incident in the *Alif Laila* (Arabian Nights). Said of one unexpectedly raised to power which he uses tyrannically: Jack in office.)

Ārḥān hāth kī kakrī nau hāth kā bīj.

Two and half ells of cucumber, and nine ells of seed.

(Spring wedded to winter.)

Ārhar kī ṭaṭyā aur Gujrātī tālā !

A screen of pea-stalks and a Gujrātī padlock!

(Gujrāt in the Panjāb is celebrated for its locksmiths. Therefore it is obviously useless to lock a screen of pea-stalks, instead of a door, by so good a padlock.)

Ārī dharī Qāzī ke sir parī. Mah.

Whatever happens the Qāzī is responsible.

(Shifting responsibility on to others' shoulders.)

Ārī javānī bāwārī, ek bār phir ā !

Come once more, my bloom of youth!

Ārkā nāin, bāns kī naharnī ! E.

The inexperienced barber has bamboo nail scissors.

(These should be of steel.)

Armān bhārī ghūghā. E.

A shell full of desires.

Arṣath tīrath kar āi tomṛī, tau bhī na gāi karvāi.

The ascetic's gourd went on sixty eight pilgrimages, its bitterness remained nevertheless.

(Shall the leopard change his spots or the Ethiopian his skin?)

Ārsī meñ mūñh dekho,

Look at your own face in the mirror.

(Spoken to a person who seems to have forgotten himself and to betray an unreasonable pride: *ārsī* is a mirror worn on the thumb as a ring by married women.)

Arṣe se ar jāye, chalte se chal dūr.

Fight with those who fight, but let the peaceable alone.

Arṣān ba-illat, garān ba-hikmat. Pers.

Cheap and nasty, dear and good.

Ārsū aib hai.

Desire is a sin.

Āsāl asal hai, naql naql.

Real is real, a copy is a copy.

Āsāl kahe so dārī jār! E.

Speak the truth and be abused!

Āsāl ke asal hote hain.

Good stock, good issue.

Āsāl se khatā nahīn, kam asal se wafā nahīn.

Gentility has no flaw, base birth no fidelity.

Āsā mare, nīrāsā jive.

Want too much dies, want nothing lives.

Āsān nahīn hai rishta-i-ulfat kā tornā,

Mushkil hai bāle-pan ki mohabbat kā chhoṛnā.

It is not easy to break the bonds of love, even as it is hard to give up the love of one's childhood.

Āsāb meñ asāb, ek chang ek rabāb!

His whole stock of goods, a jew's harp and a fiddle!

Ās birānī jo take woh jivat hī mar jāi.

Who looks to others for help is a ruined man.

Ās burhāpā āyān huā sūt ku-sūt,

Yā ho paisā gāñh kā, yā ho pūt sapūt.

When old age comes and you wax feeble,

You'll need money or a dutiful son.

(Moral: lay up against a rainy day.)

Ashrafyān luteñ, aur kholēñ pe mohar!

Seal up the charcoal; never mind the gold coins!

(Penny wise, pound foolish.)

Ashiq andhā hotā hai.

The lover is blind.

Ashiqī aur khālā jī kā ghar!

The lover in his own aunt's house.

(He may do as he likes there with any girl, for his aunt will protect him: said to one under the protection of the powerful.)

Ashiqī aur māmā jī kā ḍar!

You a lover and afraid of my uncle!

(Her father he hath barred the door, Her

mother keeps the key, But neither bolt nor bar shall keep My own true love from me.)

Ashiqī khālā jī kā ghar nahīn.

Loving is not like living in my aunt's house.

(The course of true love never does run smooth.)

Ashiq kī ābrū hai gālī aur mār khānā.

A libertine's honor is in abuse and buffets.

Ashiq ko Khudā zar de, nahīn, kar de samān ke parde!

God give the libertine cash, or hide him in the earth!

Ashiqī nā kije to kiya ghās khodiye?

If you have no right feelings go and cut grass.

Ashnāi karnā āsān, nībāhnā mushkil.

It is easy to make friends, but difficult to remain so.

Ashraf ke larke bigarte hain to bharve bante hain.

A nobleman's son in bad company is no better than a pimp.

Ashfī aur jān jī kā ḍar!

You a hero and afraid of your life!

(Spoken of a person who having undertaken a difficult and perilous enterprise, still looks for ease and safety.)

Āsīl kī murgī take take!

A penny for a game-bird!

(Said of unappreciated merit.)

Āskatī girā kuen meñ, kahā, 'abhi boun utthe'?

A sluggard fell into a well, 'Who's going to get up yet?' quoth he.

(The voice of the sluggard.)

Āskatī girā kuen meñ, kahā, 'yahān hī bhale'!

A sluggard fell into a well, 'I am all right here,' quoth he.

Āsmān kā thūkā mūñh par ātā hai.

Spit at heaven and the spittle will fall in thy face.

(Used to him who abuses those in a higher position: pride goes before a fall.)

Āsmān ke phate ko kahān tak thegtī lage?

If heaven break who will patch it up?

(Used towards the hopeless and spendthrift.)

Āsmān meñ thegtī lagāī hai.

She claps a patch on to the sky.

(Said generally of a procuress very smart at her trade.)

Āsmān ne ḍālā, dhartī ne jhēlā.

Cast down from the sky, and supported by the earth.

(Said of a deserted forlorn wretch who is not taken care of or looked after by any body.)

Āsmān se girā, khajūr meñ aṭkā.

Come down from the skies, and stuck in a palm tree.

(Said of a person who commences great things and is stopped by trifles. To swallow an ox and be choked with the tail.)

Āssī baras kī umar aur nām Miyān Māsūm!

Eighty years of age and called Mr. Child!

Assī kī āmad chaurāsī kā kharch /

Income eighty and expenses eighty four.

(Spoken of one who spends more than his income : playing the prodigal; outrunning the constable.)

Assī, lassi.

(A man of) eighty is curdled milk and water.

(Second childhood.)

Astabal kī balā bandar ke sir.

The mischances of the stable are all upon the monkey's head.

(It is always the cat that did it.)

Āstīn kā sānp.

The snake in his sleeve.

(A secret enemy; the serpent in his bosom.)

Āstīn meñ sānp pālā hai.

He is cherishing a serpent in his sleeve.

Ātā ho to use hāth se na dīje, jātā ho to us kā gam na kīje.

If it comes don't let it go, if it goes don't grieve for it.

Ātā nān khaṭāi, jab jī meñ āi toṛ khāi.

Nature's cakes are eaten when the heart desires.

(Genius obeys its own instincts and will not be controlled.)

Ātā nahīn to dalyā jab bhī ho jāgā.

If it won't grind into good flour it will at least be coarse flour.

(Better get it wrong than not try at all.)

Ātā nibhā, būchā saṭkā.

When the flour is spent, the cur is off.

(Spoken of one who deserts his friends when they have it no longer in their power to serve him.)

Ātā to sab hī bhalā, thoṛā, bahutā, kuchh,

Jāte to dohī bhale, dālidār aur dukh.

All things coming are good, little, some, or great : Two things going are good, penury and pain.

Āte āo, jāte jāo.

Come when you will, go when you will.

Āte bhale, kī jāte ?

Is it best to come or go ?

(Said of a person disliked.)

Āte jāte mainā nā phānsī, aur tū kiyon phānsā, re kavve ?

The accustomed mainā escapes the snare, why art thou caught, O crow ?

(A fool who knows a particular danger will escape when a wise man who does not know will fall into it.)

Āte kā chīrāg ghar rakkhūn to chūhā khāi, bāhar rakkhūn to kavvā le jāi.

If I put the dough-lamp into the house the rats will eat it, if I put it outside the crows will eat it.

(To be between the horns of a dilemma: lamps made of dough are used by women when they make a vow to Devi, etc.)

Āte kā nām Sahjā, jāte kī nām Mukta.

When coming its name is Forbearance, when going its name is Relief.

(A coming misfortune must be borne with patience, when it is gone you are liberated.)

Āte ke sāth ghun pīsā.

The worm is ground up with the flour.

(Spoken of the poor when involved in the misfortunes of the great.)

Āte meñ non.

Salt in the flour.

(To express a very small proportion.)

Āth bār, nau teohār.

Eight days and nine holidays.

(Luxury.)

Āth gāon kā chaudharī, aur bārah gāon kā rāo.

Apne kām na āi, to apnī aisi taisī meñ jāo.

Chief of eight hamlets, and lord of twelve,

Out on him if he is of no good to me !

(Said of a disabbling rich man.)

Āth julāhe nau huqqā, jis par bhī thukkam thukkā.

Eight weavers quarrelling over (the equal distribution of) nine huqqās.

(To illustrate the stupidity of the weavers.)

A story goes that a party of 10 weavers came across a mirage in the desert and thinking it a river they prepared to cross: on crossing of course the mirage disappeared, but they counted themselves over to see if they were all safe. Each man omitted to count himself, so that whoever counted made one missing. So they all began to howl over this until a stranger put them straight. Another story is that a crow, perched on the housetop, carried off a weaver's child's bread : before giving the child any more the weaver took the precaution to remove the ladder, thinking that the crow had come up by it ! Another story is that a weaver being told by a Mah. soothsayer (*rammal*) that it was written in his fate that his nose would be cut off by an axe, was incredulous, and taking up an axe, he kept moving it about, saying, 'yān kar-bā to gor kabā, yān kurbā to hāth kabā, aur yān karbā tab nā'—if I do so I cut my leg, if I do so I cut my hand, but unless I do so (but his nose was off) !

Āth kaṭhauṭī maṭhā pīye, solah makunī khāi,

Us ke mare nā roīye, ghar kā daliddar jāi.

Who drinks eight cups of tyre, and eats sixteen cakes, Weep not at his death, (for with him) the poverty of the house departs.

(Said of the glutton.)

Āth mile kāth, Tulsi mile jāi.

Let eight kinds of wood unite, and Tulsi has a caste !

(Tulsi, the sacred basil : a skit at the readiness with which a Hindū 'caste' can be formed.)

Āthoñ gānth kummet.

Bay in all his eight joints.

(Horses of that colour are esteemed hardy and active. The phrase is used to express that a person is very cunning and wicked.)

Āṭhṇā pahar Kāl kā dānkā sir par bājā hai.

The Angel of Death drums night and day over our heads.

Ātī aur Narāyan se baīr hai.

God is an enemy to excess.

Ātī bahu, janamtā pūt.

The arrival of a wife is the beginning of posterity.

Āṭkā banyā saudā de.

The entangled shopman does business.

(As the only means of obtaining payment for previous transactions.)

Āṭkā bhālā nā bolnā, āṭkī bhālī nā chup,

Āṭkā bhālā nā barsnā, āṭkī bhālī nā dhup.

Too much speaking, too much silence, Too much rain, too much sun are not good.

(Too much of a good thing.)

Āṭkal pachchū gair muqarrar.

All guess and no certainty.

Āṭkā phulā sonjhnā dāl pāt se jāē.

If the horse-radish tree flower heavily both wood and leaf are gone.

(Excess is ruin: the horse-radish tree has an excessively brittle wood, which constantly breaks under the weight of its flowers.)

Āṭkegā so dhāṭkegā.

To doubt is to be lost.

Ātmā men pare to Parmātmā kī sūjhe.

When the belly is full you may see the Supreme Soul.

(i. e. God: when the belly is empty you are of course thinking of it.)

Āṭṭār kā shishā, aur madārī kā piṭārā.

The druggist's bottle is the juggler's bag of tricks.

(The one professes to heal every disease, and the other can work all sorts of wonders.)

Auḡhaṭ chale, na chaupaṭ gire.

If you don't go a difficult road you won't fall headlong.

(Don't beat about the bush.)

Auṇdhā khāē lauṇḍā.

The child has fallen backwards.

(Attempting anything beyond one's powers.)

Auṇdhe mūnh, chīrāg pāon!

May you be turned upside down!

(A curse: both the phrases *auṇdhe mūnh* and *chīrāg pāon* mean topsy-turvy.)

Auṇdhe mūnh dūdh pīte hai.

He still drinks milk with his face downwards.

(He is yet a child: said to a fool.)

Auṇdhe mūnh Shaitān kā dhakkā!

A headlong fall pushed by the Devil!

(A curse.)

Auṇdhī khopri, ultī mat.

Crooked brains in a crooked skull.

Aurat aur ghopā rān tale kā.

A horse and a woman are yours while in your power.

Aurat aur kakrī kī bel jaldī barhī hai.

A woman and a cucumber grow fast.

(Allusion to the early maturity of women in India.)

Aurat kā khasam mard, mard kā khasam rozgār.

The husband of the woman is man, the man's husband is his livelihood.

Aurat kā kyā etebār?

What reliance is there on a woman?

(*Varium et mutabile est femina.*)

Aurat kā rāj hai.

A woman's kingdom.

(A hen-pecked husband.)

Aurat ke nāk na hoī to gū khātī.

Had a woman no nose she would eat dirt.

(Had not a woman a nose to be cut off for immorality she would go wrong shamelessly.)

Aurat kī aql guddī pichhe hoī hai.

A woman's sense always lies in the back of her neck.

(She has always an after thought. She is wise when it is too late.)

Aurat kī mat mān.

Don't act on your wife's advice. Or, accept your wife's advice.

(According to the sense of the words.)

Aurat kī salāh pe jo chale woh chūṭyā.

He is a downright fool who acts according to his wife's advice.

Aurat kī sāt be-wafā hoī hai.

Womankind is perfidious.

Aurat ko nā-dārī men jānchye.

A woman is tested by poverty.

Aurat mard kā jorā hai.

The woman is the pair to the man.

Aurat nā mard, mūā hijrā hai.

Haḍḍī nā pastī, muā chhīchrā hai. Mah. Wom.

Nor man nor woman, but a dead eunuch,

Nor bones nor ribs, but stale offal.

(Abuse.)

Aurat par hāth uṭhānā achchhā nahīn.

It is not right to lift one's hand to a woman.

Aurat pe jahān hāth phirā aur woh phailī.

Caress a girl and she develops.

Aurat rahe to āp se, nahīn jāē sage bāp se.

A woman is chaste if it's in her, if not she would go with her own father.

*Aur dīnā khīr pūrī, parāb ke dīn dānt nī-
porī.* Wom.

On week days she lives on tit bits, on holi-days she grinds her teeth.

(The eccentric woman; one who goes her own way.)

Aur kī burāī apne āge āī.

I have to pay for others' misdeeds.

*Aur kī phullī dekhṭe haiṁ, apnā tēlar nahīn
nihāre.*

He sees a speck in another's eye, but not the film on his own.

("Why beholdest thou the mote that is in thy brother's eye; but considerest not the beam that is in thine own eye. Math. vii, 3.)

Aur kī bhūk na jāne, apnī bhūk āī sāne. Wom.
She cares nought for others' hunger, for
herself she kneads the flour.

Aur mazāq bhūl gaē, mere pās āīyo !

You have forgotten all your jokes but beat-
ing me !

Aur rang kā gilahrā.

A squirrel of another colour.

(Change of subject, or appearance in an un-
usual dress.)

Ausar chūki dōmnī gāve tāl be tāl.

The songstress misses the tune and sings
out of tune.

(Spoken of one who commits blunders from
agitation of mind.)

*Ausar kā chūkā ādmī, aur dāl kā chūkā bandar
nahīn sanbhalte.*

The man who misses his chance and the
monkey that misses his branch cannot be
saved.

Ārat hā hī, jāvat santokh.

Rejoicing when it comes, patience when
it goes.

(The Lord giveth, and the Lord taketh away,
Blessed be the name of the Lord !)

Āve nā jāve, Brihaspat kahlāve.

He knows nothing and he calls himself
Brihaspat.

(Vanity: Brihaspat was a Rishi and regent
of the planet Jupiter.)

Āval khesē, bādū darvesh. Pers.

First yourself, then the beggar.

(Charity begins at home.)

*Āval marnā, ākhir marnā, phir marne se kyā
hai dārnā ?*

Sooner or later you must die, why then
fear to die ?

Āval taām, bādū kalām. Pers.

Eat first and talk afterwards.

Āyā bandah, āī roṣī, gayā bandah gaī roṣī. Mah.

Come man, come food, gone man, gone food.

(With the birth of the child the mother's
milk begins to flow.)

Āyā kar, tū jāyā kar, ṭaṭṭī mat khurkāyā kar.

Come and go as you please, but don't bang
the door.

Āyā Kātak, uṭhī kutyā.

October has come, for the bitches are on
heat.

Āyā kuttā le gayā, tū baitī dhol bajā.

While she beats the drum, the dog eats her
food.

(The story is told of a mīrāsān or professional
player.)

Āyā Mangar, jāyā rangsir.

November's come, now Winter's in his prime.

Āyān rā chīh bayān ? Pers.

Why explain the obvious ?

Āyā Rājā Poh, jāre ko chapā ohoh.

When King Poh comes the winter is at its
coldest.

(Poh or Pās is January.)

Āyā Ramsān, bhāgā Shaitān. Mah.

When Ramsān comes, the Devil flies.

(Ramsān is the Mahamadan's lent, during
which the greedy mendicant has a bad time
of it.)

Āyā to nosh, nahīn farāmosh.

If it comes I have a dinner, if not I don't
care.

Āsādī Khudā kī nemat hai.

Liberty is the gift of God.

B

Bābā āē, tālī bajē.

Father has come, let us clap our hands
(rejoice).

Bābā āven nā ghenā bajē.

Neither the father comes, nor the bell rings.

(A disappointment—the father of the house has
to pray before any food can be eaten.)

'Bābā jī ! chele bahut ho gaē haīn.' 'Bachchā,
bhūke mareṅge to āp chale jāēṅge.'

'Reverend father ! how many are the dis-
ciples about thee !' 'My son, they'll go of
themselves as soon as they are hungry.'

(A rich man and his dependents.)

Bābā jī kā ṭhevas bar. E.

My lord has a very long thumb.

(He is overweening.)

Bābā jī ke bābā jī, bajantārī ke bajantārī.

He is both a priest and a drummer.

(Serves two purposes.)

*Bābā ke rāje satūā mahgāl, sāiyān ke rāje sab
saktāl.* Bhoj. Wom.

In my father's house I could hardly get flour,
in my husband's house every thing is easy.

(Allusion to the frequent marriages of poor
girls to rich men.)

Bābā mare, nihālū jāme, voṭī tīn ke tīn.

Grandfather's dead, grandson is born, and
still we are three (to feed).

Bābhan hūe, to kyā hūe ? Gale lapetā rūt.

If he became a Brahman, what is it ? Only
the winding of string round his neck.

Bābhan ke badūā kahle, nān jāt latyāole. Bhoj.

Call a churl a gentleman and he kicks his
own brethren.

(A jack in office overawes his old acquaint-
ances.)

Bach, be Jummā, āādhī āī !

Get out of the way, Jummā, there is a storm
brewing !

*Bachche te khilānde dūdh te bhāt, barē hūe to
mār de lāt.* Panj.

You feed a child on milk and rice, and
when he's grown up he kicks you.

(The ingratitude of youth.)

Bache nar, hazār ghar.

Save a hero, save a thousand homes.

Bachhrā khūñī hī ke bal kūdā hai.

The young calf skips at his tether.

(He dances to another's piping: said of a man who trades upon the interest of his friends.)

Bachnon kā bāndhā kharā hai āsmān.

The sky is bound by its word (to stand firm).

Bad achchhā, bad-nām burā.

A bad man is better than a bad name.

(Give a dog a bad name and hang him.)

Badan men dam nahīn, nām Zorāvar Khān !

No strength in his body and he calls himself Mr. Strong-i'-th'-arm !

Badan pe nahīn lattā, pān khān albattā. Wom.

Not a rag to her body and she eats betel.

(Cheap swagger.)

Badāun ke lālā.

Children of Badāun.

(A city where all the people are said to be fools.)

Bad badī se na jāē, to nek nekī se bhī nā jāē.

If the wicked man will not depart from his wickedness, let not the good man abandon his goodness.

Bad ghore kī mekh.

The peg of a vicious horse.

(A very vicious man.)

Bādhe pūt pitā ke dharmā, khetī upje apne karmā.

The father's good works prosper the son, but fate prospers the field.

Bādhyā marī to marī, Āgrā to dekhā.

What if the ox did die, I saw Āgrā.

(I got something out of my journey.)

Bādā manāhe se nīm nahīn chhupā.

You will not hide the nīm leaf by a covering of embroidery.

(It will still be bitter: murder will out.)

Badlī kī chhān kiya ?

The shadow of a cloud !

(It is soon past.)

Badlī kī dhūp jab nikle jab tes.

Sunshine on a cloudy day when out is hot.

Badlī men din nā āise, phūlār baitī pīse. Wom.

Not seeing the day-light for the clouds the booby goes on grinding.

(Native women usually grind their corn in the very early morning.)

Bādshāhī riāyā se hai.

No subjects, no king.

Bādshāhōn kī bāte bādshāh kī jāne.

Only kings can understand kings' affairs.

Bagair sikhe kuchh nahīn ātā.

Nothing can be learnt without learning.

(There is no royal road to learning.)

Bagal men chhuri, mūkh men Rām Rām. Hin.

A dagger in his bosom, and politeness in his mouth.

(To describe a treacherous foe professing friendship: to smile in your face and out your throat.)

Bagal men imān dāb-kar bāt karte hai.

You are talking with your faith hidden under your arm.

(Talking against your conscience.)

Bagal men laykā, shahar men dhañdhora.

The child is in her arms, and she is crying through the city.

(The butcher looked for his knife, when he had it in his mouth.)

Bagal men mūñh dālo.

Put your head under your arm.

(Look to yourself.)

Bagal men soñā, nām Garib Dās.

A club under his arm, his name Mr. Innocent !

Bagal men tūñī kā pinjra, 'Nabī jī, bhejo !'

A parrot's cage under his arm and he calls on the Prophet to send another.

(Avarice: always asking for more.)

Bagar men bagar tīn ghar, telī, dhobī, nāī.

Three are houses in the yard : an oilman's, a washerman's and a barber's.

(Low society.)

Bāgh bakrī ek ghāt pāñī pīte hai.

The lion and the lamb drink at the same stream.

(Said of a good government:—the wolf shall also dwell with the lamb and the leopard shall lie down with the kid.....and a little child shall lead them. Isaiah xi, 6.)

Bāgh kī mauñī, bilāñ.

The cat is the aunt of the tiger.

(i. e. of the same breed.)

Bāgh nār nadi men dārā, bilāñ dekh dārāñī.

Rus. Wom.

She killed a tiger and threw it into a stream, and now she fears a cat !

(Loss of nerve.)

Bāgho ke mūñh kehā dhoal ho ? Bhoj.

Who ever washed a tiger's face !

(Allusion to the habit of not washing a child's face for the first six or seven years to keep off nazar, the evil eye.)

Baglā bhagat.

A saintly heron.

(Spoken of a hypocrite who pretends to great piety and virtue, while he is in reality rapacious and wicked: allusion to the habits of the bird which stands silently motionless while watching for its prey, looking all the while as if it were meditating on holy things.)

Baglā bhī dhobī kā bhāī hai.

The heron is the washerman's brother.

(Always standing in water.)

Bāg lāgal nā, māñgrā dērā del. Bhoj.

The garden not laid out and the mendicant has pitched his tent.

(The faqir of India has a habit of taking up his abode in any garden he fancies.)

Baglā māre, pankh hāth.

Kill a heron and you'll get feathers.

(Spoken of one who injures others without

benefit to himself : you can get nothing out of a cat but her skin.)

Bagī ghāṇsa.

A blow under the arm.

(An unfair and secret enemy : a blow under the belt.)

Bahan kahe merā bīr pyārā, kāl kahe merā hai yeh chārā.

The sister says 'he is my dear brother,' death says 'he is my prey.'

Bahan ke ghar bhāī kuttā, sāsre jānvāī kuttā, kuttā pālē woh kuttā : sab kutton kā woh sardār, jo bāp rahe beṭī ke bār.

A brother living on his sister, a son-in-law living on his father-in-law, and he who keeps dogs, is a dog : but a father living on his daughter is a dog of dogs.

Bāhar ke khān, ghar ke gīt gān. Wom.

While strangers eat, the household starves.

(Said to a spendthrift and extravagant man making a show beyond his means.)

Bāhar lambī lambī dhoī, bhitar marve kī roṭī. For going out an ample robe, at home the coarsest fare.

Bāhar mīyān alalle talalle, ghar meṅ chūhe pakkeṅ. Mah. Wom.

Abroad my lord has cakes and wine, at home he cooks rats.

Bāhar mīyān chhail chikanyā, ghar meṅ libṛī jo. E.

My lord abroad is a dandy, but at home there is a draggle-tailed wife.

Bāhar mīyān jhaṅg jhaṅgālē, ghar meṅ naṅgī jo. Wom.

Abroad my lord goes in gorgeous array with a naked wife at home.

Bāhar mīyān Pañhasārī, ghar meṅ bīvī kar-moṅ māri. Wom.

Abroad he is my Lord Governor, at home his wife is a victim of fate.

(A poor miserable creature.)

Bāhar mīyān sūbedār, ghar meṅ bīvī jhoke bhār. Wom.

My lord abroad is a captain, but at home his wife feeds the oven.

(The occupation of a menial.)

Bāhar tyāg, bhitar suhāg.

Celibate abroad, he is married at home.

(Only saints are celibate in India.)

Bah mareṅ bail, baithe khān turang.

The oxen labor and the stallion eats at his ease.

Bahrā bahishī, andhā dorakhī.

The deaf for Heaven, the blind for Hell.

(The blind man is very suspicious, the deaf can hear no evil.)

Bahrā so gahrā.

Deaf is deep.

Bahrā sunē Dharam kī kathā ?

Shall the deaf hear the word of the Law ?

Bahre āge gāonā, aur gūṅge āge gal, andhe āge nāchnā, finon al bilal.

To sing to the deaf, to talk to the dumb, and to dance to the blind, are three foolish things.

Bahṭā pānī nir-malā, bandhā gandhīlā hoē : Sādhū jan ramīā bhālā, dāg na lāge koē.

Running water is pure, stagnant water is foul : a wandering jogī is pure, no stain pollutes his soul.

(Because he is doing what he should.)

Bahte daryā meṅ jis kā jī chāhe hāth dho le.

All who will may wash in the running stream.

(Make hay while the sun shines.)

Bahte ko bah jān de, mat batāve phaur, Samjhāe samjhe nahīn, to dhakā dede aur.

Let a man go to ruin in his own way, don't give him advice.

If a man heed not advice thrust him away.

(Quem deus vult perdere prius dementat.)

Bahū beṭī sab rakhte haiṅ.

All have wives and daughters.

(Said in reproof to one who casts amorous glances at another's female relatives.)

Bahū lālī, dhan ghar ghālī.

A flaunting bride is the ruin of the family.

(A nice wife and a back door do often make a rich man poor.)

Bahū sharam kī, beṭī karm kī.

A modest wife, and a fortunate daughter.

(Are the best.)

Bahurīyā ke bar dulār, hāṅḍī basan chhūāhī nā pāvas ! Tir. Wom.

Many caresses to his wife, but she must not touch the house vessels !

(Sham love.)

Bahut atahtāī, jūī ke kāl hā. Rus.

A great oppressor is always in danger of his life.

Bahut atī, maṭh kharābah.

Many monks ruin the monastery.

(Too many cooks spoil the broth.)

Bahut aulād bhī gazab hai.

Many children are a misery.

Bahut gai, thoṛī rah gai.

Most of life has gone, and but little remains.

(Have mercy then ! A prayer.)

Bahut kathnī, thoṛī karnī.

Saying much, doing little.

(Much ado about nothing.)

Bahut sonā daliddar kī nishānī.

Much sleep is the forerunner of poverty.

Baid kare baidā, changā kare Khudā.

It is God that cures the patient, but it is the Doctor that takes the fee.

Or The physician tries his art, but God cures the patient.

(God healeth and the physician hath the thanks.)

Baid kī baidāṛ gaī, kārī kī ākh gaī.

The one-eyed woman lost her eye, and the oculist his fee.

(Allusion to the native custom of only paying for cures.)

Bail badhiyā, sāhis adhyā. Agric.

The bull and the ox go half shares.

(The poorer cultivators generally have to go shares in the ploughing of their fields, and so go shares also in the produce.)

Bail kā bail gayā, nau hāth kā paghā gayā.

The bullock went taking his nine yard rope with him.

(A heavy and complete loss.)

Bail na kūdā, kūdī gaun : yeh tamāshā dekhe kaun ?

The panier has jumped in without the ox, who ever saw such a thing before ?

(Said to one who obtrudes himself where he is not required.)

Bail sarkārī, yārōn kī ūtkārī !

The bullock is Government's and I enjoy the driving ! [hūā.

Bāingnoñ kā naukār nahīn hūā, āp kā naukār I am not the egg-plant's servant, but yours.

The master was one day enjoying a dish of egg-fruit and extolling its excellence, when the servant chimed in and said it was indeed most excellent. One day, however, the egg-fruit having disagreed with him the master began to abuse it as a very unwholesome vegetable, and his servant then observed, that it was very unwholesome truly. 'Why' said the master, 'did you praise it before?' 'I am your servant' he replied, 'not the egg-plant's !

(Sambo, it is a fine day. Is massa, it am berry fine day. Sambo, it is raining hard ! Is, massa, it am raining like de berry debbill !)

Bairī bol ghināone, marīe apne kāl.

Your enemy's words are terrible, but death comes at its appointed hour.

(Threats don't kill.)

Bairī kā bol, basole kā chhol. [axe.

Your enemy's remarks are blows with an.

Bairī se bach, pyāre se rach.

Associate with your friend, and keep aloof from your foe.

Baisākh, Jeth dutiyāyām, Uttar ūcho chānd, Yeh nehche kar jāniye, pirthī menh sulabh. Agric.

If the new moons of April and May have the northern horns high, there will be plenty of rain for the earth.

Baiṭhā baniyā kyā karē ? is koṭhī ke dhān us koṭhī men dhare !

The chandler has nothing to do, so he carries his grain from one store to another.

Baiṭhe baiṭhe to Qārūn kā khasāna bhī khālī ho jātā hai.

Even Qārūn's treasury would be dissipated by continued idleness.

(Qārūn, Korah, is the conventional oriental Mahammadan miser.)

Baiṭhe se begār bhalī. [idle.

To work without pay is better than sitting

Baiṭhī burhyā maṅgal gāe.

The old hag sits and sings away.

Bajā de, khanyā, dholkī ! Mīyān khair se āē.

Beat the drum, my songstress ! My lord has come in safety.

Bajā kahe jise ālam, use bajā samjho.

Avāzah-i-khalq ko naqqārah-i-Khudā samjho.

What the world calls proper deem to be proper. The voice of the people is the word of God.

Bajā naqqārah kūch kā ukhṛan lāgī mekh. Chal-ne-hāre chal base, khaṛā hūā tū dekh.

The drums for the march have sounded, the tents are struck. The army has started and you are still staring.

Bakhshī ke dhaggaṛ.

The protégé of the Lord Chancellor.

Bakhsho, bī bilkī ! chūhā landūrā hī jīyegā.

Forgive me, madam puss ; even a tail-less mouse can live.

(Though you have already pulled off my tail, spare my life : I am content to live without it. Spoken by one who has been injured by the calumnies of another, and entreats her to desist.)

Bakhtāvar kā āyā gīlā, kambakht kī dāl gīlā.

The rich man's flour goes bad and so does the poor man's pulse.

(But it is nothing to the former and is ruin to the latter.)

Bakht deṭh yārī, to kar ghore asvārī,

Bakht na deṭh yārī, to kar khā charve-dārī.

If fortune favours, own the horse.

If fortune favours not, be its groom.

Bakhtōn ke balyā, pakāi khīr ho gayā dalyā.

Such is the power of my fate that I cook rice and milk and obtain split peas.

(Ill-luck : kīr being much more expensive than dalyā.)

Bakht uṛ gaē, bulandī rah gaē.

Great fortune is gone, greatness only remains.

Bakrā muṭāē tab lakṛī khāē.

When the goat waxes fat he gets beaten.

(Because he gets pugnacious : used to a jack in office.)

Bakre kī mā bāb tak khair mandē ?

How long will the buck goat's mother pray for his life ?

(Buck goats are killed off early in India : the pitcher that often goes to the well will be broken at last.)

Bakrī jān se gaē, khāne-vāle ko masa na āyā.

The goat has lost its life, and the palates of the guests have not been pleased.

(Applied to a case in which one person has incurred a loss, without any advantage to the others.)

Bakrī karē ghās se yārī, to charne kahān jāē ?

If a goat forms friendship with the grass, what will he eat ?

Bakrī kā sā mūñh chālā hī rahā hāi.

His jaws are always working like a goat's. (A glutton.)

Bakrī ke nasībōn chhūrī hai.

The butcher's knife is the goat's fate.

Bakrī ne dūdh diyā menyñtī bhārā. [pings.

The goat gave milk, but filled it with drop-
(Applied to one who has conferred a favour
with a very bad grace.)

Bakrī se hal chaltā to bail kaun rakhtā?

If goats could draw the plough who would
keep oxen?

Bakrī yā sasse kī tñ hī tāngēñ!

Goats and hares have only three legs!

(Applied to a person who having once asserted
a thing however absurd, persists in it to
the last without regard to argument or
consequence. The saying is said to have
been originated by a thief who, having
stolen a leg of one of the above animals,
and being charged with the theft defended
himself with this absurd assertion.)

Balak jāne hīyā, mānas jāne kīyā.

A child judges by the heart, a man by deeds.

Balakōñ ko rikhāñā balak-pan hī se chāhiye.

Teach a child from its earliest childhood.

(Teach a child betimes in the way he should
go.)

Bāl bāl gunah-gār. Mah. Wom.

Faulty in every hair.

(That is, full of faults and imperfections.
Generally used as an expression of humility
by one who confesses his own faults.)

Bāl bāndhā chor.

An expert thief.

(Taken from the practice of shooting at a
mark hung up by a hair.)

Bāl bāndhā gulām hai.

He is a slave tied up by the hair.

(Hopeless slavery.)

Bāl bāndhī kaurī mārī.

He can knock down a shell hung up by a hair.

(A good shot.)

Bāl, be Jumṃā, terī dhaj! [your figure.]

Bravo, Jumṃā! I admire your tricks (or
(Spoken in contempt: attitude is everything.)

Bāl haṭ, tīryā haṭ, rāj haṭ.

The obstinacy of a child, a woman and
a king (is not to be overcome.)

Bāl jāṛ rāj ko, molī lagen pyār ko!

Perish the kingdom, where onions are as
dear as pearls!

Bāl jinjāl, bāl singār.

The hair is a plague and an ornament too.

Bāl jinjāl: pāl to pāl; nahīñ, to mūchhōñ ko tāl.

The hair is a trouble: if you can keep it in
order, do so; if not, throw away even
your moustache.

Bāl kā kambal karnā.

To make a blanket of a hair.

(To make a mountain of a mole-hill.)

Bāl kī khāl, hindī kī chindī. [fragments.

He can skin a hair, and split a word into
(To describe one of a very subtle intellect:
splitting hairs.)

Baloñ hāñ ehñāñā, aur kagoñ hāñ sandesā.
Wom.

An assignation through a child is a message
through a crow.

(Allusion to the notion that crows carry
messages for women to their lovers.)

Bāl to apnā bāl, nahīñ jāṛ jāṛ.

Your strength is your own strength, an-
other's is useless (to you).

Bālū kī bhūt, oohhe kā sang; pāturyā kī prīt,
tītī kī rang.

A wall of sand is the base man's friend-
ship; a harlot's love is the gorgeous hue
of the butterfly.

Bālvāñ kī hal bhūt jote.

The devil drives the strong man's plough.

Bāman bachan parvāñ!

The Brāhmañ is a true prophet!

Bāman beṭā loṭe poṭe, mār byāj dono ghoṭe. Rus.

A Brāhmañ will twist and turn, till he
does you out of both interest and princi-
pal.

Bāman jīme hī patyāṛ.

(1) The Brāhmañ has faith when he has
eaten.

(The proof of the pudding is in the eating.)

(2) Trust a Brāhmañ when he has eaten.

(Allusion to the difficulty of feeding a Brāh-
mañ before satisfying his claim to a cash
present (*dakshinā*). The proverb is capable
of either construction.)

Bāman kī beṭā bāvan baras tak bauṅgā.

A Brāhmañ's son is a fool for fifty two years.

(Allusion to the habit of the caste of living
on alms.)

Bāman kī beṭī kalma parhe.

A Brāhmañ's daughter would repeat the
Muhammadian creed for this.

(To describe anything so delicious as to make
one renounce one's religion for it.)

Bāman mantrī, bhāṭ khavās, us rājā kī hove
nās.

With a Brāhmañ for minister and a bard
for favorite the Rājā was ruined.

Bāman nāche, dhobī dekhe.

A Brāhmañ dances and the washerman
looks on.

Bāman se dāñ māṅge haiñ!

To ask the Brāhmañ for alms!

(To make an improper request, as it is a duty
to make gifts to Brāhmañs.)

Bāñ āṭ kutte kī jo pālki baiṭhā jāṛ.

It is a favored dog that rides in a carriage.

Bāñ kareṅge Bāñye, aur kareṅge rīs.

Bāñ karā thā Bhāṭ ne sau ke rah gāṛ tīs.

The Bāñyā can trade, others can only imi-
tate. A bard once traded and his hundred
became thirty.

Bāñ kare to ṭoṭā āve, baṭh khāṛ dhan chhāje.

Kahe Kabir, suno, bhāṭ santio, māṅg khāṛ so
jīte.

Who trade suffer losses, who sit at home
waste their wealth. Saith Kabir, hear
brother saints! wholiveby begging prosper.

Banaj men kyā bhāi-bandī?

What friendship is there in trade?
(Every one is for himself.)

*Ban, bālak, aur bhains, ukhārī, Jēh mās yeh
chār dukhārī.* Agric.

Trees, babies, buffaloes and sugarcanes,
These four suffer in the month of May.
(From the hot winds.)

Bandah ājiz hai. Mah.

A slave is powerless.
(Expressing resignation.)

Bandah bashar hai.

Man is but man.
(Apt to err.)

Bandah jore palī palī, Rahmān burhāz kuppe.

Man collects by spoonfuls, but God dissipates
the whole jar at once.

(*L'homme propose mais le Dieu dispose!* Ap-
plied to the sudden destruction of wealth
acquired by long and sordid parsimony.)

Bandar bhapkī.

The menace of a Monkey.
(A hollow threat.)

Bandar ek niācharī layā karī apnī ardhāngī:

Lāl Dās, Raghunāth dayā se, utpan hue Farāngī:
A demon took a monkey to wife saith Lāl
Dās, the result, by the grace of God,
was the English race.

(Allusion to the belief that Raghunāth or Rām-
chandar had promised Hanumān, the monkey
king, in gratitude for the help given him,
that the monkey race should reign in the
Kāljug, or the present age, over Hindustān.)

Bandar kā hāl muchhandar jāne.

Monkey-leaders understand monkeys.

Bandar kā zakhm (yā ghāo.)

A monkey's wound.

(Applied to those who constantly irritate a
wound by rubbing and scratching.)

Bandar ke gale men motiyon kī mālā!

A pearl necklace round a monkey's neck!
(Pearls before swine.)

Bandar ke hāth āinā!

A looking-glass in a monkey's hands.
(What's the use of it as he is so ugly?)

Bandar ke hāth nāryal.

A cocoa-nut in a monkey's hand.
(Said when a thing of value has fallen into the
hands of one who cannot estimate its worth:
Pearls before swine.)

Bandar kī āshnā, ghar men āg lagāi.

Friendship with a monkey is setting your
house on fire.

Bandar kī āshnā kiyā?

What is a monkey's friendship worth?
(Said of any feeble or treacherous acquain-
tance.)

Bandar kī dostī, jī kā siyān.

The friendship of an ape is the loss of life.

Bandar kī sannayā.

The army of monkeys.

(The British nation: also used to a large
family with which it is dangerous to in-
terfere, as they can all back each other up.)

Bandar kī ṭopī.

A monkey's cap.

(Applied to a restless person continually in
motion. St. Vitus's dance.)

Bandar kī turat, phurat, surat, mashhūr hai.

The monkey's dexterity, agility and cunning
are notorious.

Bandar kyā jāne ādī kī savād? E.

What does a monkey know of the flavour
of ginger?

Bandar nāche, wāt jal mare.

The monkey dances, and the camel is dying
with envy.

*Bande kā chāhā kuchh nahīn hotā, Allāh kā
chāhā sab kuchh hotā hai.*

What man wishes never happens, what
God wishes ever happens.

Bandgī aisi, aur inām aisi!

Such service and such a reward!

(Spoken in reproach to one who makes a poor
return for service done him.)

Bandgī bechārgī.

Service is helplessness.

Bandhī mutthī lākh barābar.

A shut fist contains a lākh (for all you
know).

(The value of the present made with the
closed fist is exaggerated by the receiver,
who wants to show how highly he was ap-
praised.)

Bandhī rahe, na ṭake bikāz.

It remains tied up, and doesn't fetch a
penny.

(Sold too late.)

Bāndh khisā, le hissah.

Close your pocket, and keep your share.

Bāndhe sakelā, phire akelā.

An armed man may wander alone.

Bāndī jab shādī kartī hai, tab aisi hī kartī hai.

Mah. Wom.

When her slave celebrates a wedding she
does it as well as this.

(Said in contempt of an entertainment.)

Bāndī ke āge bāndī āi, logon ne jānā āndhī āi!

Wom.

A slave girl got a handmaid, and the people
thought a storm had come!

Bāndī ke āge bāndī, menh gine na āndhī. Wom.

When a slave girl gets a handmaid she
takes no thought of rain or storm.

(Makes her work any how. No indulgence is
shown by low born people to their servants!
Put a beggar on horse back and he will
ride to the devil.)

Band ke jāē band men nahīn rahte. Wom.

Born in bondage does not remain in bond-
age.

(Misfortune will not always cling to one.)

Bane sab kī sarāhen, bigre kahan kambakht !

All the world praises success, and says
that failure is ill-luck !

Bangālā jādū kā ghar hai !

Bengal is the abode of witchcraft !

Bāngāle kī Bangālan jādū bharī.

The Bengal women are full of witchery.

Bāngālī jo ādmī, to paret kaho kis ko ?

If a Bengali is a man, what is a devil ?

Bāngā men sayār gasle, kā orh aile, kā penh aile ? Mag.

A jackal in a cotton field ; what can he
wear and what can he put on ?

(Cotton is of no use to the jackal.)

Bānh chhurāē jāt ho, nibal jān ke moē ;

Hirde men se jāoge to mard badāngī toē. Wom.

Shake yourself off and go, and think me
powerless ; If you go out of my heart
then think yourself a man.

Bānh gahe kī lāj.

The shame of taking by the arm.

(And letting go : protect for ever or not
at all.)

Bānh pakre kī or nibāhnā.

To take by the hand and support through
life.

Banī ke sab yār hain.

Every body is friendly towards a rich man.

Banī ke sau sāle, bigrī kā ek bahnōi bhī nahīn.

A rich man has a hundred brothers-in-law,
a poor man none.

(Hundreds will give their sisters to a rich
man, but no one will marry the sister of a
poor man.)

Banī phir besvā, khole phir kesvā. Wom.

A woman with her hair down is a harlot.

Banī to banī, nahīn Dāūd Khān Panī.

If I manage it, well ; if not, there is Dāūd
Khān Panī.

(I can go to him : that is if I cannot get em-
ployment in one place, I may in another.)

Banī to bhāī, nahīn dushmanāī.

If you agree you are my friend, if not my
enemy.

Baniyā bhī apnā gur chhipā-kar khātā hai.

Even the grocer eats his own sugar in
secret.

(Spoken in reproof to one who indulges in
vice publicly without shame.)

Baniyā detā hī nahīn, kahe 'sarā pūrā toliyo.'

The merchant refuses to give and the other
says 'give me full weight.'

(Applied to one who, so far from taking a re-
fusal, goes on to insist on something better
than that which was denied him.)

Baniyāē kī bat, re Udho !

He has the credit of doing it, Udho !

Baniyāē kī faqīrī bhī bhālī.

By practice even the profession of a pauper
becomes profitable.

Baniyā jis kā yār, us ko dushman hyā dārkār ?

Who has a Baniyā for a friend what need
has he of an enemy ?

Baniyā ke sukh rāj, rajvā ke hīn,

Baidā ke pūt byādh na chīn,

Bhatvā ke chup chup, besvā ke mail,

Kahē Ghāg, pānchōn ghar gail.

A prodigal Baniyā, a weak king,
A physician with an ignorant son,
A silent bard, an unclean harlot,
Saith Ghāg, will be ruined.

Baniyā māre jān, thag māre anjān.

The Baniyā cheats his friends, but the swin-
dler cheats strangers.

Baniyā māt, nā besvā sāt.

A Baniyā is no man's friend, nor is a cour-
tezan chaste.

Baniyā rījhe harre de.

When a Baniyā is pleased he gives you a
myrabolan.

(His gifts are trifling.)

Baniye kā bahkāyā, aur jogī kā phikārā.

From the Banyā's guile and the saint's curse
(there is no escape).

☞ A countryman happened to possess a gold
mohar, which he offered for sale. A *baniyā*,
hoping to buy it cheap from the simple fellow,
offered him five rupees, which the other refused
in hopes of getting more. As the *baniyā* grad-
ually raised his offer, the countryman's esti-
mate of the great value of his prize and his re-
luctance to part with it increased, when the
Baniyā, finding his offer of 14 Rupees was re-
fused changed his tactics and, assuming the part
of a friend, advised him not to part with the
gold mohar for less than 30 Rupees. The coun-
tryman having in vain sought a purchaser at a
price which was twice the market value of the
coin, finally came back to the *Baniyā* and let
him have it for 14 Rupees.

Baniye kā betā kuchh dekh hī ke girtā hai.

The Baniyā's son does not fall without see-
ing something.

☞ A Banyā's son having fallen down dropped
a can of oil which he was carrying on his head.
Some people took the sad news to his father,
who merely said "he must have seen something
on the road." He had picked up a gold mohar !)

Baniye kā jī dhanīye barābar.

A Banyā's heart is as small as a coriander
seed.

(Very small indeed.)

Baniye kā mūnh grāh, aur pet mom.

The Banyā has the jaws of an alligator,
and a stomach of wax.

(He pinches himself to hoard money.)

Baniye kā sūh bharbhūyā.

The grocer's banker is the grain parohar.

(The worthless lending to the worthless.)

Baniye kā salām be-garaz nahīn hotā.

A Baniyā does not even salute without an
object.

Baniye kã ullã.

The Baniyã's owl.

(Any worthless person or thing that is kept with great care. The phrase originates in the story of a foolish merchant who bought an owl at a great price, supposing it to be a hawk, and used to exhibit it as such.)

Baniye ke peshãb meñ bichehhã paidã hotã hai.

Scorpions are born from the Baniyã's water.

(*Bichehhã*, a scorpion, means a cunning fellow.)

Baniye kã uchãpat aur ghore kã dawr barãbar.

A Baniyã's account goes on running with the speed of a horse.

Baniye se syãnã, so divãnã.

Who is more knowing than a Baniyã is a madman.

Bãñj achchhĩ ekaunj burĩ. Wom.

Better be barren than bear once.

(The barren woman is spared the loss of an only child.)

Bãn jal gayã par bal na gã.

Burn the rope and the twist of it remains.

Bãñj bajautĩ, Shaitan kã langotĩ. Mah. Wom.

A barren woman is the Devil's breeches.

(The most wretched thing on earth.)

Bãñj biyãñĩ, sonth urãñĩ. Wom.

To expend dry ginger for the delivery of a barren woman.

(Great cry little wool.)

Bãñj kyã jãne parsũĩ kã pĩrã? Wom.

What does a barren woman know of the pains of child-birth?

(He scoffs at pain that never felt a wound.)

Ban ke pãt. ban ke kharĩkã, Kerĩ karat Bãrĩ ke larĩkã. Bhoj.

The woodman's children play with forest leaves and forest stalks.

(i. e. with what is most easily procurable.)

Ban meñ upje sab kõi khãẽ, Ghar meñ upje ghar hĩ khãẽ.

If it grow in the field all eat it, if it grow in the house it eats up the house. Riddle.

(The pun is on the word *phũt* which is the answer of the riddle, and means both 'cucumber' and 'dissension.' The meaning is 'If it (cucumber) grows in the field every body eats it, if it (dissension) grows in the house, it eats up the house i. e. brings the house to ruin.)

Ban par ãn bilãrĩ, mĩsã kahelĩ 'je hamrĩ joẽ!' E.

When the cat is safe in the forest the rat says 'she's my wife.'

(When the cat's away the mice may play.)

Bãns barhe jhuk jãẽ, arand barhe tũt jãẽ.

The bamboo grows and bends, the castor grows and breaks.

Bãns charhĩ gur khãẽ.

Climbing up the bamboo she eats sweets.

(Said of an acrobat or a dancing girl.)

Bãns dũben baũrĩ thã mãnge.

The fool wants to see how deep the bamboo is in the water.

Bãns gun basaur, chamãr gun adhaur.

The bamboo is tested in the bamboo yard, and the tanner in the hide-park.

Bãns ke bãns, mallãhĩ kĩ mallãhĩ.

I had to pay the freight, and had to suffer a beating from the boatman's bamboos as well.

(Double sufferings.)

Bãns kĩ jar meñ ghamoc jãme hue. Rus.

A prickly shrub grows in the roots of the bamboo.

Bãñtal bhat porãust barãbar.

A separated brother is merely a neighbour.

Bãn-vãle kĩ bãn na jãẽ, kuttã mĩlte tãng ughãẽ.

A bad habit never leaves, as the dog will ever make water with his leg up.

Bão ke ghore pe savãr hai.

He rides the big horse.

(To draw the long bow.)

Bãole kĩ byãũ gãẽ, sab meĩ le vã ke dhãẽ. E.

When the fool's cow calves all the neighbours run with their cans for the milk.

(Said of an oppressed people.)

Bãole kutte ne kãthã hai.

He has been bitten by a mad dog.

(He talks nonsense; he raves like a madman.)

Bãolĩ khãt ke bãole pũẽ, bãolĩ rãnd ke bãole jãẽ.

A crooked bed has crooked feet, and a crooked woman has crooked children.

(Like father like son.)

Bãolĩ ko ãg batãĩ, us ne le ghar meñ lagãĩ.

Show a fool fire and he will burn down the house.

Bão na batãũ, terã ãnchal kyonkar ñolã?

Pũt na bhatũr terã ñhendã kyonkar phũlã? Wom.

Nor wind nor breeze why does your garment flutter? Nor child nor husband, what are you swaggering about?

Bãp baniyã, pũt navãb.

The father a tradesman, and the son a lord.

(The father to the plough, the son to the bow.)

Bãp beton kĩ larãĩ kyã?

What is a family quarrel?

(Nothing of any consequence.)

Bãp bhalã na bhaiyã, sab se bhalã rupaiyã.

Nor father nor brother is a good thing, the best thing of all is a rupee.

Bãp bhikãrĩ, pũt bhandãrĩ.

The father a beggar, the son a large stock owner.

(Each has his own fate.)

Bãp chup chup, pũt lap jhap!

The father so quiet, the son such a chatter-box!

Bãp deotã, pũt rãchchhas.

The father a god, the son a devil.

Bāp dikhā, yā gor batā.

Show your father, or point out his grave.

(Spoken when a thing is lost and one is desired either to produce it, or show how it is gone.)

Bāpe pūt, pūtā par ghorā, bahut nahīn to thorā hī thorā.

The son resembles his father, the colt his sire; if not exactly yet somewhat.

Bāp kā nām Damrī, betvā kā nām Chhakauryā, nāhī kā nām Pachkauryā, tīn purā bīnī chhadām na purā bhayā. E. Wom.

The father Damrī, the son Chhakauryā, the grandson Pachkauryā: three generations passed and a *chhadām* was not complete.

(The point is that even after three generations of labour the family could not earn its expenses: *damrī* = 12 *kauris*, and *chhadām* = 24 *kauris*, so the calculation for three generations is 23 *kauris* or one *kauri* short of the amount required.)

Bāp kā nām Sāg-pāt, betē kā nām Paror.

The father Mr. Greens, the son Mr. Vegetable.

Bāp kā nām Uā Pūā, pūt kā nām Jīte Khān.

The father's name was Mr. So-and-So, the son's name is My Lord Conqueror.

Bāp kaṭak, pūt Hātim.

The father a miser, the son a Hātim.

(Hātim Tāl is the conventional hero of eastern generosity.)

Bāp kare bāp ke āge āē, betā kare betē ke āge āē.

The father's sin upon the father, the son's upon the son.

(Whoever performs any action he alone shall receive the reward or punishment of it. Make your own bed and lie on it.)

Bāp ke gale meṁ mogre, pūt ke gale meṁ rud-rāchh.

The father wore wooden beads about his neck, the son has a precious necklace.

Bāp kā barāt betā jāē !

The son attends his father's wedding.

(Second marriage.)

Bāp kī tāng tale āī, aur mā kahlā.

The father's mistress is called mother.

(Undeserved honor.)

Bāp ko āṭā na mile jo indhan ko bheje !

May my father get no flour, that I may be sent to fetch fuel to bake it !

(Put into the mouth of an undutiful son reluctant to do any thing for his parents.)

Bāp kunjārā, betā shekh.

[priest.]

The father a green-grocer, and the son a

Bāp marā, ghar betā bhayā, is kā totā us meṁ gayā.

The father dead, and a son born, the loss of the one is made up by the other.

Bāp māre kā bair lenā.

To take vengeance for a murdered father.

(The *vendetta*; blood feud.)

Bāp mare par bāil baṭeṅge.

Upon the death of the father the oxen will be distributed.

(Waiting for the dead man's shoes.)

Bāp marihen tab pūt rāj karihen. E.

When the father dies the son reigns.

(*Le roi est mort : vive le roi !*)

Bāp marle kunār, māē marle tuar. E.

Father dies and you are a bachelor, mother dies and you are an orphan.

(Among the poor if the father die the son cannot marry—the mother while alive can always keep the child.)

Bāp na dāde, Mār Khān zāde.

Nor sire nor grandsire and descended from Mār Khān.

(Spoken of a mean person who shows an unbecoming pride.)

Bāp nā dāde, sāt pu-hī harāmzāde.

Not only sire, and grandsire, but seven generations of bastards.

Bāp na māri pūdrī, betā fir-andās.

The father never shot a tomtit and the son is an archer.

(Spoken in contempt of a great boaster.)

Bāp nar-kaṭiyā, pūt bhagatiyā !

The father a cut-throat, the son a saint !

Bāp ojā, mān dāyan.

The father a wizard, the mother a witch.

Bāp paṇḍit, pūt chhinrā.

The father a doctor, the son a rake.

Bāp peṁ meṁ, pūt byāhe chālā !

The father in the stomach, and the son goes to the wedding !

Bāp se bair, pūt se sagā.

Enmity with the father, friendship with the son. [chūhā.

Bāqī kā mārā gāon, aur chilmon kā mārā

The village is ruined with arrears (of revenue), as the fire is put out by the pipe.

(With frequent demands upon it.)

Bāqī nām Allāh kā.

The balance will be the name of God.

(Said to a boaster—after so great a man as you there's nothing but God left.)

Barā bol Qāzī kā pyādah.

[comes.

He talks big and the Qāzī's messenger (He boasts of authority he does not possess and is exposed by being carried before the judge.)

Bārah bānī kā hogayā.

He is again restored to youth.

Bārah baras Dillī meṁ rahe bhār hī jhonkā.

Twelve years in Dehli and only a fireman !

(For parching grain. Well bred to evil wed.)

Bārah baras Dillī meṁ rahe, mahsūl nahīn diyā

'*kyā karte the*' ? '*bhār jhokte the*' !

He lived twelve years at Dehli and paid no taxes ; 'what did he do' ? why, he tended the oxen !

(i. e. he did not better his situation in life.)

Bārah baras kã korhĩ ek hĩ Etwār pāk !

A twelve years' leper cured in one Sunday !
Bārah baras kãh men rahe, chālĩ dafa pãon se gae.

Twelve years in the stocks, no sooner free than he broke his leg.

(In his impatience to get out.)

Bārah baras kĩ kannyā, aur chhātĩ rāt kã bar, man mäne so kar.

The bride of twelve years and the bridegroom of six days old may do as they will.

(An allusion to child marriage and its evils.)

Bārah baras kĩ pathiyā, bīs baras kĩ tātīyā,

At twelve years a maiden and at twenty a rickety screen.

(Allusion to the early maturity of women in India.)

Bārah baras piche kūrĩ ke bhĩ din phĩrte hain.

After twelve years, even a dung hill begins to prosper.

(Every dog has his day: the notion is that the fortune of every thing changes every twelve years.)

Bārah baras sei Kāshĩ, marne ko Maggah kĩ mātĩ.

He lived in Kāshĩ (Benares) for twelve years, but it was his lot to die in Maggadh (Bihār).

(Among the Hindūs it is esteemed good to die within the limits of Benares, as in that case, they conceive they obtain release from future birth; whereas if they die in Maggadh (Bihār), they transmigrate into asses.)

Bārah bāt, aīthārah painde.

Twelve roads, eighteen foot paths.

(He is puzzled which way to take: embarrass de richesse.)

Bārah gāon kã chaudhrĩ, assĩ gāon kã rāo :

Apne kām na āē, to aiē taiē men jāo.

Squire of 12 villages, and lord of 80 :

Let him be : he is of no use to me.

Bārā hĩ pānch hai !

He is very sharp.

Bārah men tĩn gae to rahĩ khāt.

If out of twelve months three are gone, nothing remains !

(The rain on which fertility depends falls in three months, therefore, if those are gone the remainder is good for nothing. Applied to one disappointed in the object of his labor or his journey.)

Bārah-vafāt kĩ khichrĩ āj hai to kal nahĩ.

Mah.

The *khichrĩ* of the *bārah-vafāt* is only for to-day, not for to-morrow.

(This is the *khichrĩ* (rice and peas) of the twelfth of Safar, on which day Mahammad died, and on which the oblation called *Fatiha* is made by all Musalmāns with this kind of food. To express a present abundance which will not last.)

Barā jāne kiyā, bālak jāne hīyā.

The adult looks to deeds, the child to love.

Barā nivālā khāiyē, barā bol na boliyē.

Swallow a large mouthful, but speak not harshly.

(Submit to distress yourself rather than give pain to others.)

Baras bhar men sakhĩ nīm tarābar ho jāte hain.

The miser's and the liberal man's accounts balance at the end of year.

Barātĩ kindre hojāenge, kām dulhā dulhan hĩ se parēgā.

All the attendants at the marriage procession will return home, but the business will be continued by the bride and bridegroom.

(In India the bride and bridegroom have many ceremonies to perform after the procession is over.)

Barātiyōn ko khāne kĩ chāh, dulhā ko dulhan kĩ chāh.

The bridegroom longs for his bride and the guests for the dinner.

Barāt kã chhailā, Sāvan kã khailā. [rains.

The joy at a marriage is like grass in the (Very abundant.)

Barāt hĩ sobhā bājā, arthĩ kĩ sobhā sānpā.

Music is becoming at weddings, and wailing at funerals.

Bardhā ek, gāon dui jot ; kail batiyā lāgal pot ?

E. Agric.

Only one ox and the whole village lands to plough; how is the turn and turn about to be managed ?

Barē anpurnā bane hain.

He sets up to be very charitable.

Barē barē bahe jān, gadhā pūchhe kitnā pānĩ ?

The great are drowned and the jackass asks if there is much water.

(He rushes on where angels fear to tread.)

Barē barē dah gae, batāĩ kahe kitnā pānĩ ?

The great are carried away and the traveller asks if there is much water.

Barē bartan kĩ khurchan bhĩ bahut hai.

Even the scrapings of a large vessel are many.

(Every little counts: many a little makes a muckle.)

Barē bikhau bikhāhar ko, chalat sīs nivāl,

Thorē bikhau bichehkhũ ko, chalat dum algā.

The deadly serpent creeps with bended head, but the milder scorpion walks with his tail up.

(Still waters run deep.)

Barē bol kã sir nichā.

Big words hang the head.

(Pride goes before a fall.)

Barē chor kã hissā nahĩ !

No share for the master thief !

(He takes what he likes: the lion's share.)

Barē ghar pariye, patthar dho dho māriye. Wom.

To marry into a large family is to carry stones.

(If married to a man of many relations the

wife will have to do much work according to Indian custom.)

Barē karhāi meñ tale jāte hañh.

They fry pease-pudding in a frying-pan.

(A pun on the word *barā* which means 'great' or a 'pease-pudding.' Spoken in reply to one who reproves the speaker for disrespect towards a great man.)

Barē kī barāi, na chhote kī chhūṭāi.

No greatness for the great, no littleness for the little.

(Nor respect for the great, no love for the young; also *liberté, égalité, fraternité*.)

Bareli jāne kā kām karte ho?

Your deeds will take you to Bareli!

(At Bareilly there is a large lunatic asylum; In the Panjāb Lāhor is used in the same way and for the same reason.)

Bareli rūpā relī.

It rains silver at Bareli.

(The land is so rich and productive: London streets are paved with gold.)

Barē miyān so barē miyān, chhote miyān, subhān Allāh!

The elder is the elder, but as for the younger, God help us!

(That is, we know the one to be bad enough, but the other is much worse.)

Barē na būṛan det hain jākī pakṛēn bāñh,

Jaise lohā nāo meñ tirat phire jal māñh.

Great men do not let him sink whose hand they have seized, As the iron fixed to a boat swims in water.

Barē shahr kā barā hī chāñd.

Great cities have great moons (dignitaries).

(Ironical: swindlers.)

Barē to tū hī the, chhote subhān Allāh!

The elder was but so so, but from the younger God help us!

(Used in a bad sense, to express that the first was a great rogue, but the second goes far beyond him.)

Barheñ to amīr, ghaṭeñ to faqīr, mareñ to pīr.

Who thrive are nobles, who fail are holy ascetics, who die are saints.

(The proverb is used by Hindūs to indicate the astute policy of the Mahammadans who have rewards for every condition in life.)

Bār hī jab khet ko khāe, to rakhvālī kaun kare?

If the fence eats up the field, who will keep watch.

(Said of a corrupt Police: setting the wolf to watch the fold.)

Barī bahū, barā bhāg. Hin.

Older the wife, greater the good fortune.

(Allusion to child-marriage, when the bride is older than the bridegroom: this proverb is used to comfort the bridegroom and his parents.)

Barī bahū ko bulāo, jo khīr meñ nūn dāle. Hin.

Run for the elder brother's wife, she'll put salt in the khīr.

(Khīr is a mess of milk and rice eaten with sugar: this proverb is applied as a taunt,

when a mistake is made by the great or pretentious.)

Barī bhābī, māñ ke thānak. Hin.

The elder brother's wife ranks with the mother.

(According to custom.)

Barī bhāins par mahṛāi.

Much butter (comes) from a big buffalo.

Barī fajar, chūlhe par nazar.

His eye on the kitchen in the early morning.

Barī kamāi par non bikvā. E.

Selling salt after great earnings.

(The action of the mean.)

Barī machhṭī chhote machhṭī ko khātī hai.

Great fish eat up the small.

(The powerful oppress the weak.)

Bārī meñ bārah ām, haṭṭī meñ aṭṭīrah ām. E.

Twelve mangoes (for a penny) in the orchard, and eighteen in the market.

(Upside down.)

Barī nāk-vāle.

A man with a great nose.

(Of great honor.)

Barī nanad shaitān kī chhārī, jab dekho jab tīr sī khārī. Mah. Wom.

The elder sister-in-law is the devil's wand, when you see her she stands as straight as an arrow.

(The chief disturber of the family peace in India is the elder sister-in-law.)

Barī terhī khīr hai!

This is very crooked pottage!

A man once offered to treat his comrade, who had been blind from his birth, to a mess of milk and rice. His comrade, with the proverbial suspiciousness of the blind, inquired, 'what is it like?' 'It is white,' said the other. 'And what is white like?' 'Like a crane,' 'what is a crane like?' 'Feel this,' said his would be host, bending his forearm and hand from the wrist to imitate the crane's neck, upon which the blindman used the words of the proverb to express his surprise at the idea of khīr thus conveyed to him.

Bar ke na mile bhūsā, baryāsi māñge chūrā. E.

The bridegroom has not even straw and the guests are asking for sweets!

(Used when a preposterous request is made.)

Bar mare, patvāsi na tūṭe.

Her husband dead and she continues to dress her hair.

(Patvāsi is the dressing of the hair after the fashion of married women and not after the fashion of widows: hence proverb means a loose widow.)

Barme kā kām chhidnā nahīñ hotā.

The borer is not bored itself.

(You cannot swindle the swindler.)

Baroñ kā barā hī bhāg. Hin. Wom.

Great men have great good fortune.

Baroñ kā barā hī mūñh.

Great men have great mouths (wants).

Barōh kō kake kā, aur ānloh ke khās kā piche savād ātā' hai.

The advice of elders and the taste of my-robalans are pleasant after a time.

Barōh kī barī bāt.

Great men have great views.

Barōh kī bāt bare pahchāne.

Kings only understand kings.

Barōh se rakkhe ās, na jāē pās.

Put your hope in princes, but never go near them.

Bar rove'barāī ke, chhoī roe peī ke.

Great men sigh for greatness, small men for food.

(All the world cries for the moon.)

Barsāt, bar ke sāt. Hin. Wom.

The rainy season is best for living with one's husband.

Barsā thōī, bhābhrautī bahut.

Little rain is great drought.

(Is of very little use.)

Barsāt mein karpātī ghar ghar.

In the rains there are cakes in every house.

(The rains is the usual season of rejoicing in India.)

Barse Asauj, ho nāj kī munj. Agric.

September rain and plenty of grain.

Barsegā, barsāvegā; paise ser lagāvegā.

It will rain and rain, and (corn) will sell for a penny a pound.

Barsegā mein, hōnge ānand.

Tum sāh ke sāh, ham naag ke naag.

When it rains we all rejoice, But you merchants are still merchants and we beggar still beggars.

Barse Sāh to ban jā thāt. Agric.

Rain in July and every thing blooms.

Barse Sāvan to hañ pāñch k: bāvan. Agric.

Rain in August and five becomes fifty two. (Crops increase tenfold.)

Barso, Rām, karāte se; burhyā mar gai fāqe se.

O Rām, send rain in torrents, for a poor old woman has died of hunger.

Bar tale kā bhāt.

A demon of the Banyan tree.

(Demons are said to be attached to particular places, as to the *masāns*, or places where the dead are burned; to various trees, etc.: that attached to Banyan trees is said to be exceedingly obstinate: hence the proverb is applied to a very unfortunate person, who cannot be got rid of.)

Bārū jaisī bhurbhurī, dhaurī jaisē dhūp,

Mūhī aisī kuchh nahīn jaisī mūhī chup.

Crisp as sand, and white as the sun, (sugar), But not so sweet as silence.

Basant, jāre kā ant.

Spring is the end of winter.

Basāo shahr kō, khet nahr kō. Agric.

A house in a city and a field by a canal (are the best of their kind).

Bas ho chuki namāz, musallih dāhāīye. Mah.

The prayer is over, so put away the carpet.

(Said when any work is finished.)

Bāsī' bāke, na kuttā khāē.

Nothing is left for the dog to eat.

(To describe extreme poverty. Living from hand to mouth.)

Bāsī bhāt mein Allāh Miyān kō kam nihorā? E.

Why be grateful to God for stale rice?

Bāsī karpī kō ubāl āyā.

Stale victuals brought for boiling.

(Spoken of a thing brought forward when the time is past: also sudden rage.)

Bāsī mūñh phōkā pāñ āyan kare hai. Hin. Wom.

Plain water is bad for a stale month.

Bāsī phūlōn mein ēis nahīn, paridān bālam terī ās nahīn. Wom.

As no fragrance in a withered flower, so no hope of aid from a husband in a foreign land.

Bas kar, miyān, bas kar; dekhā' terā lāshkar! Mah. Wom.

Enough, good sir, enough; I have seen your army.

(Said in derision to a boaster.)

Bāt chhile rukhī, aur kāk chhile chiknā.

Scraped words are rough, scraped wood is smooth.

Bāte, ghāte kutiyā marī, nāth kake, merī bāchhā parī. E.

If a bitch die on the road or by the river side, the *jogi* says, my words have taken effect. (He takes credit to himself for any chance event.)

Bāteh aghī kartī hañ khāñ.

Past times make one sad.

(*Laudator temporis acti.*)

Bāteñ hāthī pāē, aur bāteñ hāthī pāē.

Words may bring you an elephant, and words may bring you under his feet!

(An Asiatic punishment: play here on the word *pāē*, 'gets, obtains' and 'foot'.)

Bāteñ kare mainā kō ēi, āñkheñ badle tote kī ēi.

She talks as sweetly as a mainā, but shifts her eyes like a parrot.

(A dangerous woman: a prostitute.)

Bāt gai phir hāth nahīn āī.

Honor once gone cannot be recalled.

Bāt insān jah taluk kahīā nahīn;

Nek o bad uskā kahīn khultā nahīn.

As long as a man speaks not, His good and evil lie hid within him.

(Speech is silver but silence is gold.)

Bāṭiyā āūn, bāṭiyā jāūn; khatak charāūn na bālī khāūn. Wom.

By the footpath I come, by the footpath I go, on the edge I graze, and destroy not one ear of the corn.

(i. e. she grazes her cattle so as not to injure

the fields : figuratively, she is an honest woman.)

Batiyā ki rāh, be-nirbāh.

The narrow pathway leads astray.

(Allusion to the field footpaths in India which may lead anywhere. Exactly the opposite of the Christian notion ; See Mat. vii. 3, 16.)

Bāt jo chāhe āpnī, to pānī māng na pī.

If you would keep up your honor, ask not even for water.

(Scald not your lips in another man's pottage.)

Bāt kā batakkar karnā.

To make a speech of a sentence.

(To make a mountain of a mole-hill.)

Bāt kā chūkā ādmī, aur dāl kā chūkā bandar sañbhālā nahīn.

A man who misses his chance and a monkey who misses his branch cannot be saved.

Bāt kake kī lāj.

The shame of the spoken word.

(Tell a lie and stick to it.)

Bāt kahī aur parāī hui.

A secret spoken is strangers' property.

Bāt kahiye jag-bhātī, roṭī khāiye man-bhātī.

Speak to please the world, eat to please yourself.

Bāt kī bāt, khurāfāt kī khurāfāt.

It is truth and a jest.

(Many a true thing is said in jest.)

Bāt kī bāt, khurāfāt kī khurāfāt, bakrī ke sing-hoñ ko char gañ berī ke pāt.

It is truth and a jest ; the plum tree has eaten up the goat's horns.

(i. e. in climbing to eat, her horns have been entangled in the branches and broken off : moral ; in hurting others you may injure yourself.)

Bāt kī bāt men.

In the speaking of a word.

(In the twinkling of an eye.)

Bāt lākh kī, karnī khāk kī.

In words a million, in deeds mere dust.

(‘Words are but sands, ’tis money buys lands.’)

Bāt men bāt aib hai.

It is wrong to interrupt.

Bāton būrā, kartab khudr.

His words are experienced, but his deeds are worthless.

(An old head on young shoulders :—he never said a foolish thing and never did a wise one.)

Bāton chiknā, kāmōn khudr.

Fine words, poor deeds.

Bāton chiton main baṭī, kartab baṭī jīṭhānī.

Hin. Wom.

For talk I'm best, for work my elder brother-in-law's wife.

Bāton se kām nahīn chaltā.

Words won't make the work to go.

(Words are but words, it is money that

makes the mare to go : empty words buy no barley.)

Bāt pūchhe, bāt kī jar pūchhe.

He wants to know the meaning.

(He is a great critic.)

Bāt rah jāṭī hai, vaqt nikal jāṭā hai.

The promise remains, but time flies away.

(This is said by a man who is disappointed in not meeting with that assistance from another which he had reason to expect.)

Bāṭis dānt kī bhākhā khālī nahīn jāṭī. Hin. Wom. Superstition.

The words of thirty-two teeth will never fail.

(The promises of those in the prime of adult life are not lightly made.)

Baṭur hāth dushmanen logo. Bhoj.

Strike your enemy with your clenched fist.

(If you strike at all strike hard.)

Bauhre kī Rām Rām, Jam kā sandesa. Hin.

The traders' salute is a message from the Devil.

(i. e. a dun.)

Baunā jorū kā khilaunā.

The dwarf is the butt of his wife.

Bāvā kamāve, beṭā urāve.

The father earns and the son spends.

Bāvan tole paū ratti.

Fifty two ounces and a quarter carat.

(Said of exactness to a small fraction.)

Bāzārī ādmī kā kyā etebār ?

What reliance is there on common people's word ?

Bāzār kā sattā, bāp bhī khāṛ, beṭā bhī khāṛ.

Father and son can both eat market flour.

(Said of prostitutes.)

Bāzār ke bhāo.

At the market rate.

Bāzār ke bhāo bechnā.

To sell at the market rate.

Bāzār kī gālī kis kī ? Jo phirke dekhe us kī.

Who gets abused in the town ? He that turns and looks.

(To see who did it. Moral ; don't take notice of abuse.)

Bāzār kī mithāī, jis ne chāhī us ne khāī.

The sweets of the markets who chooses eats.

(Said of prostitutes.)

Bāzār kī mithāī se rārbāh nahīn hotā.

You cannot live always on the sweets of the town.

(Frequenting prostitutes is a ruinous practice.)

Bāzārū chīz bodī hotī hai.

Ordinary market goods are always frail.

Bāzār us kā jo le-ke de. Mercantile.

The market is his who pays.

Bazār, bad-zāt.

The draper is mischievous.

Bazār kī gathrī par jhīngar rājā.

The cricket sits king on the draper's bundle.

(i. e. he eats holes in it.)

Be-adab, be-nasīb; bā-adab, bā-nasīb. Pers.

Ill-mannered is unfortunate; well-mannered is fortunate.

Be-aib zāt Khudā ki.

God only is free from flaw.

Be-biyāhī khāe rotīyān, aur biyāhī khāe botīyān.

An unmarried girl eats only bread, a married girl eats flesh.

(You are required to offer rich presents on every occasion to your married daughter.)

Be-būjh nagrī, be-būjh rājā, take ser bhājī, take ser khājā.

Foolish the city, and foolish the king, where greens and sweets are both sold at a penny a pound.

It is said that a priest and his disciple going on a pilgrimage came to a city. The priest gave some coppers to the disciple and wished him to go to market and buy some flour for the evening meal. The disciple went to market and finding every thing selling at one and the same price, he, instead of flour, bought sweetmeats with the money and came back to his priest overflowing with a sense of success. The priest enquired how he came to obtain so many sweetmeats, whereon the disciple explained the matter after much praise of the city and its ruler. His master, however, was greatly shocked, and wished his disciple to leave the city that very night, but in vain. At last seeing that all his remonstrances availed nothing he left him to his enjoyment and started off. The disciple remained behind and day after day feasted on rich food and grew into a robust hulking fellow. Soon afterwards, it happened that a murder was committed in the city, and the murderer was nowhere to be found. The king being much enraged at this, ordered his minister to pick out the fattest man in the city and hang him in place of the undiscovered culprit. The stoutest man was the disciple who had been living all this while upon the fat of the city. He was therefore seized and brought before the king to be hanged. His priest heard the news and came to his rescue. When the fat man was being led to the scaffold the priest cried out and said 'I am the murderer; I have committed this crime; that man who is going to be hanged is quite innocent.' So the hangman let go the disciple and took hold of the priest, and led him on to the gibbet. Just as the rope was about to be pulled the disciple in his turn shouted out that the old man was innocent, and he only was the offender. On this a controversy arose which ended in both being discharged. *Moral:* where everything is sold at one price there can be no real justice.

Bech, bech, merī pakhnī kā biyāh. Mah. Wom.
My tomboy is married off by the sale of all my property.

(Alluding to the great expenses of the girl's father at a wedding.)

Beche ke sāg, kare motiyōn kā dām. E.

He sells pot-herbs, and bargains for pearls!

Beche so banjārā, rakhe so hattiyārā. Hind.

Who sells (grain) is a merchant, who hoards it is a murderer.

(Allusion to the habit of buying grain for the rise commonly practised by Baniyās.)

Be-dard qasāi, kyā jāne pīr parāi? Wom.

What knows the merciless butcher of the pain of others?

Be-dharmā bhāī, aur behnā ke sāth men! E. Wom.

I became a pervert to marry a wool-carder!
(These are all low Mahammadans and the speaker is a Hindu.)

Be-dil naukar, dushman barābar.

An unwilling servant is a foe.

Be-fikrī ajab chūs hai.

It is a great thing to be free from care.

Begānā sir kaddū barābar.

Another's head is like a pumpkin.

(Applied to one who swears by the head of another, to imply that no reliance is to be had on such an oath.)

Begānā sir pāsērī barābar.

Another's head is a lump of iron.

(A thing of no value, or which is not injured by rough handling. Applied to one who uses carelessly, or expends extravagantly the property of others: or who is careless of others' pain.)

Begāne kārān lūī tere tāng. Wom.

To lose a leg in another's cause.

Begāne kārān lūī torā.

To make confectionary for another's use.

(Fools build houses for wise men to live in.)

Begāne khattī par jhīngar nāche.

A cricket dancing on another's corn-binn.

(Applied to one who is proud of what belongs to others.)

Begānī ās, nīl upās.

Dependence on others is perpetual fasting.

Begānī thaḍī kī mūnh sakrā.

Another's purse has a tight mouth.

Be-gharnī ghar bhūt ke ḍerā.

Without a wife a house is the abode of a devil.

Be-gharnī ghar pādāt hai, hai gharnī, ghar gājat hai. E.

Without a wife the house doth howl, with a wife the house doth joy.

(The pleasures of married life.)

Bejrā ke pīsan-ḥārī gehūn kī gīt gāven. E. Wom.

Grinding coarse grains she sings the song of wheat!

(She talks very big: draws the long bow.)

Be-hayāt kī burqa mūnh par ḍāl liyā hai.

He has put over his face the veil of shamelessness.

(Said of a person who is repeatedly punished.)

Be-hayāt ke niche rūkh jamā, us ne jānt kī chhān hū.

A tree sprang up under a shameless man, and he thought it would shade him.

(Applied to one who glories in that which others would be ashamed of.)

Be-kārī, bikārī.

Out of employment, out of health.

Be-kārī se begārī bhālī.

Forced labor is better than idling.

(Doing nothing is more painful than doing something.)

Be-kār mābāsh kuchh kiya kar.

Kapre hī udher-kar siya kar.

Don't be idle and do something!

Unstitch your clothes and sew them up.

(If you have nothing better to do.)

Be-kharchī meñ ātā gīlā.

The pence are gone and the flour is wet.

(As he had no money to buy fuel to cook it with: used to express the distress of one who is destitute of resource at a time when it becomes necessary to incur expenses.)

Be khār gul nahīn.

No rose without a thorn.

Be-lajī bī huryā par ghar nāche. Wom.

A shameless wife dances at others' houses.

Bel, babūl, khāk aur dhūl.

From *bel* (tree) to *babūl* (tree) is dust to ashes.

(Worse and worse:—out of the frying-pan into the fire: both trees are very thorny—the *babūl* being more so than the *bel*.)

Bel barhāve, aur jar kātē!

He promotes the growth of the creeper, but cuts its root.

(To express one who appears to be friendly, but secretly undermines another.)

Bel ke māre babūl tūle, babūl ke māre bel tale.

Hurt by the *bel* he runs to the *babūl*, hurt by the *babūl* he runs to the *bel*.

(Applied to an unfortunate person, whom bad luck pursues wherever he goes. Out of the frying-pan into the fire.)

Bel mandhe chāphī dīkhā nahīn detī.

I don't think this creeper will grow far.

(I don't think he will succeed.)

Bel pakkā to kavve ke bāp ko kyā?

If the wood-apple ripens, what does it matter to the crow's father?

(The rind of this fruit is too hard to peck through: used by a person who hears advantages described, of which he cannot partake.)

Bel phūlā rāī rāī ho gayā.

The *bel* fruit is burst, and reduced to mustard seed.

(To describe the ruinous effects of disunion.)

Be Māghe ghī khichrī khāē, Be mehri sasurāre jāē. Be Bhādon penhāi pavva, Kahe Ghāgh, yeh ānōn kavā.

Eating *ghī* and *khichrī* except in January; Going to your father-in-law's house without your wife; Swinging except in July: Saith *Ghāgh*, is to be a crow.

(A crow is the personification of all that is objectionable: *ghī khichrī* is heating food: when your wife's dead your father-in-law has no particular love for you: the swinging festival is held always in July–August. The moral is obvious.)

Be-menh ke dāhorī, ghorā bind lagām,

Be-māth ke laṣkar, ānōn bhail na-kām. Rus.

Ploughing the soil without rain, having a horse without a bridle, and an army without a leader, are three evil things.

Be-mīr, bāzi ablar. Card players.

Without a king it's a false pack.

Be- khānsī kā ghar hai.

Wild plums are the home of cough.

Beron meñ guṭhliyañ milānā.

To mix stones among plums.

(To complicate a matter.)

Be-sirī fauj.

An army without a head.

Besvā satī, na kagā jatī.

Nor harlot (*satī*) pure, nor crow (*jatī*) pure.

(*Satī*, female chastity: *jatī*, male chastity.)

Beṭā ban-ke sab ne khāyā hai, bīp ban-ke koī nahīn khātā.

Be a son (humble) and you'll get, be a father (proud) and you won't get.

Beṭā beṭī bas kā achchhā.

An obedient son or daughter is the best.

Beṭā huā jab jāniye, jab potā khole bār.

Know that you have posterity, when your grandson plays at the door.

(A son only may die.)

Beṭā khāē, bāp lakhāē, Kaljug apnā bal dikhāē.

The son feeds well while the father looks on, the iron age shews its might.

(Sons must support fathers in India; the Kaljug is the present degenerate age.)

Beṭā lāgā chamārī, voh bhī bahu kahlāēgi hamārī. Mah. Wom.

If my son should marry a low woman, she would still be called my daughter-in-law.

(Make the best of a bad bargain.)

Beṭā mariyo, par tissar na pariyo. Wom.

Superstition.

May my son die, rather than I get a third.

(To have three sons (*tissar*) running is held unlucky to the parents.)

Beṭe se nām chaltā hai.

The father lives in the son.

Be-thāng chorī nahīn hoī.

No theft without an informer.

Beṭī kā dhan nimānā hai; āte bhī rulāē, jāte bhī rulāē.

A humiliating portion daughters are, their coming makes you weep and their going also makes you weep.

Beṭī aur kakrī kī bel barābar hotī hai!

Girls and cucumbers grow fast!

Beṭī ne kiya kumhār, ammā ne kiya luhār;

'Na tum chalāo hamār, nā ham chalāēn tumhār.'

The daughter attached to a potter, and the mother to a blacksmith; 'You must not speak ill of me, nor I of you.'

(The pot must not call the kettle black: those that live in glass houses must not throw stones.)

Beṭī sasurā na jāṭī, man man gājāṭī. E. Wom.
The daughter goes not to her father-in-law's house and frets and fumes to herself.

(A common incident in native life.)

Be-waqt kī shahnāī, māṛ kūrḥ ne bajāṛ. Mah. Wom.

The fool plays the pipe at the wrong time.

(Rājās are accustomed to be awakened by a pipe played at dawn : Sikhs use a drum, and Brāhmans a conch for the same purpose.)

Be-vārsī nāo dānvāndol.

The boat without a helmsman is tossed about.

(The fatherless child goes astray.)

Be-sar bishnī bhavṛe barābar.

A penniless paramour is no better than a pimp.

(Used by prostitutes.)

Bhādon dono sākḥ kā rājā hai. Agrio.

August is the king of the two harvests.

(The most profitable crop is that in autumn.)

Bhādon kā ghām, aur sājhe kā kām.

August heat and joint labour are (the most unbearable).

Bhādon kā jhālā, ek sīng glā ek sūkhā. Agrio.

In August showers one horn is wet and the other dry.

(Allusion to the very partial rains that fall in August.)

Bhādon ke meñh se dono sākḥ kī jar bandhī hai. Agrio.

With August rains both harvests thrive.

Bhādon kī chhāchḥ bhūṭon ko, Kātak kī chhāchḥ pūṭon ko. Hin. Wom.

Buttermilk in August for the devil, in October for your children.

Bhādon kī dhūp meñ hiran kāle hote haiñ.

In August sunshine the antelope turns black.

Bhādon meñ barkhā hoē, kāl pachhokar jā-kar roē. Agrio.

When the rains fall in August famine steps aside and weeps.

Bhādon se bache to phir mileñge.

Escaped this August we shall meet again.

(In India August is a bad month.)

Bhāgalpūr ke bhāgalīye, Kahal-gāon ke thag, Paṭne ke divāliye, tīnoñ nām sad.

A Bhāgalpūr rogue, a foot-pad of Colgong, and a Paṭnā swindler, these three are notorious,

Bhāge hue lashkar kā marā pichhā nahīñ kartē.

Brave men don't pursue flying soldiers.

(Don't hit a man when he is down.)

Bhagle chor kītharyā hāth. Bhoj.

A flying thief takes away even a wooden cup.

(Any worthless thing.)

Bhāge bhūṭ kī langotī bhī bahut hai.

Even the loin-cloth from a flying devil is something.

(Better get something out of a runaway thief

than nothing : a penny saved is a penny gained.)

Bhāī aisan hit nā, bhāī aisan bairī nā. Hin.

No friend like a brother, no foe like a brother.

Bhāī andhiyārī, phūṭī chhāṭī, chīñh parāī rāñḍ ahibāṭī.

The widow rejoices in the darkness, as it makes her a married woman.

(Said of a loose widow.)

Bhāī bhāo kā, nahīñ apne dāo kā.

A brother is he that loves, not he that watches his own interests.

Bhāī bhāo karē, tal māre upar chāo karē.

He loves like a brother, but strikes below while he strokes above.

(The double-faced.)

Bhāī chhachḥnūṇḍarī sarḥ gāṭī, uglat banē nā khāt.

Like a snake with a mole (in his mouth), that can neither vomit nor swallow.

The legend is that if a snake get a mole into its mouth and swallow it, it becomes leprous, and if it vomit it up it becomes blind: hence proverb means to be on the horns of a dilemma.

Bhāī dūr, parāusī neṛe.

Your brother is afar, but your neighbour is near.

(So the latter is of more use to you.)

Bhāī biyāḥ, mor karbā kā? Bhoj.

My marriage is over, what more can they want of me?

(Allusion to the custom of the bridegroom paying for his bride.)

Bhāī nā de, bhāo de. Mercantile. [sake.

Sell at the market rate, not for friendship's (Benevolence spells bankruptcy.)

Bhāīnā bhāīnāon meñ, yā qasāī ke khūñṭe.

The male buffalo should be among the females, or tied to the butcher's stake.

(To win the horse and lose the saddle.)

Bhāīnā dūdh jo karḥvāñ pive,

Hāñyā ghate nā, jab lag jive. Rus.

Who drinks boiled buffalo's milk will keep his strength through life.

Bhāīnā kā dūdh, nālī kā gūḍ.

Buffalo's milk is as marrow from the bone.

Bhāīnā kā gobar, bhāīnā ke chūṭron kolag jāṭā hai.

The dung of a buffalo besmears its buttocks.

(Cannot all be put to use—bhāīnā kā gobar is one of the most useful articles of fuel in India : a great man has great expenses is the application of the proverb.)

Bhāīnā ke āge bin baje, voh bāṭhī paghurāṛ. E.

If you play the harp before a buffalo, she will simply chew the cud.

(Pearls before swine.)

Bhāīnā ko apne sīng bhāī nāhīñ.

The buffalo does not feel the weight of his own horns.

(A man does not find the maintenance of his own children and relations oppressive.)

Bhains-pakawge hag-gai.

The buffalo has passed sweet-meats.

(Applied contemptuously to one who has met with extraordinary good fortune.)

Bhains pe dūdh kis ne chhorā?

Who ever leaves the milk in the buffalo?

(The rich are always fleeced.)

Bhāi sā.sāhū, na.bhāi sā bairī.

No friend like a brother, no foe like a brother.

Bhāi so.bhāi, bāgi chhīnke par.

Brother is brother, the rest are put aside:

(Chhīnke par rakhnā is to hang a thing in a net out of the way of cats, etc.: pun on the word bhāi which means (1) brother, (2) suited to one's taste.)

Bhāiyē jī bahotere dand malvāh, bandā pahal-vān nahīn banne ke.

My brother often taught me wrestling, but I am no athlete and will never be one.

(The phrase here implies inferiority in any way of the speaker to some of his connections.)

Bhāiyōn ke dand malo.

Rub your brethren's arms.

(It is a common mode of congratulating a victorious wrestler to rub or squeeze his arms. This phrase is used ironically towards a person who has attempted things above his strength, or boasted greatly of what he would perform, and has failed.)

Bhajan aur bhojan ekānt bhālā.

Prayers and meals in seclusion are best.

(Natives eat and pray alone.)

Bhāji ki bhāji kyā dūstre ki mohājji? Wom.

A present for a present, what more can one require.

(Short debts long friends.)

Bhakūhā bhīge gāon ke gochrā. [village.]

A fool gets wetted in the outskirts of the

(Has not got sense enough to go inside.)

Bhālā huā dūdi gaune gai, dīdī kī pharyā.mai kā bhāi. E. Wom.

It is well that my husband's sister is married, and gone, for I shall get her gorgeous clothes.

(Allusion to the position occupied by the husband's sister in a native household, in which the man's mother comes first, then his sister and then his wife.)

Bhālā kan, burāi se dar.

Do good and fear evil.

Bhālā kar bhulā ho, saudā kar nafa ho.

Do good and good will come of it, put out to interest and take the profit.

(The mendicant's cry:—lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. Mat. vi 19.)

Bhālā kiyā so Khudā ne, burā kiyā so bande ne.

Good is God's, evil is man's.

(The words of one declining an undertaking, or reproaching another with his being unmindful of favours conferred.)

Bhālā mānas ghar men barā, rizālā ne jānā mujh se darā.

The respectable man returned home and the rogue thought he was afraid of him.

Bhāl bhail piyā ke bāgh-māral, je begārī se bachal. E. Wom.

It is good that my husband has been devoured by a tiger, for I am saved from working for him.

Bhale ādmī kī murgī takē takē.

A nobleman's hens go for a copper each.

(Noblesse oblige.)

Bhale, bābā, band parī, gobar chhor kashide parī. Wom.

Father dear, I am a prisoner, and instead of picking up cowdung, I make embroidery.

(Said by a girl who has married above her, while poor and lowly she had freedom, but now that she is rich she is shut up in the house.)

Bhale dīn āhenge to, ghar pūchhite chale dēnge.

When the good time comes it will ask its way to your house.

(Have patience and resignation therefore.)

Bhale ghore kō ek chābuk, bhale ādmī kō ek bāt kāfi hai.

One whip for a good horse, and one word for a good man is sufficient.

Bhale kā bhālā.

Good comes of good.

(Good yields good.)

Bhale kā zamāna hī nahīn.

This is not an age of good men.

(There is no humanity in this age.)

Bhale ke bhāi, bure ke jāivāi.

Be a brother to the good and a son-in-law to the bad.

Bhale kī bātēn ras kī khān, bure kī bātēn dukh nīdān.

The words of the good are a pit of delight, The words of the bad are the home of trouble.

Bhale mānas kī sab tarah kharābī hai.

The patient man is abused by every body.

(Because he will not return abuse.)

Bhale saṅg baiṭhīye, khāiye nājar pān; bure saṅg baiṭhīye kaṭāiye nāk aur kān.

Association with the good is eating the best betel; Association with the bad is to lose your nose and ears.

(i. e. to be utterly disgraced.)

Bhal janmal, bhal paṇḍit bhālī. E.

Happy his birth who turns out a paṇḍit.

(Paṇḍit, a man learned in the Scriptures.)

Bhal marlas, bhal pillū paral. E.

Stone dead and worm eaten.

Bhal mātḥ muraṅlan, bhal bel gīrlain! E.

It was well that he shaved his head; it was well that the wood-apple fell on it!

(Great ill-luck.)

Bhalo bhayo, meri matukī tūṭī, main dahi bechan se chhūṭī. Wom.

It is well, brother, that my pot is broken, for I am saved from selling the tyre.

Bhāṇḍon sang khetī kī, gā bajā-ke apnī kī.

The husbandman went shares in a field with some players, they sang and played, and made it all their own.

(Allusion to the custom of giving grain to bards as a reward for singing.)

Bhang, gānjā jan deū gaṇvāran ke,

Haṇṛiyā bhar bhāt sanghāran ke. E.

Don't give *bhang* and *gānjā* to the village boor, Or he will eat up a bucket full of your rice.

(*Bhang* and *gānjā*, intoxicating preparations of hemp, supposed to be also stomachics.)

Bhang kahe, 'main rangī jangī,'

Post kahe, 'main shah-i-jahān,'

Afīm kahe, 'main chunni begam,

Mujh ko khā-ke jāē kahān ?

Says the hemp, I am of gorgeous hue,
Says the poppy, 'I am king of the world,'
But says the opium, 'I am a lady love!
Who takes me once takes me for ever.'

Bhangī kī zāt kyā ? Jhūṭe kī bāt kyā ?

What caste has the sweeper? What credit the liar?

Bhangiyān dar bāg raftand, ber guṭhī sab ravā. Ped.

The hemp-eaters went into a garden, and swallowed the plums, stones and all.
(Did not know what they were doing.)

Bhang pānd āsān hai, maujēn jān mārī hai.

Easy is the drinking of hemp, but deadly is the enjoyment thereof.

(Spoken in reproof of those who act without regarding consequences: *facilis descensus Avernī.*)

Bhāṅg to aisi pīṭye, jaise kunigalin kī kīch,

Ghar-ke jāne mar gaē aur āp nashe ke bīch.

Swallow your hemp as thick as street mud,
And your friends will think you are dead,
but you will only be very drunk.

Bhāo na jāne rāo.

Kings never know the market price.

(Allusion to the uselessness of trying to interfere with trade prices: Asiatic kings do not submit to market rates, they pay what they choose. The proverb is capable of either construction.)

Bhāo rāo Khudā ke hāth.

Market rates and kings are in God's hand.

Bhāo rāo kī khabar nahīn.

No one can fortell about kings and market rates.

Bhārā, byāj, dakshnā, pīchhe pare kuchh nā.

Hire, interest, and gifts should not be kept in arrears.

(*Bis dat qui cito dat.*)

Bharā kahār, khālī kumhār, tes jātā hai.

The laden porter and the empty handed potter move quickly.

(A common observation in native life.)

Bharak bhārī, khīsā khālī.

Great show and an empty pocket.

(Vain show.)

Bharam māre, bharam jāve.

Opinion slays and opinion keeps alive.

(Moral: earn therefore the good opinion of your neighbours.)

Bharā so dharā.

Full is set down.

(Moral: a man full of worth lives in peace.)

Bhar bhārīhā achchhā, peṭ pāpī burā.

Better a babbler than a close knave.

Bhar-bhūjan kī larṭī, kesar kā ṭikā.

A grain parcher's daughter, and saffron on her forehead!

(*Bhar-bhūjās* are a very low caste, whereas the saffron *ṭikā* is only worn by rich and respectable women.)

Bhār dāl sab bhār meṁ Samman utre pār.

Samman has thrown all his burdens into the fire, and passed over in safety.

(To express that one has got rid of a difficulty in which he was involved.)

Bhar de, bhar pāve, kāl kaṅṭak pās na āve !

Fill and you will be filled; death and pain will not near you.

(A cry of mendicants: give and it shall be given you. Luke vi. 38.)

Bhare ko bhartā hī.

(God) fills the full.

(Unto every one that hath shall be given, but from him that hath not shall be taken away even that which he hath. Mat. xxv. 29.)

Bhare samundar ghongā hāth.

You only get shells out of a full ocean.

(Serving the great without benefit.)

Bhare samundar piyāse.

Thirsty amidst oceans of water.

Bhar hāth churī, peṭ sūn rāṭh. E. Wom.

Bracelets on her arms, and a widow withal!
(A loose widow: bracelets are only worn by a *feme covert*.)

Bharī barsāt meṁ āb-dast na leve, voh bhārvā alseṭī hai.

Who won't wash after a call of nature in the midst of the rains is lazy rascal indeed.

Bhārī hiyāj māl ko khā. Mercantile.

High interest means loss of principal.

Bhārī patthar dekhā, chūm-kar chhor dīyā.

A heavy stone just touched and let alone.

(He found the task beyond his strength and therefore prudently desisted.)

Bharī thālī meṁ lūt mārṇā. Hin. Wom.

To kick over the plate full of food.

(To quarrel with one's bread and butter.)

Bhar līṭī jān, hāth kāle kā kālā. [be black.

Whitewash the oven and your hands will still
(Touch pitch and you will be defiled.)

Bharmā bhūt, saṅkā dāyan. Hin.

Imagination is a devil, and fear a witch.
(Therefore be brave and sensible.)

Bhaṛe ko bhī mūñh par bharvā nahān kahte.

You don't call a pimp a pimp to his face.

Bhassaktar ke dāmād ko bhāt hī mīthāi.

Rice is a sweetmeat to the son-in-law of a glutton.

(He would rather eat a great deal of rice than a small quantity of sweets.)

Bhaṭ, bhaṭiyārī, besvā fīnōh jāt kujāt;

Āte kā ādar karen, jāt na pūchhen bāt.

Bards, innkeepers, and harlots are an evil lot, When you come they are civil, when you go they care nothing.

Bhāt bin rah jāve, piyā bin rahā na jāve. Wom.

You can go without your dinner, but not without your lover.

Bhāt chhorā jātā hai, sāth nahān chhorā jātā.

Your dinner may fail you, but not your true friend.

Bhāt hogā, to kare bahut ā rahenge.

Where there is rice, there will the crows be gathered together.

(For wheresoever the carcase is, there will the eagles be gathered together. Mat. iv, 28.)

Bhāt-khāne bahotere, kām duḥā duḥan se.

The parasites are many, but the business is with the bride and bridegroom.

Bhāt khāte hāth pirdā! Wom.

She can't eat rice because it makes her hand ache!

(She is so delicate.)

Bhaṭ pape voh sonā jis se tūṭen kām. Wom.

Fire burn the gold that splits the ears!

(Spoken of a son or relation whose conduct renders him a burden or source of vexation to his friends. It is also applied to wealth acquired by much labor, or the acquisition of which produces distress.)

Bhaṭ pape voh zamāna, natnī ko ghūre nānā.

A plague on the times when a man ogles his grand-daughter.

(An exclamation on observing anything very absurd; particularly an old man paying amorous addresses to a young girl.)

Bhauṅ kā gilā ānkh ke sāmne.

Complaining of the eyebrows to the eyes.

(Complaining of a man to his near relatives.)

Bhāvī ke bas sansār hai.

The world is ruled by fate.

Bhejā khānā, sir sahlān.

He strokes the head and eats the brains.

(Hypocrisy; picking the brains.)

Bhekh se bhīk hai.

Alms are given to the beggar's dress.

(The dress commands respect.)

Bher kī lāt ghuṭnōn tak.

A sheep can kick as far as the knee and no further.

(The loss in a petty transaction is trifling.)

Bher pe un kis ne chori?

Who leaves a sheep unshorn?

(They are always fleeced!)

Bher to jahān jāgē munḍegī.

A sheep is shorn wherever she may go.

(The rich are always robbed.)

Bheryā chāl hai.

Following like sheep.

(All we like sheep have gone astray. Isaiah vii, 21.)

Bheryā dhasān.

Blind pursuit.

(See above.)

Bhīgā chūhā.

A wet rat.

(To describe one whose beard only covers the point of his chin, and who is reckoned to be of a bad disposition.)

Bhīgī billī.

A drowned cat.

(A cunning and crafty person.)

Bhīgī billī batānā.

To say that the cat was wet.

☞ This phrase is founded on the story of a lazy servant who once being asked by his master to put out the light in the room replied: 'Better shut your eyes, and all will be dark.' Another time when asked to go out and see whether it was raining, the servant replied that a cat had just passed him, and he had felt her wet; which gave rise to this proverbial phrase, meaning to evade an order through idleness.

Bhīk aur pichhor.

To sift alms.

(Never look a gift horse in the mouth.)

Bhīk ke tukre, bāḍr men ḍakār.

Fed on scraps of alms, he belches in the streets.

(An invariable token of having dined well in India.)

Bhīk mānge, aur ānkh dikhāve!

To beg and scowl.

(Said of the *Suthe shā'ī* faqirs and *Mirdāsīs*, who beg as a right and abuse those who don't give.)

Bhīk mānge aur pūchhe gāon kī jamā!

He a beggar, and asking about the revenue of the village!

Bhīr kā chhattā.

A bees' nest.

(To describe a family or tribe, who adhere firmly to one another, so that whoever provokes one is attacked by the whole.)

Bhītar kā ghāo, Rāmī jāne yā Rāo.

The hidden wound, either the King knows or the Queen.

(Husband and wife only know where the skeleton in the cupboard is.)

Bhāt hogī to leo bahotere charh rahenge. Hin. Wom.

While the wall stands it receives lots of whitewash.

(While the bones last flesh there will be.)

Bhūt ke bhī kār hote hain.

Walls have ears.

Bhūt tale, par bān nā tale.

A wall may move, but a bad habit won't.

Bhog bhāg, chhātisōh rāg. [modes.

Fortune and enjoyment are the thirty six
(Into which Indian Music is conventionally divided.)

Bhog bitās, jab tak sātē.

Enjoy yourself as long as you live.

(Eat, drink, and be merry, to-morrow we die.)

Bhogī so rogī.

Self indulgence breeds sickness.

Bhojan na bhāt, Han Har-gīt.

The hungry calls on God.

(The devil was sick, the devil a saint would be:
The devil got well, the devil a saint was he!)

Bhojan na bhāt, naihar kā samād! E. Wom.

Nor bread nor rice at home, or at my father-in-law's.

(The widow who is ill-treated wherever she be.)

*Bhojpur meñ jaiḥā mat, jaiḥā to khatḥā mat,
khaiḥā to soiḥā mat, soiḥā to tohiḥā mat,
tohiḥā to roihā mat.* Bhoj.

To Bhojpur town go not; or if you go, eat not; or if you eat, sleep not; or if you sleep, (your bag) feel not; or if you feel it, cry not.

(A skit at the thieving propensities of the town.)

Bhoḍū bhāo na jāne, peṭ bharan se kām.

The fool cares nothing for the market rates,
he only wants to fill his stomach.

Bhor bhayā jab jāniye, jab pīle bādāl hoet.

Know that it is dawn, when the horizon
grows yellow.

Bhorē bhulāē, sānjh ghare āve, ā bhulāit nā kahāve. E. Rus.

Who forgets in the morning and remembers
in the evening cannot be called forgetful.

Bhor kā murgā bolā, panchhī ne mūṭh kholā.

The morning cock hath crowed and the
birds have sung.

Bhūā kī naddī meñ kaun bahe?

Who would swim in a river of scum?

Bhūbal meñ roṭī dāb-kar to nahīn āi hai?

Wom.

You haven't left your bread on fire, have you?
(Said to a visitor who wants to depart soon.)

Bhūān bisā bhār nahīn nām Prithvī-pālak.

Not a plot of land his own and his name
Protector-of-the-world.

Bhujā ḍand hī āp ke kahe dete hain.

Your arms speak for you.

(They are weak. Said in derision of an impotent menace.)

Bhūkā Bangālī 'bhāt bhāt' pukāre.

The hungry Bangālī cries out for boiled rice.
(Habits are not easily rooted out.)

Bhūkā gayā jo bechne, aghānā kahe "bandhak rakho."

A hungry man went to sell off his wife and
the surfeited said, "mortgage her."!
(Taking advantage of another's necessities.)

Bhūkā jorū beche, rajā kahe 'udhār lūk.'

The hungry man sells his wife, the full
stomach says, 'I will take her on tick.'

Bhūkā mane, kī satvā sāne?

Better pulse meal than starvation.

(Something is better than nothing: pulse meal
is very poor food.)

Bhūkā martā kyā nā kartā?

What will not the famished dare?

(The belly teaches all arts.)

Bhūkā so rūkhā.

The hungry man is an angry man.

Bhūkā Turak na chheriye, ho jāō jī kā jhār.

Don't provoke a hungry Turk, for he will
prosecute you to death.

Bhūkā uḥātā hai, bhūkā rultā nahīn.

(God) wakes the hungry, but never sends
hungry to sleep.

(God's providence.)

Bhūke ber, aghā? gāndē. Rus.

Berries for the hungry, sugarcane for the full.
(To him that hath shall be given.)

Bhūke bhajan na hoē, sādho! [beads!

Saints, a hungry person cannot count his

Bhūke bhālē-mānas se ḍariye!

Fear the hungry gentleman!

Bhūke ghar meñ non nihāri.

Salt is a repast in a hungry house.

Bhūke ho to hare hare rūkh dekhō.

If you are hungry look at the green trees.
(Put into the mouth of a miser who never
knows anything of persons in distress.)

*Bhūke ko an, pyāse ko pānī, jāngal jāngal avā-
dānī.*

With grain for the hungry and water for the
thirsty; in every wood and forest there
are means of life.

Bhūke ko khilā aur naṅge ko paknā!

Feed the hungry and clothe the naked!

Bhūke ko kuchh ḍiye yuthā shakt jo hoē. Hin.

Feed the hungry as much as in you lies.

Bhūke ko kyā rūkhā, aur uind ko kyā takiyā.

Hunger needs no sauce, and sleep no pillow.

Bhūke ne bhūke ko mārā, donō ko gash ā gayā.

One starveling dealt another a blow, and
both fell down.

*Bhūke se kahā do aur do kās? kahā, "chār
roṭiyān."*

Ask the hungry man what two and two
make, and he will reply "four loaves."

Bhūk gāē bhojan mile, jāyā gāē qabāē.

Joban gāē tiryā mile, tñon deo bukhāē.

A dinner when hunger has gone, warm
clothes when the cold has gone, and a
wife when youth has gone, are three
things to be avoided.

Bhuk ko bhojan kyā aur nīd ko bīshonā kyā ?

Hunger is content with any food, and sleep with any bed.

Bhuk lagī to ghar kī sūjhī.

When hunger gnaws then think of home.

Bhuk men gūkar pakvān.

To the hungry wild figs are delicious.

Bhuk men kīrāṛ pāpār.

To the hungry a stale loaf is a crisp cake.
(Hunger makes raw beans relish well.)

Bhuk sab se mīthī hai.

Hunger is the best sauce.

Bhūlā jagī dūnī lābh.

The forgetful jagī makes double gains.
(He gets alms wherever he goes, if he has been there before or not.)

Bhūlā bhāṛ Dīvālī gāve. Bhoj.

It is a mad bard that sings at the Dīvālī.
(He ought to sing at the Holi in spring, whereas the Dīvālī falls in the autumn.)

Bhūlā phīre kīdān jo Kātag māngs mēh. Agric.

It is a mad peasant that wants rain in November.

Bhūl chūk kā ḍar nahīn.

There is no harm in mere mistakes.

Bhūl chūk lenī denī. Mercantile.

All mistakes should be given and taken.
(Errors excepted; the E. E. of English traders.)

Bhūle Rāman gāe khāi, ab khāi, to Rām dukh. Hin.

The forgetful Brāhman ate beef, (and said)
‘I will never eat it again, by God!’

(Burnt child fears the fire: spoken also of one, who having committed an offence, solemnly promises not to repeat it.)

Bhūle bīre Rām sahāi.

God forgive our errors.

Bhūle chūke ḍand nahīn.

No fine for unwitting mistakes.
(De minimis non curat lex.)

Bhūl gāi dīn dīhārā, munda ne sahrā bāndhā.

Forgetting the olden time the widow is wearing a marriage chaplet.

(Making a swell of herself: applied to those who in prosperity have forgotten the meanness of their origin.)

Bhūl gāi rāg rang, bhūl gāe ohhakṛī, tū chīs yād rahīn, nūn, tel, lakṛī.

Forgotten his songs, forgotten his dance, he cares for but three things, salt, oil and wood.

(*Res angusta domi*: the gay bachelor turned benedic.)

Bhūl gāi nār, kīng dāl diyā bhāt men. Wom.

The woman has blundered and put the asafetida into the rice.

(It should be put into split peas. Used when through mistake one thing has been done instead of another.)

Bhūl, re Rāghuā, torī lāl pagiyā par. Wom.
I was taken in, Rāghuā, by your gay red turban.

(Imposed upon by outward show, or beguiled by appearance.)

Bhumiyā te dhūmī pe marī, tū kyōn marī, bāter.

Farmers fight for the land, why dost thou fight, thou quail?

(Said to little men mixing themselves up in the quarrels of the great.)

Bhūn boyā, upaṭ gayā. E. Agric.

The burnt seed came to nothing.

(Said of a child who turns out ill.)

Bhūnī bhāng, na karvā tel.

Nor fried hemp nor bitter oil.

(Destitute of every thing.)

Bhūrā bhāinā, chāndlī joī, Pūs mahāvāṭ ḍirle ho. E. Agric.

A brown buffalo, a bald wife and rain in December are indeed rare.

B’ūr ke hūṛ hote haīn.

Country bumkins are fools.

Bhus ke mol, malidā !

Sweets at the price of straw !

Bhus men chīngī dāl Jamālo dūr kharī ! Wom.

Jamālo fired the straw and stood aloof !

(A mischief-maker: a fire-brand: an incendiary.)

Bhus par āpnā.

To plaster over straw.

(To make a ginger-bread work that won't last long.)

Bhūt jān na māre, satā māre.

The evil spirit kills not, but afflicts.

Bhūt kā pakvān.

Ghost's delicacies.

(Unsubstantial things.)

Bhūt ke patthar kī choṭ nahīn lagī.

Stones don't hurt ghosts.

(Being impalpable.)

Bhuttā kā bhagvā, mūnjak ḍorī, bīvī dusoī chhat naihā mor ! E. Wom.

With a gown of sack cloth, and a thick rope for the strings, she thinks none like her !

Bībī Bakrī, nāo men khāk urāī ho !

Madam Sheep, you are raising a dust in the boat !

(A groundless accusation, made by the wolf on the strength of which he eats her up: applied to those who pick a quarrel to excuse intended injustice.)

Bībī haiṅ bharmālī, kān pītar kī bālī ! E. Wom.

My lady is very consequential on the strength of a brass ear-ring !

Bībī Khailā, do chīṭe, ek mailā. Mah. Wom.

Madam Slut has two white and one dirty (skirt).

(A whited sepulchre.)

Bībī Khailā, do jattī ek melā. Mah. Wom.

Madam Slut and two farmers' wives make a fair.

(Three women and a goose make a market.)

Bibi ko bāndī kahā, hañs dī; bāndī ko bāndī kahā, ro dī. Wom.

Call a lady a slave and she will laugh; call a slave a slave and she will fret.

Bibi Makke na gain, lādī ho dīñ. Mah. Wom.
My lady did not go to Mecca, yet she became a darling.

(Kissing goes by favor.)

Bibi vāre bāndī khāz, ghar kī balā kahīñ na jāz. Wom.

The wife gives alms, the slave girl takes them, and the misfortunes of the family still remain in the house.

(*Vārā* is the act of passing any article round the head and then presenting it to another with a view to averting *balā*, misfortune. Hence the proverb is used of one who confines his benefactions entirely to his own family.)

Bichchhū kā mantar nā jāne, sāñp ke bil meñ hāth dāle.

He knows not the charm even for the scorpion's bite, and he thrusts his hand into a snake's hole.

(Applied to one who undertakes a task far above his abilities.)

Bibi nek-bakht, damrī kī dāl tīñ vaqt. Mah. Wom.
A careful housewife makes a penny worth of peas serve for three meals.

Bich ke chale jāñge kām dūlhā dūlhan se jāregā.

When the guests retire the business falls on the bride and bridegroom.

(Spoken of those who busy themselves in promoting a quarrel in which they have no concern, and which must finally be discussed between the parties interested.)

Bi Daultī apne tehe meñ āp hī khaultī. Mah. Wom.

Madam Purse-proud boils in her own flames.

(Fries in her own fat.)

Biddiyā lohe ke chane hain. Hin.

Learning is as hard as iron (to digest).

Biddiyā meñ bibād base.

Controversy dwells in learning.

Bigār sañvār Khudā ke hāth.

To make and mar is in God's hands.

Bigrī larāī, baktar-poshoñ ke sir.

The lost battle is laid on the soldier.

(By the commander who loses it!)

Bij boyā nahīñ, khet kā dukh.

The seed not sown and he frets at the field.

Bijlī chamke, mehā barse.

When the lightning flashes it will rain.

(Oriental observation.)

Bijlī kāñs par girtī hai.

Zinc attracts the lightning.

(It is the rich that are liable to misfortune.)

Bijlī mehmān, ghar meñ nahīñ tīkā.

The lightning is a guest and not a straw in the house (to burn)!

(A poor man inviting guests of higher position than himself.)

Bijulik mārāl, luāñh dekh bhāge. E.

Singed by lightning he runs from a burning stick.

(Burnt child dreads the fire.)

Bijyā pive, seyyā sove, tā ke baid pichhārī rove.

Who drinks *bhāng*, and sleeps on a bed, his doctor weeps.

Bikh kī aukhad kyā?

No remedy for poison.

Bikh sone ke bartan meñ rakhne se amrit nahīñ hotā. Hin.

Putting poison into a golden vessel does not make it nectar.

Billī aur dūdh kī rakhvālī.

To set a cat to watch milk.

Billī bhī dab-kar harbah kartī hai.

Even a cat at bay will turn.

(Even a worm will turn at last.)

Billī bhī larī hai, to mūñh par panjāh dhar letī hai.

When a cat fights she covers her face with her paws.

Billī bhī mārī hai chūhā peñ ke liye.

Even the cat kills mice for its belly's sake.

Billī chūhā Khudā ke vāste nahīñ mārī.

The cat does not kill mice for the sake of God.

(To express that the person spoken of does good from interested motives.)

Billī ke bhāgāñ chhīnkī tū; parā. Wom.

It was the cat's luck that the net broke.

☞ *Chhīnkā* is a net for hanging estates out of the way of ants, cats, and other depredators. It is usually hung from the roof of the house; hence the proverb is spoken of one who meets with some unexpected good fortune, or is promoted far above his merits.

Billī ke khuāb meñ chhīrchhre.

The cat dreams of her tit-bits.

(Applied to one who on all occasions brings forward his own wants.)

Billī ke khuāb meñ chūhe kūdeñ. [down.]

The cat dreams of mice running up and (Moral as to the preceding.)

Billī khāgī nahīñ, par phailā tau bhī jāgī.

What the cat can't eat she is sure to scatter.

(The dog in the manger.)

Bimār kī rāt pahār barābar.

A sick man's night is as long as a hill.

Binā thagāz kām nahīñ nikalā!

Without deceit business can never thrive!

Binaulōñ kī lūt meñ barchhī kā ghāo!

When plundering cotton seeds he is wounded with a spear.

(Great loss, little gain.)

Binā vasile chakrī, binā buddh ke deñ,

Binā gurū kā bālkā, sir meñ dāle kheñ.

Employment without interest, body without sense, and a disciple without a teacher are valueless.

Bin bahā prī nahīn.

There is no love without a wife.

(Your father-in-law will love you only while your wife is alive.)

Bin biddiyā nar nār, jaise gadhā kumhār.

A man or a woman without sense is but a potter's ass.

(i. e. made to work hard for another's gain.)

Bin bulāi ahmaq le dasrī sahmat. Mah. Wom.

The fool has come uninvited with a platter.

(Spoken of one who comes without invitation to a feast, or who unasked intermeddles in any affair.)

Bin bulāi domnī larke bāle samet āē. Wom.

Uninvited the songstress comes with all her children.

Bin chūchī bārāh baras larke ko rakhtā hai.

He can keep a child for twelve years without giving it suck.

(Said of one who makes false promises.)

Bin dāmōn ke naukār haiñ.

I am a servant without pay.

(A devoted slave.)

Bin dekhdā chor bāp-barābar.

An undetected thief is (honoured) as your father.

Bindh gayā so motī, rah gayā so patthar.

Pierced it is a pearl, unpierced it is a stone.

(Said of one who uses his opportunities.)

Bin gānr kā badhnā.

A pitcher with a round bottom.

(Said of an unsteady feeble character.)

Bin gharnī-ghar bhūt ke qerā.

Without a wife a house is the abode of the devil.

Bin gharnī-ghar pādai hai, Hai gharnī, ghar gājat hai.

Without the wife the house is dull, With the wife the house is lively.

Bin homī hotī nahīn, aur hoūi hovan hār.

If it is not to be, it will not be; if it is to be, it will be.

(Che sara sara.)

Bin jane kā thanailā huā hai. E. Wom.

No child brought forth and breasts inflamed.

Bin jāne kaun māne ?

Who believes without knowing ?

Bin julāhe Id !

No festival without a weaver !

(Because he makes the praying carpet, musalla.)

Bin julāhe namāz nahīn; bin dholak tāzīr nahīn.

There can be no prayer without a weaver, nor public punishment without a drum.

Bin kutnāpe chhinālā nahīn.

No adulteress without a procuress.

Bin lāg khele jūā, āj na mūā kal mūā.

Who plays at dice without skill will lose to-day, at any rate to-morrow.

Bin mānge mile so dūdh, aur mānge mile so pānī.

It is milk if obtained without asking, and water if by begging.

(To beg I am ashamed.)

Bin mānge motī mile, aur māngī mile na bhik.

Without asking you can get pearls, by begging not even alms.

Bin māre kī tobā karnd.

To cry out before you are hurt.

Bin paisā kaurī ke telī sāhū, lūāī hāndī kāndū sāhū.

The oilman trades without capital, the grain parcher on his broken pot.

(Their occupation brings them sustenance.)

Bin parche paritī nahīn. Hin.

No belief without proof.

Bin rōe to māñ bhī dūdh nahīn pilāū.

Even the mother doesn't give milk unless (the child) cries.

(Spare to speak, spare to speed.)

Bin ruke baid kī ghorī na chale.

The doctor's mare never goes without jibbing.

(At the places she is accustomed to stop at.)

Bin tāl pakhāvaj nāche hai.

He dances without a drum or a tune.

(Without music or singing. To dance without a pipe.)

Bipat barābar sukḥ nahīn, jo thore din kī hoē.

No pleasure like misery, when it does not last long.

(The pleasures of melancholy.)

Bipat parī jab bhet mānāī, nukar gayā jab denī āī.

When the trouble was on him he made a vow, when the trouble passed he denied it.

(When the devil was sick the devil a saint would be, When the devil got well the devil a saint was he.)

Bipat sanghōtī tīn jame, jorū, betā, āp.

Misery hath companions three, a wife, a son and self.

Bipre risāle aur bhūks bhale mānas se dāriye.

The angry low and the hungry high are alike to be feared.

Birachh kī chhāyā, aur purush kī māyā. Wom.

The shade of a tree, and the influence of a man (go with them.)

Birādar-i-haqīqī dushman i-mādar-zād hai.

Your greatest enemy is your uterine brother.

(Very true of royal families in the East.)

Birādrī ko na khilāyā, chār kāndhī hī jīmā diye. Hin.

The kinsfolk have not been feasted, only the corpse bearers have been fed.

Bisā khīā !

Shrivelled and twenty !

(Allusion to the early maturity of women in India.)

Bismillāh hā galat. Mah.

Wrong at the very *Bismillāh*.

(*Bismillāh* *al-rahmān-r-rahīm*, in the name of God the merciful the compassionate, is the prayer used at all commencements, so the proverb means to be wrong at the very beginning.)

Bismillāh ke gumb id men baithe hai. Mah.

He resides under the dome of *Bismillāh*.

(i. e. he leads a resigned and retired life : in the odour of sanctity. *Bismillāh* means in the name of God.)

Bis pachis kā andar men jo pūt sapūt huā so huā, Māt o pitā kul tārān ko, jo Gayā na gayā, so kahān na gayā.

If a son be dutiful between twenty and twenty five it is well, but if he has not gone to Gayā to procure salvation for his parents, he has made no pilgrimage at all.

(Said by Brāhmins to encourage pilgrimages.)

Bisunī bilār dabī men derā. E.

The unexpected cat sits on the dish.

(Cats always wait silently and come on one unawares, so the proverb is applied to an uninvited guest.)

Bisā bis kī gāñh hai.

A share in a village is a dangerous thing.

(*Bisā* is a twentieth part of a village: allusion to a coparcenary community always at feud.)

Bisayar pakar, zahar ko chāt :

Par nārī sang chāl nā bat.

Better catch a serpent and suck its poison, Than have dealings with another's wife.

"*Bivī, bivī, Id ā,*" "*Chal, haram zādī, tujhe kyā ?*" Mah. Wom.

"My lady, my lady, the feast has come !"

"Go, along you wretch, what has it to do with you ?"

"*Bivī, bivī, Id ā !*" "*Chal, murdār, tujhe tikyā se kām.*" Mah. Wom.

"My lady, my lady, the feast has come !"

"Go, you wretch, and mind your loaf of bread !"

Biyāh huā nahīn, gaune kā jhagrā.

The marriage is not yet over and he is quarreling about taking the bride home.

Biyāhī beī kā ghar rakhnā aur hāthī pālnā barābar hai.

To keep a married daughter at home is to keep an elephant.

(i. e. great expense.)

Biyāhī beī parausan dākhil.

A daughter married hath entered into neighbourhood.

(She no longer belongs to the family.)

Biyāhī, na barāt chāhī, fōlī men baitī nā chūnchūn huī.

Nor wed, nor gone in marriage procession, she never sat in a palanquin to make it creak.

(Unwed.)

Biyāh kā ashgun mālūm bhāe, lahore men āī bhāttā ! E.

It is ill for the marriage, when rubbish is sent for the first present !

Biyāh men bīd kā lekā ?

Pasturage accounts are not settled on a wedding day.

(There is a time for every thing.)

Biyāh men kīāl būr, phir kyā khāzgi dhār ? Wom.

If you eat saw-dust on a wedding day, you will eat dust afterwards.

(If you live on the alms of the wedding you cannot live long.)

Biyāh nahīn kiyā barāten to dekhtī hai.

I have not been married, but I have seen marriage processions.

(That is I have not done this kind of work, but have seen it done by others. In reply to one who asks another tauntingly what he knows of the matter.)

Biyāh na karāo, jhūt mūl kā chāo.

Nor wedding nor nuptials, but sham love.

(Dishonorable intentions.)

Biyāh piche pātal bhārī. Hin.

When the marriage feast is over, even the leaf plates are a heavy expense.

(Plenty ceases with the feast.)

Biyāj barhāve dhūn ghanā, rāṭ barhāve chho,
Jaise gandak āg men gire to dūnī ho.

Wealth grows greatly on interest and a quarrel on anger, As a fire increases doubly if sulphur fall on it.

Biyāj motā, mūl kā totā. Mercantile.

High interest loses the capital.

Boē ām phale bhāntā.

I planted mangoes and got egg-plants.

(To sow the wind and reap the whirlwind.)

Boē per babūl ke to ām kahān se hoen ?

If you sow acacias how will you eat mangoes?

(You shall reap as you sow: as you sow you shall mow.)

Bohni thoni, rad balā. Mercantile.

Cash for handsell puts away misfortune.

Bole k: na chāle k, main to sūte ke bhālī. E. Wom.

No good for talk or company, I'm the one for sleep.

(The mother-in-law reproving the idleness of her daughter-in-law.)

Bole to bīvī merī, nahīn to darkār nahīn terī.

If you can talk you are my wife, if not I care not for you.

Bolī bolī to ye bolī "merī jūst bole." Mah. Wom.

When she did speak all she said was, "May my shoe speak."

(She would not talk at all.)

Bolo to bolo nahīn pīnjrā khālī karo.

Either speak or leave the cage.

(Said to a parrot. Do thy work or go thy way.)

Boltā chākhar munib ke āge gūngā.

A chattering servant is dumb before his master.

(Nervousness.)

Boltā hai jab talak hai boltā.

While there is life, there is speech.

Bolte ke āshnāi hai.

Attachment ends with life.

(Used in two ways—1. When one evinces a disposition to quarrel, another says, our friendship is only during the short space of our lives, why disturb it prematurely? 2. When any one is inconsolable on the death of a friend, the expression is employed by way of consolation to represent the unavailing nature of his grief.)

Boltī band hogai.

His speech has left him (for grief.)

Boltī par sadma hai.

A blow hath fallen on his speech.

(He is overwhelmed with sorrow.)

Bolī de kar bakrā tele haiñ.

Giving a piece of meat and getting a goat.

(A great bargain.)

Bolī nahīn to shorba hī sahī.

If not meat it is at any rate broth.

(A penny if not a pound.)

Boya gehūñ, upjā jau. Agric.

I sowed wheat and reaped barley.

(I received evil for good.)

Boya na jotā Allāh Miyāñ ne diya potā. Mah. Wom.

[him a grandson.

Without sowing or ploughing God gave

(Undeserved good fortune: also allusion to the custom of widows' remarriage among Muhammadans and Jāts.)

Būcha, sab se ūñchā.

A man without ears is above all.

(i. e. conspicuous.)

Buddhā biyāh kare, parausiyon ko suk hove.

When an old man takes a wife, the neighbours have a pleasant life.

Buddhā huā ūñt, par mūñā na āyā.

The camel grew old, but knew not how to make water.

Buddhe kī aulād.

The issues of old age (are weak).

Buddhe kī nā mare jorū, bāle kī nā mare māñ.

(God) preserve the old man's wife and the infant's mother.

Buddhe kī sikh kare kām ko thik. [straight.

An old man's teaching sets the work

Buddhī bakrī aur hundār se thāthā.

An old goat should not jest with a wolf.

Buddhī bhains kā dūdh shakkār kā ghotnā,

Buddhe marā kī jorū gale kā dholnā.

An old buffalo's milk is sugar sweet, An

old man's wife is a garland for his neck.

Buddhī ghorī, lāl lagām.

An old mare with a red bridle.

(Applied to an old woman who decorates her person sumptuously.)

Buddhī huñ nāikā is hāl ko pahonchīñ,
Sir hīne lagā, chhātīyāñ patlāl ko pahonchīñ.

The old harlot comes to this—Her head begins to shake, and her breasts to hang down.

Buddhoñ ne jo kām sikhāyā, dhokā mūl na vā men āyā.

What an old man teaches has no flaw in it.

Bū gāī, bū dār gāī, rahī khāl kī khāl.

The fragrance and the perfume are gone, and the skin remains as it was.

Bulāve, na chālāve, "main to dulhan kī chāchī"
Nor called nor invited and 'I am the bride's aunt.'

Bulāve, na chālāve, mor tñ bakhre. E.

Nor called nor invited, she claims three shares for herself.

Bulbul kā sā chonḍā. Mah. Wom.

Hair-braided like a crested shrike.

(The plaiting of the hair exactly on the crown of the head is considered to be the mark of a prostitute.)

Būnd būnd kar-ke tālao bhar tī hai.

Drop by drop fills the pond.

(Many a little makes a muckle.)

Būnd kā chūkā ghare dhalkīve.

A cask-full too late won't make up for the loss of one drop.

(A stitch in time saves nine.)

Būnd se gāī, so phir haus se nahīn āñ.

Lost by a drop can't be recovered by a pond-full.

(A miss is as good as a mile.)

Būñt barā hoe to bhansār na phore. E.

One grain, howsoever big, cannot break the oven.

Būrā bans Kabir kā, jo upje pūt Kamāl.

A doomed race was Kabir's whence sprang such a son as Kamāl.

Kamāl (perfection) the son of Kabir, used to make *dohās* (couplets) in refutation of those pronounced by his father. For example,—*Kahe Kabir, do nāve charhige, Ek bārhe to ekhe rahiye.* Saith Kabir, always get into two boats, for when one goes down, the other will remain for you. *Kahe Kamāl, do nāo na charhiye, Phote gāñr, utāñ ho pariye.* Saith Kamāl, never get into two boats, for your thighs will split and you will turn over.

Burā betā, khotā paisā, ek raqt par kām ā jātā hai.

A bad son and a bad coin will serve you some time or other.

(It is an ill wind that blows no one any good.)

Burā hākim Khudā kā gazab.

A bad ruler is a scourge of God.

Burā kahne-vāle par tñ harf. Mah.

For evil speakers three letters.

(Viz. lam, ain, nāñ, which spell lāñ, meaning a curse in Arabic.)

Burbak barke sājhe bichaunā. Bhoj.

A stupid bridegroom goes to sleep in the evening.

(To sleep before dark is considered very unlucky.)

Burbak Dās gaē harvāi, dāi bail meñ eko nāhīn. Bhoj.

Mr. Fool went to plough and lost both his oxen.

(By ill treatment and folly.)

Burbak debi ke kulhī k: achchhut. Bhoj.

Linseed is offered to a foolish goddess.

(The ceremony of the *achchhut* consists of putting rice on the idol's forehead.)

Burbak dhonai kā rahikā bāi, koṭhī meñ chāur, ghar meñ upās. Bhoj.

Riches don't give pleasure to a fool; rice in his barn, and his house without food.

(He can't learn to spend.)

Burbak ek gaē baṛ gāon, dera pāñ uñche ṭhāon, bahe beār, āṛ nahīn pāven, phāṛe gār malār gāven. Bhoj.

A fool went to a great village, and got a lodging in a high place; the wind blew hard and no shelter could he get; so as miserable as possible he whistled and sang the song of rain.

Burbak gaile, machhli māre, tāp aile gaivāe Bhoj.

A fool went to fish and lost his rod.

Burbak ke dhan fakīma mār khāe.

The intelligent spend the fool's wealth.

(A fool and his wealth are soon parted.)

Burbak kī jorū sab kī bhaujāi.

A fool's wife is every body's sister-in-law.

(i. e. any body may flirt with her.)

Burbhas lagi hai.

Second childhood has come over him.

Bure bhale meñ chār ungal kī furq hai.

Between the good and the bad there is but a hand breadth.

Bure kī sāth de, so bhī burā.

Who sides with the wicked is wicked.

(Evil communications corrupt good manners.)

Bure kī sāthī koi nahīn.

No one befriends the wicked.

Bure kī burāi se dāriye.

Fear the wicked man's wickedness.

Bure se deo dārāe.

Even the gods fear the wicked.

Bure se Khudā bhī dārtā hai.

God even fears the bad.

Bure, tujh se dāriye, yā terī burāi se?

Bad man, why should I fear you or your vicious deeds?

Bure vaqt kī Allāh beī.

God helps us in bad times.

(Man's extremity is God's opportunity.)

Bure vaqt kī kaun hai juz Khudā?

Who helps in bad times but God?

Būrhā, bālā barābar hotū hai.

An old man and a child are alike.

(Second childhood)

Būrhā Baniyā aur ber chunne jāe!

The old shop-keeper going for wild plums!

(That is, undertaking more than he can perform.)

Būrhā chochla janāze ke sāth. Mah. Wom.

An old woman's wantonness ceases at her funeral.

Būrhā jāne kiya, bālā jāne kiya.

Old age judges deeds, childhood judges the heart.

Būrhā kutā, pilvā nāon!

An old cur and called a pup!

Būrhāpe meñ aql māri gāi hai?

Have you turned mad in your old age?

Būrhāpe meñ maṭṭi kharāb.

Old age is misery.

Būrh bhāi guiyān, dimāg mor vaise. E. Wom.

My friend has grown old, but her airs are the same.

(Skittishness in old age.)

Būrh bhailan, nā lagle rahlain. Mag.

He has grown old, but doesn't know how to wipe his nose.

Būrh bhail, burh ghaus na chhūtal. E. Wom.

He has grown old but his childishness has not left him.

Būrh kalāhvat kī kaun sunē?

Who would listen to an old man's singing?

Būrh mūñi mūhāse, log āe tamāshe.

When pimples break out on an old face people run to see the wonder.

(Applied to one who in old age affects the manners of youth.)

Būrh tote bhī kṛhīn parhte haiñ?

Does an old parrot ever learn?

Būrhī jurvā nām Khatijā!

An old woman and her name Youth and Beauty.

Burhiyā dīdānī hui, parāe bartan uṭhāne laṛi.
The mad old woman takes away another's plates.

(There is method in her madness.)

Burhiyā, gazab kī puriyā.

An old woman is a packet of evil.

Burhiyā ko penṭh binā kab sare?

The old woman cannot go without marketing.

Burhiyā mar gāi, to kuchh gam nahīn, par farishton ne ghar dekh liyā.

If the old woman is dead no matter, but the angel of death knows the house.

(He may come again.)

Būrh na savād ghuṣ khichri. E. Wom.

An old man has no taste for dainties.

Burī ghari na aye!

May the evil hour never come!

Bār ke laḍḍāi khāṣ to pachhāḍa, na khāṣ to pachhāḍā.

Saw-dust sweetmeats; who eats grieves, who eats not also grieves.

(A siren that allures to destruction.)

Būvād ham-pesha, bā-ham-pesha dīshman. Pers.

Two of a trade can never agree.

C

Chabokar so larokar. Wom.

Joking leads to fighting.

Chachā-band-kar chhorūngā.

I'll treat you as an uncle.

(Ironical: I'll give you good beating.)

Chachā chor, bhātijā Qāz.

The uncle thief, and the nephew Judge.

Chachere mamere, bār tale bahutere.

Many cousins collect about a Banian tree.

(A rich man.)

Chahār ohīs ast toḥfa-i-Multān:

Gard, garmā, gadā o goristān. Pers.

Multan is famous for four things:

Dust, heat, beggars and graves.

Chahār-shambah na dārād. Ped.

He can't keep Wednesday.

(This is a bad pun: the Pers. *chahār-shambah* is the Hindi *Buddh*, Wednesday, and *buddh* is wisdom, whence the proverb means he has no sense.)

Chahat ki chākri kije, an-chahat kā nām na tije.

Serve him that likes you, but mention not him that dislikes you.

Chāh, chamārī, chūhārī; sab nichan ki nich.

Avarice is cobbler, scavenger; the lowest of the low.

(No vice like avarice.)

Chāhe kodōn dalālā, chāhe mandūā pisā-le. Wom.

Be it wheat or be it corn, I'll grind and pound it for you.

(*Kodōn* and *mandūā* are names for the same plant *cleusine coroeana*.—Stewart, *Panjāb Plants*, 254.)

Chāhī karē jā ki chākri kije, nā karē tā kā nām na tije.

Serve him that desires you, but mention not him that spurns you.

(Spoken by one to whom any thing has been offered with a bad grace, which he in consequence will not accept.)

Chāh karūn, pyār karūn, chātar tale aniyār dharūn, jā jā to main kyā karūn? Wom.

I'll love him, and I'll caress him and I'll put fire under him; if it burn him, what can I do?

(Sham affection.)

Chahle ki bhāins.

A buffalo of the mire.

(A fat slovenly woman.)

Chāhne ke nām gadhī ne bhī khet khānā chhor diyā thā.

Even the she-ass was scared from her pasture when one talked to her of love.

(Follow love and it will fly from thee, fly from love and it will follow thee.)

Chākar hai to nāchā-kar, nā nāche to nāchākar.

If you're a servant you must dance, if you won't dance you're no servant.

Chākar ke āge kākar, kūkar ke āge pesh-khema.

Before the servant a dog, before the dog a *pesh-khema* (a tent sent on in advance).

(The phrase is used when a servant, who has received an order from his master, sends another instead of going himself.)

Chākar ko uzr nahīn, kūkar ko uzr hai.

The servant can make no excuse, but a dog can.

Chākar se kūkar bhālā jo sove apnā nīnd.

Happier than a servant is a dog that hath his fill of sleep.

Chakaryā chākri kar-ke āp apnā hāth bikhā hai.

Service is self inflicted slavery.

Chakh dāl māl dhan ko, kaurī na rakh kafan ko,

Jis ne diyā hai tan ko, degā voḥī kafan ko.

Eat up all thy wealth, keep not a penny for thy shroud. He that hath nourished thy body will provide thy shroud.

(Eat, drink, and be merry for to-morrow we die.)

Chāktī pherī, huī chūn ki dherī. Rus. Wom.

It is the turning of the mill that makes the flour heap.

Chāktī meṁ kaul dālōge to chūn pāoge. Wom.

Throw grain into the mill and you'll get flour.

(You'll get nothing for nothing.)

Chāktī tale ghar terā, nikal, sās, ghar merā. Wom.

Get out, thou mother-in-law, thy house is under the mill-stone; this house is mine.

(Among the poor the mother on her son's marriage leaves the house and lives in the outhouse where the hand-mill is kept.)

Chāk ko Taqdīr ke mumkin nahīn karnā rafū:
Sosān-i-tadbīr sārī umr go sīti rahe.

You cannot close up the rent made by Fate, Though the needle of your remedies be plied all your life.

(*L'homme propose et Dieu dispose.*)

Chākmak dīdah, khāē malīdah. Wom.

Wanton eyes are on dainties fed.

(Said of harlot.)

Chākri meṁ ākrī kyā?

What excuse is there in service?

Chākvā chākvī do jāne, in mat māro ko.

Eḥ māre Kartār ke, rain bichhoyā ho.

No one should ever kill the sheldrake, for they are separated at night by the curse of God.

The natives have a legend that two lovers for some indiscretion were turned into two

sheldrake and condemned to pass the night apart from each other on the opposite banks of a river. All night long each asks in its turn if it shall join its mate, and the answer is always in the negative. The peculiar cry of the sheldrake at night no doubt gave rise to this legend.

Chalā chālī kā saudā, pyāre, bhalā bhalī kar leo.
Death is in the market, friend, do good betimes.

Chalā chālī kī rāh meñ bhalā bhalī kar leo.
Do good in this way of Death.

Chalat phirat dhan pāye; baiñhe degā kaun?
By moving and going about you can get money; who will pay you for sitting idle?

Chal base jo log the Islām ke,
Rahgaē bāqī Musalmān nām ke.

The true Musalmāns have gone from us,
The remainder are Musalmāns in name merely.

Chal chakhe ! mere mūñh mat lag. Mah. Wom.
Away! avaunt! don't stick to my mouth.
(Don't talk with me.)

Chal, chhāñ, main āi hūñ, jumla pīr manāi hūñ.
Mah. Wom.

Go on, shadow; I will follow, for I have invoked all the saints.

(Put into the mouth of a woman who affects extreme delicacy, so as to be unable to walk without great difficulty. She desires her shadow to go on before, and says that with the assistance of the saints she will follow as fast as she can.)

Chale na jāne āngan ferhā. E. Wom.

Can't walk because, forsooth, the yard is crooked.

(A bad workman quarrels with his tools.)

Chale rāñd kā charkhā, aur bure kā pe.

A widow's spinning wheel, and a bad man's belly are always moving.

(The widow earning her livelihood by spinning, and the bad man suffering from the effects of intemperance.)

Chālī chālī āi saut ke pīhar. Wom.

She went for refuge to the family of the co-wife.

(To express one's taking a step that must inevitably lead to his or her ruin.)

Chālī chālī Bī Mākho āñ. [here.
Dame Rumour travelling along has alighted

Chālīs baras kā rezah.

A boy of forty years.

Chālīs serā ūt.

A forty ser fool.

(A complete fool: see following.)

Chālīs serī bāt kahte hain.

His words are full forty *ser*s.

(40 *ser*s make a *man*: so that his words are complete, i. e. good and valuable.)

Chal marghaṭ ko, lakriyāñ sasti hain.

Come to your funeral pyre, wood is cheap now!

(Said to a niggardly person.)

Chal mere charkhe charrakh chūñ, kahāñ kī burhī-yā ? kahāñ kā tū ?

Go along spinning wheel and hum away, whence the old woman and whence thou?

A common variant of the nursery tale of the Lambkin relates how an old woman persuaded a tiger, a leopard, and other beasts of the forest to defer eating her, till her return from her daughter's house after she had grown plump and fat. On her way back she cheated the hungry expectants by concealing herself in a spinning-wheel and repeating from within the above couplet in answer to the anxious enquiries of each beast of prey.

Chalnā bhalā na kos kā, beñ bhalī na ek,
Denā bhalā na bāp kā, jo Pīrbhū rākhe tek.

It is not well to walk even a mile, to have even one daughter, To owe to your father: God preserve you from these.

Chalnā hai, rahnā nahīñ, chalnā bisve bīs.
Aise sahej suhāg par kaun guñdhāve sīs ?

Go we must, we cannot stay, this is very certain: Who would deck her hair for such a short married life?

Chal na sakūñ merā Kūdan nām.

I cannot walk and my name is Jumper.

Chalnā chammā, ghor lagammā, Kāith gulammā,
ye tīnoñ nahīñ koī kammā. E.

The strings of a sieve, the bit of a horse, a Kāith as a servant, are three useless things.

(The two first can't be used second-hand, as constant use wears them out.)

Chalnā dūse rūp ko kī jis meñ bahattar chhed.

The sieve with seventy two holes chides the winnowing fan.

(The pot calls the kettle black.)

Chalnī meñ gañ dūhne, karam ko kā dosh ? E.
Wom. [to fate!

She went to milk with a sieve, so what blame

Chalo na jāē, gathī muraūtho. E. Wom.

He can't walk and a bundle on his head.

Chalo, sakhi, vahāñ chalen jahāñ basen Brij Rāj,
Goras bechat Hari mileñ, ek panth do kāj.

Wom.

Come, friend, let us go to the place where the sovereign of Brij lives, To sell our milk and meet with Krishna, and thus kill two birds with one stone.

Chālī phirtā na marai, baiñhāñ mar jāē. E.

Walking and wandering don't kill, sitting still does kill.

Chalte bail kī chūtar meñ lakri karnā.

To goad the willing ox.

Chalte chor langotī lābh.

A loin-cloth is a prize to a passing thief.
(All's fish that comes to his net.)

Chālī hāth pāñ sulūk kar lo.

Do good while you may.

Chalte hāth pāñ uñhāle.

May I die while I am able to stir about.
(May I never be bed-ridden)

Chalā chākī dekh kar diyā Kabirā roḥ,
Do pātan ke bich meñ sābit rahā na koḥ.
Kabir wept to see the mill go round,
As nothing remained whole betwixt the two
stones.

(Allusion to the earth and sky and whatever
is between them.)

Chalā gārī meñ roḥ atkānā.

To stop a running cart with a stone.
(To put a spoke in his wheel.)

Chalā havā se larī hai.

She quarrels with the breeze.
(Quarrelsome beyond endurance.)

Chalā kā nām gārī, gārī kā nām ūkhā.

What moves they call a cart, what is fixed
they call a mortar.

(There is a double pun here: *gārī* means "a
cart" as well as "a fixture;" *ūkhā* means
"a mortar and "uprooted," so that the
phrases can be taken in exactly opposite
senses.)

Chalā meñ kawn kasar kartā hai?

Who fails to do what he can for himself?
(Every one tries his best in his own interest:
to put one's best leg forward.)

Chamār chamrē kā yār.

A cobbler is a friend to leather.
(He can't be kept straight except by shoe-
beating.)

Chamār kī chhokrī Chandan nām!

A cobbler's daughter and named Sandal!
(*Sandal* is applied by high caste Brāhmans
for the *śikā* or sectarian mark on the fore-
head.)

Chamār ko arash par bhī begār.

Even in Heaven forced labor is the cob-
bler's lot.

(To describe an unlucky person whose fortune
does not change by change of situation.)

Chamār ko Divālī meñ bhī begār.

A Chamār must work even on the Divālī.
(i. e. on a holiday, he is then employed to
light the lamps.)

Chamārōn ke kose dhor nahīn marē. Rus.

Cattle don't die of the currier's curse.
(If the cattle die he will get their skins for
leather.)

*Changiddarōn ke ghar mehmān āē: "ham bhī
laṭkē, tum bhī laṭko."*

The bats entertained some guests and said
"we are hanging (from the roof) and so
do you hang."

(In Rome do as Rome does.)

Chām kā chamotā, kūkar rakhvāl!

A dog set to watch a leather strap!
(He will be sure to walk off with it.)

Chām kā ghar kutū liye jātā hai.

Dogs will walk off with a house of leather.
(Build your house of durable materials.)

*Chām ke chandū chāl pahār, pichhlal taṅgrī
ṭūl kapār.* E.

A man of leather (weak) went up a hill, he
missed his footing and broke his pate.

Chām ke dām.

The price of the skin.

(Said of anything bought cheap: allusion to
the debased coinage of Muhammad Tuglaq,
who issued in 1330 A. D. copper tokens
having fictitious values in gold and silver.)

Champā ke das phūl, chañbelī kī ek kalī,

Murakh kī sārī rāt, chātūr kī ek gharī.

A bud of jasmine is better than ten flowers
of *champā*. An hour with a clever man
is better than the whole night with a fool.
(Better fifty years of Europe than a cycle of
Cathay.)

Chamrē kī sībān hai, bhūl chūk ho hī jāī hai.

The tongue is but skin and liable to err.

Chamrī jāē par damrī na jāē. [cash.]

He'll part with his skin, but not with his
(You will get nothing out of a miser but his
skin.)

Chanā aur chugal mūñh lagā burā.

It is a bad thing to get a taste for pulse and
tale-bearing.

(Pulse is a very difficult taste to give up.)

Chanā aur chugal mūñh lagā chhuttā nahīn.

The taste for pulse or tale-bearing once
acquired never leaves you.

*Chanā kahe "merī ūñchī nāk, Ek ghar dālye,
do ghar rār. Jo khāve merā ek ṭūk, Pānī pive
sau sau ghūñt."*

Saith pulse, "my honor is great, When I
am ground in one house the noise is heard
in two. Who eats bread made of me Will
drink a hundred gulps of water."

Chanā mard nāj hai.

Pulse is a grain for warriors.

*Chañbelī chāo meñ āī, Bakhtāvar reorīyāñ
bāñte.* Mah. Wom.

The jasmine has begun to bloom, for Bakh-
tāvar is dispensing sweets.

(The phrase is used to express that one who
is generally morose is in an uncommonly
good humour, or that a miser is beginning
to spend his money like a gentleman.)

Chañbelī chāo meñ āī, bakhtiyāre sāth lāī. Mah.
Wom.

Show my lady Jasmine favor and she'll bring
her whole family. [bāhar khārī.]

Chanchal nār chhail se larī, Khan andar, khan

When a mistress quarrels with her lover,
She is sometimes in the house and some-
times outside.

(Lover's quarrels.)

*Chanchal nār kī chāl chhipe nahīn, nīch chhipe
na barāppan pāē,*

*Jogī kā bhek nek dhoro, koī karam chhipe nā
bhabhūt ramāē.*

The wanton's gait betrays her, the low-born
though in place betrays himself.

Put on a saintly garb and the ashes will
hide no evil deeds.

(Scratch the Russian and you will find the
Tartar.)

Chandan kī chutki, nā gāṛī bhārā kākḥ.

A pinchful of sandal-powder is better than
a cart-load of wood.

*Chandan parā chamār ke nū uṭh kūtē chām,
Ro ro chandan mahī phire "parā nich se kām."*

A log of sandal wood got into a cobbler's
house who beat leather with it,
The log went bewailing to the world that it
had fallen into the hands of the mean.

Chānd āsmān charḥā sab ne dikhā.

Everybody sees the moon rising.
(Worshipping the rising sun.)

Chānd charḥe kul ālam dekhe.

All the world can see the moon in the sky.

Chande āb, chande mahtāb.

Fair as the moon, and bright as the sun.

Chānd gahan meñ chakki rahē kī kyā kām?

What has the mill-stone dresser to do at
an eclipse of the moon?

(He is never employed at that season.)

'Chandī, ghar lipegi?' 'Nahīn, nigore, khodūngī,'

'Chandī, ghar khodegi' 'Nahīn, nigore, lipūngī.'

Hin. Wom.

'You shrew, will you plaster the floor?' 'No,
you wretch! I'll dig it.'

'You shrew, will you dig the floor?' 'No,
you wretch! I'll plaster it.'

(Mary, Mary, so contrary.)

Chāndī kī chashmā lagāte hūñ.

He wears silver spectacles.

(He takes bribes.)

Chāndī kī jūtā sir par.

A silver shoe is tolerated on the head.

(Money can do what force cannot.)

Chānd kī tukrā.

A part of the moon.

(Very bright and shining.)

Chānd ko gahan lag gayā.

The moon is eclipsed.

(Said when a beautiful girl is matched to an
ugly fellow; also when the fame of a virtu-
ous man is tarnished.)

Chānd meñ mail nahīn.

No dirt in the moon.

Chānd ne khet kiya.

The moon has risen.

Chāndnī mār gai.

The moon has struck him.

(Said especially of a horse that is weak in the
back.)

Chāndnī meñ fard khulvūnī mana hai. Super-
stition.

It is not advisable to open the veins in
the bright fortnight of the month.

Chāndnī meñ shahd nahīn hoī.

Bees don't make honey in the moonlight.
(Native observation.)

Chānd pe khāk dāle se nahīn chhīptā.

You cannot hide the moon by throwing
dust on her.

(A good man's reputation is not injured by

speaking ill of him. Solid worth is not
sullied by slander.)

Chane chabāo yā shahnāi bajāo.

Chew the peas or play the bag-pipe.

(Either dance or hold the candle.)

Chane chiraunji hogā, gehnū hogā dākḥ,

Ghar meñ gahne tīn hañ, charkḥā, pīṛḥī, khāt.

Wom.

Peas dear as almonds, wheat as raisins, And
three ornaments only in the house, a
spinning-wheel, a stool and a bed.

(Hard times)

Chane kī mārā martā 'ai.

A man dies from the stroke of a pea.

(To express the instability of human life.)

Chane ke sāth kahīn ghun na pū jā?

May the weevil not be ground up with the
peas!

(Let not the poor suffer with the rich: let not
the innocent suffer with the guilty.)

Chāo ghate nū ke ghīr jā, Bhāo ghate kuchḥ

mukḥ ke mānge, Rog ghate kuchḥ aukḥad khā,

Giyān ghate kusangat pā.

Liking lessens by meeting every day,

Respect lessens by making a request,

Sickness lessens by using medicine,

Knowledge lessens in bad company.

(Familiarity breeds contempt.)

Chāplūsī kī mūñh kālā.

Fawning hath a black face.

Chapnī bhar pānī meñ dūb maro.

Drown yourself (for shame) in a saucer-
ful of water.

Chapnī likh-kar sir par dhārī, nīkal parā yā

nīkal pāṛī. Mah. Wom.

The inscribed platter is placed upon her head,
a fairy boy or fairy girl will come out.

(This couplet, together with the name of Sheikh
Farid, is inscribed on an earthen plate, and
placed as a charm on the head of a lying-in
woman to facilitate delivery.)

Chaprāsī be satāē nahīn rahte.

The chaprāsī won't go without pinching you.

(Without squeezing something out of you.)

Chāq chau band, takā nāl-band.

A fine horse and a penny to the farrier.

(False economy.)

Chār ajīnī aur tīn huqqa.

Four opium eaters and three pipes.

(Great inconvenience and serious disputes in
consequence.)

Chār Bed aur pāñchwān labed.

Four Vedas, the fifth a cudgel.

(He who does not listen to precepts or reason
must be compelled to do so. A bridle for
the horse, a saddle for the ass, and a rod for
the fool's back.)

Charbī chḥāī āñkhon meñ to nāchan lagī āngan
meñ. Mah.

When there is a film before her eyes, she
goes dancing about in her yard.

(*Āñkhon meñ charbī chḥāī*, to be blind and

also to be shameless, so there is a pun in the proverb.)

Chār chor chaurāñ Baniya, ek ek karke lūtā.

Four thieves plundered eighty four Baniyās one after the other.

The story goes that four thieves met eighty four Baniyās on a road. The thieves began to pick out one man at a time from amongst the Baniyās and to loot him till they had plundered them all; the Baniyās not daring to make common cause against them.

Chār dinān kī chāndnī pher aṇḍherā pākḥ.

There is moonlight for a few days, and then it is as dark as before.

(Riches have wings. Applied to express the transitory nature of prosperity.)

Chār din kā rang chāñ: chhoṛ, dahī-jarvā, morā sañg / E. Wom.

Your love lasts four days only; none of your company, you mean brute!

{Wom.

Chār din kī āyāñ, aur soñḥ bisāñan jāyāñ.

But four days married and she's off to buy dry ginger.

(For her accouchement!)

Chār din kī chamār jotish /

Four days ago he was a cobbler and is now an astrologer!

Chār din kī chamār chaudash hai.

The cobbler's feast is for four days in the year.

(A nine days' wonder.)

Chār ghar chau-bhaiyā, tekrā bich men bhikhañ bhāiyā. E. Wom.

Four brothers dwell in four houses, and one of them is a beggar.

(The inequality of men.)

Chār-gorvā bāñdhā jāñ, du-gorvā na bāñdhā jāñ.

You can tie up the four-footed, but not the two-footed.

Chār hāth pāñ sab ke hain.

Every man has two hands and two legs.

Chāpḥēṛā so giregā.

Who climbs falls.

Chāpḥē par na chāpḥāñ, sir dikhē na pāñ.

He did not mount step by step, nor distinguish the head from the feet.

(To do any thing in a confused manner.)

Chārḥi karḥāñ tel na āyā, kub āṛgā? Wom.

The oil may keep away, if it comes not when the frying-pan is on the fire.

Chāpḥ jā, betā, sūñi par, Bhagvāñ bhālī karḥēṅ.

Come, my son, and impale yourself, God will help you.

(Said, of sinister advice.)

Chāpḥ mār, gūlar pakke.

Get up, the fruit is ripe for you.

(The ball is at your feet, or the game is in your hands.)

Chāpḥē barse Ardrā, utrat barse Hast,

Kitnā rājā dañḍ le, rahe anand girhast. Agric.

If rain falls in July and October the peasants will be happy, however much the king may tax them.

Chāpḥī bār-gāḥ.

A walking mosque.

(Said of any holy personage.)

Chāpḥī kalā, jāgñ jot.

May you shine like the waxing moon, brighter and brighter.

Chār jāñ gāveñ har bhong, Ahir, Ḍafālī, Dhobī, Dom.

Four castes are always singing, Neatherds, Musicians, Washermen and Bards.

(Common observation in India.)

Chār mahīñe hāl kā, bhār mahīñe tāl kā, chār mahīñe pāl kā.

Four months fresh (water), four months tank (water), and four months kept (water).

(In the rainy season fresh water, in winter tank water and in summer kept water is best.)

Chāron raste mokle.

All four roads are open.

Chārpās baro kitābe chand. Pers.

A quadruped with some books on it's back.

(Originally from the Gulistāñ.)

Chār pāñ kā ghorā chāñḍetā hai, do pāñ kā ādmī kyā balā hai?

If a horse with four legs stumble, what can the man do who has only two?

Chār sāl, burā havāl.

Four years are full of risk.

(Said of a horse.)

Charḥī yār kis ke? dam lagāyā khiske.

The smoker is no one's friend! he smokes and is off.

Chārū so bhārū.

Strong porters are great eaters.

Chashm bad dūr, āñkheñ motī-chūr!

May the evil eye never fall on this eye of pearl!

Ghashm-i-mā raushan, dil-i-mā khush. Pers.

Light of my eyes and my heart's delight.

(A son.)

Chaskā din das kā; parāyā khasam kis kā? Wom.

Illicit love is but for ten days: who can claim another's spouse?

Chaskā lagā burā.

A bad habit is a bad thing.

Chāḥ māññi paḥ biyāñ: tūt gāñ tangrī, rah gayā biyāñ. Wom.

The betrothal now, and the wedding anon: a leg is broken and the wedding is put off.

(The uncertainty of human affairs.)

Chāḥorā khāve apnā ghar, baḥorā khāve doñ ghar.

The glutton eats up his own house, the spongers eat up others.

Chāḥorā kuttā alonī sil.

A ravenous dog (will eat) a saltless stone.

Chāḥorī sabāñ dāulat kī hāñ.

An epicure's tongue wastes his wealth.

Chātur kā kām nahān pātar se atke.
Pātar kā kām yehī, liyā diyā satke.

The wise man's work is not stopped for a harlot. A harlot's work is this—to give and take and be off.

Chātur kā qaraz man meñ nistār. [heart.

The wise man's debts are a pleasure to his
 (He borrows money to make more by it.)

Chātur kī cherī bhalī mūrakh kī nār se.

Better be a wise man's slave than a fool's wife.

(Better be an old man's darling than a young man's slave.)

Chātur ko chaugunī, mūrakh ko saugunī.

The wise man's four fold is the fool's hundred fold.

(The wise man's estimate of another's wealth is four fold, whereas a fool's estimate is a hundred fold its real value.)

Chātur nār, nār kūṛh se biyāh hoe pachhtāz,
Jaise rogī nīm ko ānkh mēch pī jāz.

A clever maid married to a fool sorrows, As
 a sick man takes his bitter draught with closed eyes.

Chātur to bairī bhalā, mūrakh bhalā na mīt,
Sādh kahe hain, 'mat karo ko mūrakh se pīt.'

Better a wise foe than a foolish friend.

The sages have said 'have no friendship with a fool.'

Chaubē gaē Chhabbe hone, Dubbe hī rah gaē.

A Chaube went to be a Chhabbe and remained Dubbe.

(Dube, Chaube and Chhabbe are 3 castes of Brāhmans, who (God save the mark!) have read respectively 2, 4 and 6 Vedas.)

Chaubē mareñ to bandar hon, bandar mareñ to Chaubē hon.

Chaubās dead to monkeys turn, and monkeys dead to Chaubās turn.

(They are both so attached to their country that they cannot leave it.)

Chaudah biddiyā nidhān.

Learned in the fourteen arts and sciences.

(All that there are in Oriental estimation.)

Chaudhvin rāt ke chānd ko gahan lagā.

The full moon is eclipsed.

(Said when an ugly man marries a handsome woman.)

Chaukī gāon-vālon ko lūt khātī hai.

The police station loots the village.

Chāval, pache taval.

Rice is soon digested.

Chele chinī ho gaē, gurū gurū hī rahe.

The pupil became sugar, and the teacher remained treacle.

(To surpass one's master.)

Chele lāwñ māng-kar, baiṭhā khāzē mahant.

Rām bhajan kī nīm hai, peṭ bharan kī panth.

The disciples beg and the priest eats at his ease. The name is "Praising God," the sect is "Filling the stomach."

Chenā jī kā lenā : chaudah pānī denā, byār chālē to lenā nā denā. Agric.

Millet eats up the heart: give it fourteen floodings, and then comes the hot wind, and there is nothing to give or take.

(Chenā, *panicum miliaceum*, is an uncertain crop requiring much water; hence proverb.)

Chene ke bans meñ sapūt bhāzē māphā. E.

Parched maize is the excellent offspring of millet.

(An expression used, but rather contemptuously, when the child of worthless parents turns out good for something: *parvenu*, *nouveaux riches*, *novus homo*.)

Cherī sab ke pāon dhove, apne dhoṭī lajāz.

The maid servant washes other's feet, but feels ashamed to wash her own.

(i. e., no one will serve his own relatives.)

Chhabbe hone gaē the, Dubbe bhī na rahe. Hin.

Wanting to become a Chhabbe loses even his original rank of Dubbe.

(It is used to express the folly of him who, like the dog in the fable, loses what he actually possessed in the vain pursuit of higher attainments: For explanation see above *Chaubē gaē*, etc.)

Chhab gaṭhṛī meñ, joban rakabī meñ. Mah. Wom.

Show in his bundle, and youth in his platter.
 (Fine feathers make fine birds.)

Chha chāval aur nau pakḥāl pānī.

Six grains of rice and nine bags of water.
 (To cook them!)

Chhachhūndar chhorṇā.

To let loose a musk-rat.

(Mischief making.)

Chhachhūndar ke sir meñ chāmbelī kī tel.

Oil of jasmine on the head of the musk-rat.
 (Said of a worthless swaggerer.)

Chhoadām meñ laṛā, paisē meñ sugḥar bhalāi. E. Wom.

A half-penny will settle a row about a farthing.

(A *chhoadām* = 12 *kauris* = a farthing: a *paīsā* is a half-penny, hence point of proverb.)

Chhail chhīnt, bagal meñ int.

He is a queer beau that has bricks under his armpits.

(To swell out the muscles of his arms and make him look a powerful man.)

Chhājā, bājā, kes, tin Bangālē des :

Chūnā, chūchī, dahī, tin Bangālē nahīn.

Thatches, music, and long hair: these three are in Bengal: Lime, busta, and tyre: these three are not in Bengal.

Chhāj bole so bole, chhālñī bhī bole, jis meñ bahattar sau chhed. Wom.

If the winnowing fan speak it is well, but if the sieve full of holes speak, what then?
 (The innocent can speak out freely but not the criminal: those that live in glass houses can't throw stones.)

Chhajje kī baithak burī, aur par-chhāvan kī chhāñh,
Dhore kā rasigā burā, jo nūt uñh pakre bāñh.

Sitting on view is bad, the shadow of another is bad, A lover at hand is bad as he is always worrying. [Janā. Bhoj.

Chhajjū guile chha janā, Chhajju aile nau
 When Chhajjū went there were six of them, when he returned there were nine.
 (Don't be too ready to make friends.)

Chhal kā phal burā hotā hai.
 The fruits of deceit are always bad.

Chhallo chhalhāi.
 Deceive and be deceived.
 (Biter bit.)

Chha mahine mīmāñī to ek bachchā biyāñī. Rus.
 The she-goat was six months pregnant and produced one kid.
 (Great boast, little roast.)

Chhāñī par phūñs nahīñ, deorhī par nāñh. E.
 No straw on his thatch and dances at his door!
 (Living for appearances.)

Chhāñ kā kyā ghar? Aur menḍak kā kyā ḍar?
 What home under a mere thatch? What fear of a frog?

Chhappar par phūñs nahīñ rahā,
 Not a straw left of the thatch.
 (Said of utter bankruptcy or pillage. *Chhappar* par phūñs is an idiom for a competency.)

Chhatar bor kā tavā bāñdh-ke āñ.
 Better come with an iron pan on your head.
 (To protect the head from severe beating: intimation of an imminent danger.)

Chhatar-paṭī, ghaṭe pāp, baṛhe raṭī. Hin. Prayer.
 O goddess, forgive his sins and increase his fortune.
 (Said when a child sneezes.)

Chhātī chhalnī honā.
 A heart full of holes.
 (To bleed at every pore: be filled with grief.)

Chhāṭī kā ḍūdh yād āve.
 The milk of the sixth day after birth is remembered.
 (Maternal affection never diminishes.)

Chhātī kā jam.
 A devil on the breast.
 (An irksome person who is perpetually persecuting: a bore; an incubus.)

Chhāṭī kā khāyā pīyā sab nīkal gayā.
 All he had eaten on the sixth day of his birth is gone from him.
 (Baffled in his attempts: an utter failure.)

Chhātī kā saudā hai.
 It is a bold business.
 (Courage is the back-bone of a transaction.)

Chhāṭī ke potre ab tak nahīñ dhule.
 He has not yet thrown off his clouts.
 (He is still a baby.)

Chhāṭī ke rajjā. [his birth.
 A king installed on the sixth day after
 (Used ironically.)

Chhāṭī na chilla, harām kā pilla.

Nor feast on the sixth day, nor on the fortieth for the bastard pup.
 (Those who to treat refuse will always get abuse.)

Chhātī par mūñg dalle hain.

They grind pulse on my breast.
 (To do any thing so as to vex or give another pain.)

Chhātī pe bāl nahīñ, bhāl se laṛāñ. E.

No hair on his breast, and he is going to fight the bear.
 (Quite unfit to the task: hair on the breast is the sign of manly vigour.)

Chhātī pe dhar-ke koī nahīñ le jāñ.

None carries (his wealth) on his breast (after his death.)
 (Naked came I out of my mother's womb and naked shall I return thither. Job. I, 24.)

Chhātī pe koī nahīñ dhar degā.

None will lay your wealth on your breast (at your death.)

Chhattīs parkār ke bhojan men sattar do bahatar rog bhare hañ. Hin.

In thirty six dishes are seventy two complaints.

Chhatrī kā bhagat, na mīsal kā dhanak. Hin.
 You can no more make a monk out of a Chhatrī (soldier) than a bow out of a pestle.

Chhatrī kā shohdā, Kāñh kā bodā;

Bāman kā bañ, Baniye kā ut.

The Chhatrī for rake, the Kāyath for weakness; The Brāhman for idiot, the Baniyā for fool.

(The characteristics of the four castes.)

Chhāvat māñḍū, gāvat gīt, pīyā bin lāgat sab anrīt. E. Wom.

Singing songs and making a bower is all unseemly without a lover.

Chhāyā baṛī māyā hai. Hin.

Shade is a great blessing.

(*Chhāyā* - also 'roof over your head'.)

Chhāyā chhūā ghar pāyā aur bāñdhī pāi ṭaṭṭī.
Dūre kā janmā laṛkā pāyā chummā leñ ke chāṭṭī.

He found the house thatched and doors to the walls, He found another's child and began to kiss it.

(The man who marries a widow.)

Chhetī jī se gaī, khāñe-vāññ ko savād na āyā.
 Hin. Wom.

The goat lost its life, but the eaters were not pleased.

(Said of unappreciated self-sacrifice.)

Chhūle chār baghāre pāññ. Wom.

She peeled but four, and brought out five.
 (Said tauntingly to a conceited daughter-in-law.)

Chhātī chhālī ṭāiyā sī.

Clean out and clipped.

Chhināl kā betā 'babū-re babū' E. Wom.
A harlot's child is every body's darling.
(Many talk with the children for the sake of the maid.)

Chhināl lugāi, chātār sipāhī.
A loose woman and a gallant soldier.
(Cannot hide their qualities.)

Chhinākat nahāiye, chhinākat khāiye, chhinākat rahiye soē, Chhinākat par ghar na jāiye, chahe sarb sone kā hoē. Hin. Superstition.
You may sneeze and wash, eat, and sleep, But must not sneeze and go to another's house, though all of gold.

Chhināke hī pe rakkhī milegi.
What's already in your net you will obtain.
(*Chhināka*, a net suspended from the roof and containing eatables. It is used to keep these safe from cats, dogs, rats, ants, etc.)

Chhinākte goē, jhīnte aē.
He went sneezing and came back weeping.
(Allusion to the wide-spread notion of the ill-luck of sneezing before starting on a journey.)

Chhinākte hī nāk kaṭī.
Cutting off the nose for sneezing.
(Biting the nose to spite the face.)

Chhinānk chūn chāmbāre rasoi! Hin. Wom.
An ounce of meal and a feast on the housetop!

Chhinānk satvā, Mathurā meñ bhandār. E.
An ounce of pease-meal and a granary in Mathurā.
(Vain show.)

Chhor chāl banjāre kī sī āg.
Deserted like a carrier's fire.

Chhore gāon kā nām kyā?
What name has a deserted village?

Chhore gāon se nātā kyā?
Who is connected with a deserted village?

Chhor, Jāt, parān khāt.
Give up, O Jāt! the couch of others.
(Leave off your habits of rapacity and violence.)

Chhor jhār mujhe dūban de. Wom.
O bramble! let me drown.

The story goes that a woman threw herself into a pond, but repenting of her determination to commit suicide caught at a bush on the bank and pretended that the bush had caught her: applied to one who perpetually intrudes his company on another, and pretends that the other person will not part with him.

Chhoro, Bi Billī, chāhā landārā hī jēgā. Wom.
Let go the rat, my Lady Cat, he will live, though he has lost his tail.

Chhoṭā ghar, barā samdhiyānā. Wom.
A small house and large connections.

Chhoṭā mūnh, barā nivālā.
A little mouth and a large morsel.
(For point see preceding.)

Chhoṭā mūnh, barī bāt.
Small mouth, big words.
(Small wit great brag: said to any low per-

son who presumes to use language incompatible with his situation; old head on young shoulders.)

Chhoṭā, sab se khotā.
Small stature, bad nature.

Chhoṭā so motā.
Short is stout.

Chhoṭe miyān so chhoṭe miyān; barē miyān, subhān Allāh! Mah.

The young lord is the young lord; God save us from the old lord!

Chhoṭe se Gāzī Miyān, barī ā dum?
A short priest with a long beard!

Chhoṭī bānd barī chāunkāē, ālas sabhī mitāē.
A few drops of rain startled her and all her drowsiness was gone.

(A trifling accident will often bring a man to his senses.)

Chhoṭī motī kāmī sab hī bis kī bel,
Bairī māre dān se, yeh māreñ hātis khel.

All pretty maids, or small or plump are poisonous pests, An enemy kills by hiding; these by smiles and jests.

Chhoṭī nanad, angiyā kā band, barī nanad bīlī basant. Wom.

My younger sister-in-law is as my bodice-strings, my elder sister-in-law is as the summer lightning.

(The younger one she loves and the elder she fears.)

Chhoṭī ā bachhyā, barī ā bhāiyā. Hin.

The calf is small but the sin is great.

(As well be hanged for a sheep as a lamb.)

Chhoṭī ā gaurāiyā, bāghon se nasārā. E.
A little sparrow staring at the lion.

(Little roast great roast.)

Chhūā-aur mūā.
They die as he touches them.

(Said of a mischievous man.)

Chhūnehhā kā sang na sāthī, bhailā dūre jhām le kāthī. Bhoj.

No friends for the empty handed, but elephants at the rich man's gates.

Chhūskhe phatke up up jān.
Winnow hollow grain and it will all fly away.
(Little talent seldom stands test.)

Chhūchhī hāñḍī bāje ṭan ṭan.
An empty vessel makes a great noise.

Chhūchhī karhāi, majr kā phoram.
Rust breaks up the empty pan.

Chhūon nā chhūon, Algaṭṭe nāon.
Nor spell nor charm and his name Exorcist.
Chhūpe Rustam.

An unknown Rustam.
(Rustam is the Eastern Hercules: an angel unawares: ironically said of a coward.)

Chhūrī bhālī na kaṭārī. Wom.
The knife is no better than the dagger.

Chhūrī kharbūze par girī to kharbūze kā sarar,
kharbūzā chhūrī par girāto kharbūzekā sarar.
Whether the knife fall on the melon, or the

melon on the knife, either way the melon is cut.

(It cuts both ways.)

Chhuri par kaddū, kaddū par chhuri.

The knife on the cucumber, or the cucumber on the knife.

(It is all the same, the cucumber gets cut either way.)

Chhuri pātā hūā to ap ko nahin pātā,

ap ko pātā hūā to chhuri nahin pātā.

When I've found my knife I can't find you,

When I've found you I can't find my knife.

(Vindictive hatred.)

Chhuri-tale dam lo.

Take breath under the knife.

(Bear up to the last.)

Chhātāl ghora bhusaule thāq̄h. E. Rus.

The loose horse makes for his stall.

Chhāt bhalāi, sūre gun. Wom.

He has all the qualities except goodness.

Chhuto bail bhusauri men. E. Rus.

The loose ox goes to his stall.

Chih nisbat khāk rā ba-alam-i-pāk? Pers.

What connection is there between Earth and Heaven?

Chikangā faqir, makhmal kā laung? E. Wom.!

A foppish beggar with velvet breeches!

Chiknā dekh phisal pagē. Wom.

A fair appearance misleads.

Chiknā gharā bānd paṛi aur dhal gā.

A drop on a greasy jar will roll down.

(A shameless person does not feel the sting of a taunt: water on a duck's back.)

Chiknā gharā ho gayā hai.

He is grown into a greasy jar.

(A shameless person: see preceding.)

Chikne gāl tilingān ke, aur jare bare bhurjīngān ke. E. Wom.

The oilman's cheeks are smooth and shiny; the grain parcher's burnt brown.

Chikne galvā malvā ke. Rus.

The smooth cheek of a rich man.

Chikne ghare par pāt.

Water on a greasy jar!

(Water down a duck's back slips away like money.)

Chikne mūnh ko sab chāṭte hain.

All kiss the smooth cheek.

(All welcome the great.)

Chiknā bātēn jan patyāo.

Trust not an oily tongue.

Chiknā chupṛi bāton se peṛ nahin bhartā.

Fair words won't fill the belly.

(Soft words butter no parsnips.)

Chil baithe, to ek khar lehī uṛe.

From wherever the kite sits she takes away a straw.

(Some men will always manage to take away something with them: to feather one's nest.)

Chil kā mū.

Kites' urine.

(Something very rare and useless.)

Chil ke ghar mās kahān?

There is no flesh in a vulture's nest.

(It is all eaten.)

Chil ke ghar men mās kī dharor!

To deposit flesh in a vulture's nest!

Chil ke ghar men pāras hotā hai.

The philosopher's stone is in the kite's nest.

Kites sometimes carry off gold ornaments: Muhammadan women allege the reason to be that the young kites won't open their eyes till some gold is placed in the nest.

Chillar, chamokan, chithṛā, ye tinoṛ bipat kā bakhṛā. E.

Lice, slaps, and rags; these three are the lot of adversity.

Chillar chunne se bhagvā halkā hoṛ? E. Wom.

The breeches won't grow lighter for picking out the lice.

(Cheese-paring won't result in large savings.)

Chillar māre, kutā khān.

Killing the louse and eating the dog.

(Straining at a gnat and swallowing a camel.)

Chil sā mandlāyā, aur kubūtār sā bindtā phirtā hai.

He hovers like a vulture and flutters like a pigeon.

(To pick up what he can.)

Chindāl na chhore makhke, na chhore bāl. Hin.

The low castes leave neither hair nor flies.

(High caste Hindūs will not eat food with either hair or flies in it.)

Chintā juāl, sarir ban, dāh lage na butdā,

Parghat dhūān na dekhige, ur andarhidhūdā ā.

Care is flame and your body the wood, and when it catches fire none can put it out.

Others see no smoke, for it burns within your breast.

Chinṛī chāhe sāgar thā.

The ant wants to fathom the sea.

Chinṛī dal.

The army of ants.

(Great crowd.)

Chinṛī kā bil nahin milā: kahān chhipān?

I cannot find an ant's hole: where shall I hide?

(No escape.)

Chinṛī ke ghar nū mātām.

[nest.]

There is perpetual mourning in an ant's nest.

(They are always being killed.)

Chinṛī ke par nikle aur mauṛ ā!

When the ant's wings come out his death has come.

(No sooner shown his airs than his doom was sealed.)

Chinṛī kī āvās Arsh par.

The cry of the ant (the poor) riseth up to Heaven.

Chintī ko jo maut ānī hotī hai to par nikalte haiñ.
When the ants are about to die they get wings.

(A common observation in the rains. *Quem Deus vult perdere prius dementat.*)

Chintī ko maut hī kī balā bas hai.

The mere misery of dying is enough for the ant.

(A small misfortune is ruin to the poor.)

Chintī sasarne ho jagah nahīñ. E.

No room even for an ant to creep in.

Chirāg gul, pagrī gāyab.

The candle out and the turban lost.

(Said of maladministration.)

Chirāg jalā, dāñ galā.

When the lamp is lighted, the chance is gone.

(Said of a thief.)

Chirāg men battī, aur āñkh pe patī. Wom.

A wick in the lamp and a bandage over the eyes.

(Said of a sleepy head.)

Chirāg raushan, murād hāñl. Mah.

The lamp is lighted and the wishes are fulfilled.

(Allusion (i) to the practice of lighting lamps at the shrines of holy men, in order to procure the accomplishment of wishes, (ii.) to the practice of the Naqshbandī *faqīrs* who go about begging with a lamp in their hands, whence the alms given to them is called *chirāgā*, as much as to say "My lamp is lighted, you have now an opportunity of obtaining a blessing by giving me alms." (iii.) to the habits of libertines, thieves, and others, who look to the night, when lamps are lighted, as the favorable time for obtaining their wishes.)

Chirāg tale andherā.

Darkness under the lamp.

(Used when crimes are committed near the seat of authority: the nearer the church the farther from God.)

Chirā maran, gañvār hāñl.

Killing birds is villagers' sport.

(It is sport to you but death to us: allusion is to the habit of keeping fighting cocks and other birds.)

Chire chār, baghāre pāñch.

She pares four and fries five.

(Said tauntingly by the mother-in-law to her sharp daughter-in-law.)

Chirā hai jis ne vohī niregā. Hin.

Who opened the mouth will feed it.

Chirī mār hamesha bhūke nange rahte haiñ.

The fowler is always a half-starved ragged creature.

(A judgment on him.)

Chirī mār tolā, bhāñt bhāñt kī panchhī bolā.

In a street of bird-catchers the voices of many birds are heard.

(Applied to an assembly where every man gives a different opinion.)

Chir phāp ke Angrez Dāktar ustād haiñ.

The English Surgeons are the best at cutting and sawing.

(i. e. dissection.)

Chiriyā apnī jāñ se gai, khanevālē ko savād nā āyā. Wom.

The sparrow lost its life and still the eater was not satisfied.

(Said when the master does not appreciate his servant's work, or the husband his wife's.)

Chiriyā apnī jāñ se gai, larḳā khush na huā.

The bird perished and the boy was still displeased.

(See preceding.)

Chiriyā aur dūdh.

A bird and its milk.

(That is, the two are incompatible.)

Chiriyā kare khonchā, chirā kare nauchā.

The hen-sparrow collects the stuffing (for the nest) and the cock scratches it to pieces.

(Said of a prudent woman with an extravagant husband.)

Chiriyā kī choñch men chauthāñ hissah.

The fourth share is in the sparrow's beak.

(A very small share.)

Chiriyā kī jāñ gai, larḳe kī khilāunā.

Birds' destruction is children's sport.

Chiriyā ko shahīñ se kauth?

What has a sparrow to do with a hawk?

Chit bhī merī, paṭ bhī merī.

Heads I win and tails I win.

(Heads I win, tails you lose.)

Chitṭhī na parvāna, mār khāññ mulk begānā.

A stranger has seized the country without letter or license.

Chiz na rākhē apnī aur chorōñ gālī dē. Wom.

He takes no care of his things and then abuses the thieves.

Chotī dāman kī sāñh hai.

Combined together like bodice and skirt.

(One cannot be parted from the other.)

Chor aur moṭ kas ke bāñdhe ke chāñh. E.

A thief and a bundle should be tied tightly.

Chor aur sāñp dabe par choṭ kartā hai.

A thief and a serpent hurt when hard-pressed.

Chor aur sāñp kī baṛī dhāk hotī hai.

A thief and a serpent create great fear.

Chor chakār chūke, lekin chugal na chūke.

A thief and a swindler may cease from evil, but a backbiter never.

Chor chorī kar gayā, mūsloñ ḍhol bajā.

The thief steals and bangs the drum.

(i. e. steals openly: said of misgovernment.)

Chor chorī se gayā, to kyā herā pherī se bhī gayā? Wom.

The thief has left off stealing, but has he also left off haunting?

(That is, bad habits though suppressed, will

show themselves occasionally. What is bred in the bone will never wear out of the flesh.)

It is related that a thief having been detected and punished, determined to reform, and took on himself the profession of a *Faqir*. While travelling in company with other *Faqirs*, when his fellow travellers were asleep, his old propensities came strong upon him, and his mode of gratifying them, without being guilty of theft, was to take the bundle of one from under his head and put it under another's.

Chor chor mauwere bhāi.

All thieves are cousins to each other.

(Birds of a feather fly together: a thief knows a thief as a wolf knows a wolf.)

Chor churāve, gardan hilāve.

The thief steals and shakes his head.

(Denies the charge.)

Chor chor donon hāsir hāi.

The thief and the cattle are both present.

(Full proof.)

Chor gathēi le gayā, begāriyon ko chhutī hui.

When the thief walks off with the bundle the forced labourer is free.

Chor hatheli pe jān lige phirtā hai.

A thief carries his life on the palm of his hand.

(Careless of his life.)

Chori aur jārī kabhī band nahīn hotī.

Theft and adultery will never be stopped.

Chori aur mūnh sorī.

Stealing and shouting!

Chori aur sind-sorī!

Thieving and bullying!

Chori aur sarhangī?

Are you a thief and a soldier?

Chori aur sir-sorī!

Theft and boldness together!

(Spoken of one who glories in his crimes.)

Chori be-surāg nahīn nikaltā.

No theft can be traced without a clue.

Chori be-thāng nahīn hotī.

No theft without previous knowledge.

Chori kā gur mūhā.

Stolen sugar is sweetest.

(Stolen kisses are sweetest.)

Chori karke sāhukār bante ho?

Would you be a merchant on stolen property?

Chor jāne chor kī sār.

A thief knows a thief's ways.

(Set a thief to catch a thief.)

Chor jāne mangnī ke bāsan?

Does a thief care if the vessels have been borrowed?

Chor jāte rahe kī andhyārī.

Thieves and darkness are inevitable.

(Every dog hath his day, and every man his hour.)

Chor, juārī, gath-katā, jār aur nār chhinār, Sau sau saugand khān jo, mūl na kar itār.

A thief, a gamester, a pickpocket, a rake and a harlot, Are never to be trusted though they take a thousand oaths.

Chor kā bhāi gath-katā.

The pickpocket is the thief's brother.

Chor kā bhāi gathī chor.

The thief's brother is the betrayer of trust.

Chor kā hāl so merā hāl.

May the thief's deserts be mine.

(If I am in fault.)

Chor kā jī kitnā?

What heart has a thief?

Chor kā koi himāetī nahīn.

The thief has no friends.

[jā.

Chor kā māl sab koi khāz, chor kī jān akārat

All enjoy the thief's property and his life is thrown away.

(He has to give up so much of his property as hush money.)

Chor kā man buḡche meḡ.

The thief's mind is intent on the packet.

Chor kā mūnh chānd sā.

A thief's face is like the moon.

(i) because it wears an aspect of innocence and (ii) it is marked with dark patches like the moon, i. e. he is betrayed by his looks.)

Chor kā shāhid chirāg.

The witness against the thief is the lamp.

Chor kā sir nīchā.

A thief cannot lift his head (for shame).

Chor ke ghar meḡ chhūchor.

A great thief is robbed by petty thieves.

Chor ke ghar mor.

A peacock in the thief's house.

(A thing that betrays itself. The proverb is founded on the story of a peacock who swallowed a gold necklace which a thief had stolen and brought home: the biter bit.)

Chor ke hāth meḡ dīyā.

A lamp in the thief's hand.

(May help or betray him.)

Chor ke khuāb meḡ buḡche.

A thief dreams of bundles.

Chor ke man meḡ chori bass.

A thief always thinks of theft.

Chor ke pair nahīn hole.

A thief has no feet.

(He never stands, but flies.)

Chor ke peḡ meḡ gāz, āp hī āp rambhāz.

A cow lows spontaneously in the thief's stomach.

(He betrays himself.)

Chor kī aur sānp kī dhāk bārī hotī hai.

The fear of a thief and a snake is very great.

Chor kī dārḡhā meḡ tinkā.

The straw in the thief's beard.

(By which he was detected.)

The story goes that a Qāzī, when he was hearing a case of theft and was at a loss to find out who was the real offender from among the several suspected persons before him, made use of the sentence "the thief has a straw in his beard," upon which the real thief not suspecting any thing looked to his beard and brushed it thinking that there must be a straw in his beard, which betrayed him. Hence proverb.

Chor kī jorū bone men sir de-kaṛ roṭī hai.
The thief's wife goes into a corner and cries.
Chor kī mān koṭhī men sir de-kaṛ roṭī hai.
The thief's mother shuts the door and cries.
Chor kī nazar gathrī par.
The thief's eye is on the wallet.
Chor kī zamānat nahīn hoṭī.
No one will go surety for a thief.
Chor ko chor hī pahchāns.
A thief knows a thief.
(Set a thief to catch a thief.)
Chor ko angārī mīth. Bhoj.
Live coals taste sweet to a thief.
(Allusion to the ordeal by fire. The person accused of theft is made to eat live coals in order to prove his innocence.)
Chor ko chaukī-dār karnā !
To set a thief to keep watch !
Chor ko chor hī sūjhe.
A thief takes every body for a thief.
Chor ko chorī hī sūjhe.
A thief thinks only of thieving.
Chor ko pakariye gānth se, chhīnāl ko pakariye khāt se.
Catch a thief with the purse, and a harlot on the bed.
(Or you will be unable to prove your charge.)
Chor ko panhā dūr se sūjhe hai. E.
The thief spies the shoe from afar.
(With which he is to be beaten.)
Chor lāṭhī do jane, ham bēp bete akele.
The thief with his stick were two, and I with my father were alone.
(What could we do against him ?)
Chor le, nā sādhu pūche.
When a thief steals he does not enquire if (his victim) be a saint.
Chor le, na sāh chhū.
Nor thief can take nor banker touch it.
(So it is quite safe.)
Chor sab ghar le mare.
When a thief dies he takes the whole household with him.
(He gives information against his accomplices and even accuses the innocent.)
Chor se kahe, 'tū chorī kar,' aur sāh se kahe, 'tū jāgtū rahiyo.'
He tells the thief to steal and the honest man to keep watch.
(Applied to a go-between, who stirs up both parties in a dispute: to hunt with the hounds, and run with the hare.)
Chorvā ke man base kakṛī kī khet. E. Rus.
The petty thief's mind is running on the cucumber field.
Chor lagī pahār kī aur torēn ghar kī sil. Wom.
Hurt by the hill he goes home to break the grind-stone.
(Said of one who vents his rage on his wife.)
Chorṭā kutiyā jalebbiyōn kī rakhvātī.
To set a hungry dog to watch sweetmeats.

Chūchiyōn men hār tatolnā.
To look for bones in the breasts !
(To draw blood from a stone.)
Chugāl-khor, Khudā kī chor. Mah.
The tale-bearer is God's enemy.
Chuglā baiṭhā nīm pe, de sāl ke tīn saṭ.
The tale-bearer is up the tree, let us give the blackguard three hundred (blows.)
Chūhā bajāve chapnī, aur sāt jatāve apnī.
The rat rattles the lid and makes his nature known.
Chūhā billī kī shikār hai.
The mouse is the cat's prey.
Chūhā ḥil men samētā na thā, kānā bāndhā chhāj. Wom.
The rat was already unable to enter his hole and he tied a winnowing fan to his ears.
(A sarcasm aimed at those who enter into extravagant marriages.)
Chūhe kī bachchā bil hī khodegā.
The mouse's young set to work to make holes.
(What's bred in the bone will never come out of the flesh.)
Chūhe kī bil dhūndhnā.
To look for a rat's hole.
(To creep into.)
Chūhe ke hāth lagī halāt kī girāb, pannaṛī hī ban baiṭhā. Wom.
The mouse got hold of a piece of turmeric and set up a druggist's shop.
Chūkā aur gayā.
Missed and gone.
Chūkā so marā.
To be missed is to be ruined.
Chūlhā chhor, bhānsār jāo.
Out of the frying pan into the fire.
Chūlhā joke chāvar hāth !
He feeds the oven with a fan in his hand !
Chūlhe āg na gharē pānī, ūpar hī ūpar jā gāibānī ! Mah. Wom.
No fire in her grate, no water in her jar, may she fly away above !
Chūlhe, chakkī, sab hī kām pakṛī. Wom.
She is quite up to the hearth and the mill.
(She is expert in every art, as grinding, baking, etc.: a good housewife.)
Chūlhe kī rāo, lāo hī lāo pukāre. Wom.
The king of the kitchen always cries 'more, more.'
(Said of a gormandiser.)
Chūlhe kī, na chakkī kī. Wom.
Nor fit for the hearth, nor fit for the mill.
(She can neither bake nor grind flour.)
Chūlhe picḥhe soven aur taihrī ko topven. Wom.
He sleeps behind the hearth and feels the empty plate.
(Living from hand to mouth.)

*Chullū chullū sādhegā to dūdre hāñ bāñ-
dhegā.*

Save little by little and an elephant will
wait at your door.

(Take care of the pence and the pounds will
take care of themselves.)

Chullū meñ ullū, loñ meñ gargap.

Drunk on a thimble full, is blind drunk on
a cup full.

Chullū pāñ, tang sindgāñ.

Life goes hard on a drop of water.

Chūm chāt ke khā liyā.

He licked him all clean.

(Absolutely ruined him—Jack Sprat could eat
no fat, his wife could eat no lean, so 'twixt
them both, you see, they licked the platter
clean.)

Chūñā aur chamār kute par thik rahā hañ.

Mortar and cobbler are best when beaten.

Chūñā, chūchī, dahī, ye Bangālā nahīñ.

Lime, bosoms, and tyre are never good in
the Bengal.

Chūngal bhar āñ Sāñ kā, beñ jāve māñ kā !

A handful of flour in the name of God :
may my lady's son live long !
(Street cry of beggars.)

Chūñī kahe, " mujhe ghī se khāo."

The split pea cries, "eat me with butter"
(The coarsest food requires money.)

Chūñiye, khūdiye poslōñ dhīyā,

Āñ damdā, le gail dhīyā. Mag. Wom.

Bring up a daughter on cakes and tarts,
And a son-in-law comes and takes her
away.

Chūñ khāñ bhusand hove, talā khāñ rogī.

Eat bread and you will be robust, eat
sweets and you will be sickly.

Chup āñī marā.

Silence is half consent.

Chup kī dād Khudā degā.

God will avenge the wrongs in silence borne.
(Virtue is its own reward. He that hum-
bleth himself shall be exalted.)

Chupri aur do do !

Buttered cakes and two of them !

(Dainties and plenty. Said usually of offices
in which authority is combined with a
large salary.)

Churail pe dil ā gayā, to phir parī kiyā hai ?

Fallen in love with an ogress, what is fairy
then ?

Churail pe dil ā jāñ, to voh bhī parī hai.

Fall in love with an ogress, and even she
is a fairy !

Chūrā jhār khāñ, laḍḍai na toro.

Eat the crumbs only and not the loaves.

(Don't touch the principal, but live on the
interest.)

Churāñ nāñ vālī, nām lage chirkutāñ vālī kī.

E. Wom.

A nose-ringed woman steals, and a ragged
wench is charged with it.

(The wealth of the rich covers a multitude
of sins.)

Chūtar se kāñ gāñthīe hañ.

He joins the ears to the buttocks.

(Said (i) of the eavesdropper (ii) of those who
join the head and tail of a story.)

Chūtiyā ko tel nahīñ, pakaurāñ ko fī chāhe.

Wom.

No oil for her locks and she longs for fried
cakes.

(Pakaurās are fried with oil, and every woman
uses oil for her hair—she would rather go
without the cakes than without oil for her
hair.)

Chūtiyā mar gae, aulād chhor gae.

The fool died and left offspring.

(Said to the stupid survivor of a stupid father,
who makes a mess of every thing.)

Chūtiyāñ na gāñ mārā hai ?

Is the village plundered by fools ?

(Have all gone mad ? Said to one who makes
improper demands.)

Chutke kī khāñye, ukte kī na khāñye.

Eat at the hands of the niggardly, but not
at the hands of the illiberal.

(Uktā is a man who reminds of an obligation.)

Chūtrāñ se supārī phorñā.

To crack betel nuts under the buttocks.

(To lie on a bed of roses: to loll in the lap of
luxury.)

D

Dabā baniyā pūrā tola.

The overawed shopman gives full weight.

Dabā hākim mahkūm ke tābe.

A bribe-taking judge is subservient to his
subordinates.

Dabak shire ke matke meñ.

Go and hide yourself in a jar of treacle.

(Take advantage of a good opportunity.)

Dabā pāñ gūñri, 'gahrā bāsan lāñ.'

The milk-maid is in our power, 'go and
fetch a large basin.'

(Extortion.)

Dābar dūbe jag tirt, jag dūbe dābar tirt.

Agrið.

When the low lands are flooded the world
swims (with plenty); when the world is
drowned (with drought) the low lands
swim (with rich produce.)

Dabē par chūñī bhī choñ kartī hai.

Even an ant will bite when hard pressed.

(Even a worm will turn at last.)

Dabē par sab shēr hañ.

Every body plays the lion to an humble
man.

Dabī billī chūhāñ se kāñ kajāñ.

The cowed cat lets the rat bite her ears.

Dabte ko sab dabāte haiñ.

Who yields is oppressed.

Dādā jān parāē barde āzād karte the.

My grandsire freed another's slaves.

(To cut a thong out of another's bucket.)

Dādā kahne se banyā gur detā hai.

Call a Baniyā father and he will give you treacle.

(Please and get ease.)

Dādā maregā jab bail baṭenge.

When the grandfather dies the oxen will be divided.

(The dead man's shoes.)

Dādā mareṅge jab mīrās baṭegī.

When the grandfather dies the estate will be divided.

Dādā mareṅge to potā rāj kareṅge. Wom.

When the grandsire dies, the grandsons reign.

(*Le roi est mort vive le roi.*)

Dādā marihen to bhoj kari haiñ. E.

When the grandsire dies we 'll have good feast.

Dādā par-dādā ke rāj kī bāteñ kartā hai. E.

He talks of the times of grandfathers and great-grandfathers.

(*Laudator temporis acti*: the good old times.)

Dāde rāj na khāē pān, dānt dikhāvat gae pirān

He never tasted betel-leaf even in the time of his grandfather; but fatigued himself to death in showing his teeth.

(It is applied to a person who gives himself airs in showing off any new acquisition.)

Dādū, duniyā bāorī, phir phir māṅge dān,

Likkhan-hārā likh gayā, meṭan-hārā kān.

Saith Dādū, the world's gone mad, again and again it prays, But what is written by fate cannot be effaced.

Dāge ke sāñṛh, to dāge le lohār. E.

If the bull is to be branded, let the blacksmith do it.

(Every cobbler to his last.)

Dāg lagāē langotiyā yār.

Your childhood's acquaintance will put you to shame.

(If you attempt to injure him.)

Dah dar duniyā, sad dar ākhirat. Mah.

Ten in this world is a hundred in the next.

(Street cry of Muhammadan beggars.)

Dah 'poish' shalīṭah bhārī.

Ten 'look outs' come from the heavy load.

(Porters carrying heavy weight are always crying "poish poish" in the streets.)

Dahi bechan chālīn, pūṭh picṭhārū kamoīyā.

E. Rus. Wom.

She goes out to sell her tyre, and hangs the pitcher down her back.

(Ashamed to put it on the head: above her work.)

Dahi bhāt kā mūsāl.

A pestle for rice and curds.

(A sledge-hammer to kill a fly.)

Dahi kī gavāṭhī chūrā. E.

The fried rice proves the curd.

(As it cannot be used without them.)

Dāhnā dhove bāēñ ko, aur bāyāñ dhove dāēñ ko.

The right hand washes the left, the left the right.

(We all have to depend on one another.)

Dāi Chambeli ke Mirzā Mogrā. [Mogrā.

The son of nurse Chambeli, is called Mirzā

(Applied to one of mean descent who affects greatness. The two names are the names of flowers, but are also applied to persons.)

Dāi, dāi, ūññī, savā gharā mūññī.

Nurse, nurse is as tall as a camel, and makes a jar-full and a quarter of water.

Dāi ho mūññī, dādā ho mūññā, to suarg kawn jāe?

Your nurse is dear and your grandfather is dear, which of the two is to go to heaven?

(Hobson's choice.)

Dāi ke sir pān phūl. Mah. Wom. [flowers.

On the head of the nurse are betel and

(Taken from the game of blindman's buff, in which one child, under the character of a nurse closes up the eyes of that one who is to search for the thief.)

Dāi jāne apñī hāi.

The midwife knows her own feelings.

(Allusion to their habit of making light of the pains of the lying-in-woman.)

Dāi rī, dāi tere sāt hon bhāi!

Nurse, may you have seven brothers!

(Said by children in blindman's buff.)

Dāi se peṭ chhipānā. Wom.

To hide the belly from the midwife.

(Applied to one who affects mystery towards the person who is already in his secrets.)

Dāi se peṭ nahīñ chhiptā. Wom.

You can't hide the belly from the mid-wife.

Dāiv na māre dīṅg se, kumārī det charṭhā. Hin.

God does not kill any one with a club, but takes away his understanding.

Dakṭi dar māqūlāt karnā.

To interrupt a reasonable proposition.

Dakkhan gaē na bāhore, rahe Chanderī chhā. Wom.

Who went to the Dakkhan never returned, but took up his abode at Chanderī.

(Said of Aurangzeb's army which was before Chanderī for twelve years. Applied to one who has been abroad for a long time and has deserted his own country.)

Dāl bhāt khichṛī.

Peas and rice made up into a mess.

(A medley.)

Daliddar ghar meñ non pakvān. Wom.

Salt is a delicacy in the house of poverty.

Dāl kā chūkā bandar aur bāt kā chūkā admī phir nahīñ sañbhalte.

A monkey missing his branch and a man missing his chance cannot be saved.

Dāl kā tūṭā.

Just plucked from the stalk.

(Brand new.)

Dallū kā dah-serā.

The ten pound weight of *Dallū*.

(Expresses intrusion into a conversation with something entirely foreign to the subject. Popularly, *Dallū* was a grain merchant who used a weight of ten *seers* while all others used only one of five. However, the term is applied to any thing incongruous.)

Dāl meñ kālā hai.

There is something black in the peas.

(That is, I suspect some latent mischief: to smell a rat.)

Dālṭe der nahīñ, sir par koṭwāl.

No sooner in than the police were on him.

(Caught in the act.)

Damā dam ke sāth.

Asthma goes with life.

Dām āve kām.

Money is a good servant.

Dam banā rahe !

May you live long !

Dam banā rahe, phūñk nikāl jāē ! [away.

May your life remain and your breath pass
(A blessing and a curse.)

Dam bhar kī khabar nahīñ.

No one knows what will happen at the next breath.

Damdame meñ dam nahīñ, khair māñgo jāñ kī !

No power in your batteries, so ask for quarter !

Dam darūd na honā.

To be without breath.

(Either dead, or very nearly so; at the last gasp.)

Dām dīje, kām līje.

Give your money and get your work done.

Dam ganīmat hai.

Breath is my prize.

(Said by the old.)

Dam hai, jab tak gam hai.

While there is life, there is grief.

Dam hai to kyā gam hai ?

While life remains, what do I fear ?

Dam kā damāmā hai.

Breath is the music of life.

(Of very short duration.)

Dam kā kiya bharosā hai ? āyā, nā āyā ?

What certainty is there in the breath, that comes and comes not ?

Dām kare sab kām.

Money does all the business.

(Money makes the mare to go.)

Dam mārne kī jagah nahīñ.

There is no room to take breath.

(To criticise the works of God, or of a superior.)

Dam meñ hazār dam.

In one breath, a thousand breaths.

(While there is life, there is hope.)

Dam nahīñ badan meñ nām Zorāvar Khāñ !

No strength in his body and called Mr. Arm-strong.

Dam nāk meñ ā gayā.

The breath is in my nostrils.

(Weary of life.)

Dāmōñ dherī, yā hāḍōñ dherī.

Either (have) a heap of money, or be a heap of bones.

Dāmōñ rūṭhā bāṭōñ se nahīñ māñtā. [by words.

Dissatisfied with his dues is not reconciled
(Fair words don't fill the stomach.)

Damrī kā postī.

A farthing doll.

(*Postī*, a paper figure made for the amusement of children, the head shaking or nodding with the wind, like that of one who is drowsy from the use of opium. Applied to signify a contemptible, good-for-nothing, creature: a man of straw.)

Damrī ke pāñ Banyāñ khāē, kaho "ye ghar rahe ke jāē !"

If the shopman's wife spend a farthing on betel—saith he—"Will the house be ruined or not ?"

(Allusion to the niggardly habits of the Baniyā class.)

Damrī kī arhar, sārī rāt kharar. Wom.

A farthing's worth of peas, and the sound of grinding all night.

(Great cry and little wool.)

Damrī kī bulbul, ṭakā chhūṭā.

A penny for plucking a half-penny bird.

(Expending on any thing more than it is worth.)

Damrī kī burhiyā ṭakā sir muñḍā.

A penny for shaving a half-penny hag.

(Widows in India shave their heads.)

Damrī kī chūñ chūñ.

A penny whistle.

(*Chūñ chūñ* signifies the chattering or chirping of birds, and is also applied to a small bellows made to imitate that sound. The proverb means an idle talker.)

Damrī kī dāl, āphī kuñī, āphī chhīñāl. Wom.

With only a farthing's worth of split peas, I must be host and guest myself.

(There is not enough for one person.)

Damrī kī dāl, "būā, pālī na ho." Mah. Wom.

A farthing's worth of peas, and 'be careful sister, that (the soup) be not thin.'

(To express a miser who exacts impossibilities.)

Damrī kī ghorī, chha paserī dāñā.

A farthing mare wants thirty *seers* of corn.

(Which would be worth about a rupee.)

Damrī kī guriyā ṭakā ḍolī kā. Wom.

A penny for fetching a half-penny doll.

(Said of the weddings of the poor.)

Damrī kī hāñḍī gāī, to kulle kī sūt pahchāñī.

Miss a farthing pitcher and know the dog's nature.

(A petty trap to catch a petty thief.)

Damri ki khandi lete hain, to thok bajate lete hain.
In buying even a farthing pithor, we test it and sound it.

Damri ki lai Banyasi khae, "ye ghar rahe ke jae?" E.

The shopman's wife ate a farthing's worth of parched rice, (and quoth to): "the house will be ruined."

Damri ki murgi, nau takai nikai. E.

A farthing for the hen and three half-pence for its plucking.

Damri ki nihari meh tai ke tukre. Mah. Wom.

Farthing soup is made of (soaked) canvas.

Damri ki pag, adheti ka juti.

A farthing for the turban, and a shilling for the shoes.

(Topey turvy; upside down.)

Dand chhinna talai jana zarur hai. E.

Where your grain (food) is scattered there

should you go.

Dand dushman na-dan dost se behtar.

A wise enemy is better than a foolish friend.

Dand jald bazi nahin kar te.

Wise men don't hurry.

(Haste makes waste.)

Dand khae na pani pive, woh admi kaise jive?

How will he live, who doesn't eat and drink?

Dand kha moti ka, pani pi sooth ka.

If you eat millet drink ginger water.

(Millet being very indigestible requires a digestive: look before you leap.)

Dand na ghas, ghere teri as.

You trust in the horse that gets nor corn nor grass.

Dand na ghas "hin hin" kare.

He keeps on neighing for his corn and grass.

Dand na ghas, khurairi chhas ehhas bar.

Nor grass nor corn for him, but currying-combing six times a day.

Dand na ghas, pani chhas ehhas bar.

Neither corn nor grass for him, but water six times a day.

(Spoken of one who is ready to give any worthless thing, but not what is asked for.)

Dan, bi saman. Hin.

Be charitable according to your means.

Dand si panch, Buphane ka rasta.

The tail like a pole and on the Buphane road.

(Unfit for the task: the road near Buphane is very sandy and hard to travel over; *dand si panch* implies an old emaciated ox.)

Dane dane ko mehtaj hai.

In need of even a grain of corn.

Dane dane par mohar hai.

Every grain has its seal.

(Every bullet has its billet.)

Dane ko tape, sandri ko pada.

He stamps for grain, but breaks wind when ridden.

(He is ready to eat, but unwilling to work.)

Dane pani ke hali hai.

He looks to his meat and drink.

(Moral as in preceding.)

Dane pani ke ikhtyar hai.

It lies in the power of meat and drink.

(The doctrine of the fatalists.)

Dani ki bhokha khalti na jae.

A charitable person's words don't pass away empty.

Dant gire, aur khur ghise, pith na bojha le,

Aise burhe bail ko kaun bandh khus de? Rus.

Teeth all out, hoofs worn away, back unfit to load: Who would feed up such a decrepit old ox?

Dant kafi roti hai.

Bitten bread.

(To express that such great intimacy subsists between two people, that they eat each other's food: hand and glove with each other.)

Dant kuredhe ko tinki nahin bacha.

Not even a straw was saved to pick his teeth with.

(To express extreme distress in consequence of the loss of property by fire, etc.)

Dant par mat nahin.

Not even dirt upon his teeth.

(He is in great poverty.)

Dar so mara.

Be afraid and die.

Dar ba-dar, khak basar phira hai.

He roams from door to door with ashes on his head.

(Wretched.)

Dar dar mangte phirte hai.

He begs from door to door.

Dard ko woh samjhe jo khud dard mand ho.

He knows the feelings of others who has felt pain himself.

Dard lomri se, nam Dil-e-Khan.

Afraid of a fox, and his name Sir Valiant.

Dard lomri se, nam Sher Khan.

Afraid of a fox, and is named Casar-de-lion.

Darhi Khuda ka nur hai. Mah.

The beard is the light of God.

Darhyala dhan. Mah. Wom.

A treasure of a beard.

(Spoken contemptuously of one with a long beard: male issue.)

Dar-i-kasab baa hai. Mah.

The door of repentance is open.

Dariye, ranj, tere dard se! Mah. Wom.

We fear your gaze, you wench!

(Abuse: allusion to the evil eye or a wanton look.)

Dar na dahshat, utar phiri khishtak. Mah. Wom.

Nor fear nor awe, she goes about naked.

Darog be gardan-i-ravi. Pers.

The sin of the lie is on the head of the teller.

Darog-go ko hafiza nahin hota.

A liar has no memory.

Darog ko farog nahī.

A lie does not prosper.

Darshan ke nainā lobhī. Hin.

The eyes long to see.

Darshan moīā, paiñdā khoīā. Hin.

Great object, but a bad road.

(Such as a pilgrimage to Badri Nāth in the hills.)

Darshan thore, nām bohū.

Great name, but little to see.

(Great cry, little wood)

Dārū-i-gazab khāmashī. Pers.

Silence is the best cure for anger.

(Compare. A soft answer turneth away wrath.)

Darvāze par āī barāt, samdhan ko lagī hagās.

Wom.

The marriage procession has arrived at the gate, and the bride's mother feels a call of nature.

Daryā ko kūze meñ bharñā.

To put the ocean into a goblet.

(To say much in a few words; *multum in parvo*; also to attempt impossibilities.)

Daryā meñ rahnā, aur magar machh se bair.

Live in the river and fight the crocodiles.

(To be on bad terms with him under whose authority one is placed.)

Daryā pe jāñā aur piyāse āñā.

To go to a river and come back thirsty.

Darī kī sūī kabhī tādī meñ, kabhī tāt meñ.

A tailor's needle, now in embroidery and now in canvas.

Dāsī karam kahār se niche. Hin.

To serve is worse than to be a scullion.

(Service is another name for slavery.)

Das naklōñ meñ nāk-vālā—Nakkū.

Among ten noseless men one with a nose is Swollen-nose.

(In Rome do as Rome does.)

Dason ungliyāñ, dason chirāg. Mah. Wom.

Her ten fingers are ten lamps.

(She is highly accomplished.)

Dastār, guftār, apñī kī kām āñī hai.

Your own turban and your own speech suit you best.

Dastār, guftār, raftār, judī judī.

Each has his own turban, gait and speech.

Dastār-khāñ ke bichhāñe meñ sau aib, na bichhā-ne meñ ek aib. Mah.

Who spreads his table hath a hundred faults, who spreads it not hath only one.

Dastār-khāñ kī billī. Mah.

The cat of the banquet.

(One who presents himself uninvited at every feast: sponger; toad-eater.)

Dastār-khāñ kī makkhī.

The fly of the dinner-table.

(Said contemptuously of a person who goes uninvited to a feast.)

Dātā dātā mar gaē, aur rah gaē makkhī-chūs,
Den len ko kuchh nahīñ, lañe ko maujūd.

The liberal are dead, and the fly-eaters (misers) have remained, With nothing to give and ready to fight.

Dātā dātār, suthñī utār. Wom.

(My husband) is so liberal that he would even take off my trousers to give them away.

Dātā de, bhandārī kā peṭ phatē.

The liberal man gives and his steward breaks his heart.

Dātā de, bhandārī peṭ pītē.

The liberal man gives and his steward beats his belly.

Dātā de, kanjūs jhur jhur mare.

The liberal man gives, and the miser grieves. (to see him give.)

Dātā deve aur sharmāve, bādāl barse aur garm-āve.

The liberal gives and feels modest, as the clouds rain and it grows hot.

(Hot weather means more rain.)

Dātā ke ghar Lachhmi thārī rahat hasūr,
Jaise gārū rāj ko bhar bhar det masūr.

Fortune waits at the gate of liberal and supplies him, As a labourer supplies mortar to the mason.

(Spend and God will send.)

Dātā ke tin gun, de, dilāve, de-ke chhīñ le. Hin.

God has three qualities, to give, to make others give, and to take back what He has given.

(Said also of a king or master.)

Dātā kī nāō pahār chaphe.

The boat of the generous goes up hill.

(He is always successful.)

Dātā ko Rām chhappar phār-ke detā hai.

God gives to the liberal through the roof.

(Unexpectedly.)

Dātā pun kare, kanjūs jhur jhur mare.

The generous gives, and the miser frets (to see him give).

Dātā sadā diladārī.

A liberal man is always in want.

(Benevolence spells Bankruptcy.)

Daulat andhī hotī hai.

Wealth is blind.

(A rich man is prone to ignore his poor friend.)

Daulat kā khel hai.

(All things are) the sport of fortune.

Daulat ke pāñ lag gaē.

Riches have legs.

Daulat ke par lag gaē.

Riches have wings.

Daulat kharch ke vāste dī gāī hai.

Wealth is given to spend and give.

Daulat-mand kī deorhī ko sab sijdah karte hain.

Every body kisses the threshold of the rich.

Daur chale na aundhā gire.

Never run fast or you will fall on your face.

Daur chale na chapaṭ gire.

Who runs fast falls on his back.

Daur-kar chalegā so giregā.

Who runs falls.

(More haste less speed.)

Davā aur duā dono.

Medicine as well as prayer.

(Pray to God, but keep your powder dry.)

Davā ke liye dhūndo, to nahīn milī.

Even as medicine it is not procurable.

(Said of a thing which is very scarce and rare.)

Davā kī davā, giṛā kī giṛā.

It is both food and medicine.

Dāvat nahīn, adāvat hai.

It is not a feast, it is enmity.

Davāt qalam.

It is only pen and ink.

(There is no cash behind the paper.)

Dayā bīn sant qasā.

A saint without sympathy is a butcher.

Dayā dharam kā mūl hai, pāp mūl abhimān :

Tulsi, dayā na chhāriye, jab lag ghaṭ meṁ prān.

Mercy is the root of faith and pride the root of sin : Saith Tulsi Dās, give not up mercy as long as thou dost live.

Dāyan bhī das ghar chhor-kar khāṭī hai. Wom.

Even a witch will pass over ten houses before she fastens on her prey.

(Even the wicked have some regard for their neighbours; witches are supposed to feed on the brains and liver of children.)

Dāyan khāṛ tau mūñh lāl, na khāṛ tau mūñh lāl.

The witch has a bloody mouth—whether she devours human beings or not.

(Give a dog a bad name and hang him.)

Dāyan ko bachchā saunpnd.

To entrust a child to a witch.

(To risk its life : she will eat its brains and liver.)

Dāyan ko bhī dāmād piyārā.

Even a witch loves her son-in-law.

(For the sake of her daughter : one touch of nature makes the whole world kin.)

Devī din kāte, log parchā māngē. Hin.

Devī (Goddess) spends her days (in care), and man is ever demanding a miracle.

Devī Madār kā kaun sāth ?

What connexion is there between *Devī* and *Madār* ?

(The former is a Hindū goddess, and the latter a Mahamadan saint : irreconcilable incongruity.)

De dāl meṁ pānī, paigā bah chale chuhānī. E.

Put enough water into the pea-soup to float a log.

(To prevent your neighbours from sponging on you.)

De de bārūd meṁ āg, kis kī rahī ? aur kis kī rah jāgī ?

Throw gunpowder into fire and whose will it be ? or whose will it remain ?

De, dilāve, de de kare, so pirānī bhausāgar tīre. Hin.

He that gives, causes to be given, and persuades others to give, passes through the sea of this world.

De dūā samdhiyāne ko, nahīn phirtī do do dāne ko. Hin. Wom.

Call blessings on the marriage relations, but for whom you would have been a beggar. (Honour to whom honour is due.)

Deh dhare ke dand hai. Hin.

The penalty for being created.

(Disease and suffering; no body no pain : Adam's legacy.)

Deh meṁ anek rog bhareṁ hai. Hin.

Innumerable maladies lurk within the body.

Deh meṁ na lattā, lūṭe ke Kalkattā ! E.

Without a rag on his body, he intends to plunder Calcutta !

Dekhā bhālā topchī, aur chaprā Sayad hoe.

Known for a gunner he affects the Sayad.

(Affects the rank of a nobleman.)

Dekhā dekhī sādhe jog, chhiṛe kāyā, bādhe rog !

Imitate the ascetic's life to waste in body and increase your ailments.

Dekhā, Mirdād, terā rambā; Gājron kī rel pel, roṭiyon kā chambā !

Mirdād, I have seen what your hoe can do : plenty of carrots and no bread !

Dekhā na bhālā, sadge gai khālā. Mah. Wom.

The aunt is devoted to the nephew whom she has never seen.

(Applied to one who launches out in praise of that of which he has no knowledge of but by report. Distance lends enchantment to the view.)

Dekhan ke atī haiṁ, besvā se rahe phāns !

Māthe tilak lagāṛ haiṁ, mālā gal meṁ dīs.

In appearance a saint, but in love with a prostitute ! For all his sectarian marks on his forehead and his ten ascetic's garlands round his neck.

Dekhā shahr Bangālā, dānt lāl, mūñh kālā.

I have seen the land of Bengal, where the teeth are red and the faces black.

(The former from chewing betel leaf, and the latter from excessive heat.)

Dekhā so khāyā, na mūñh pāon jogā. Wom.

He ate what he saw and nothing saved for his face or feet.

(Living from hand to mouth.)

Dekh bhāl ke pāon rakhnā chāhiye.

Put down your foot with care.

(Pick your way : look before you leap.)

Dekhe bhāle Shekhi aur chiriyeṁ said hoṛē.

He puts on the face of a saint to catch birds.

(In fronte nulla fides.)

Dekhe ke baurahiya, āve pānchoṁ pīr. E. Wom.

In appearance she is mad, but she knows how to invoke the five pīrs.

(The five great ones : Muhammad, Ali, Fati-

mā, Ḥaṣan and Ḥusain, properly speaking, but any five great saints the speaker may happen to know in practice.)

Dekhe ko budhīhī, kām ko āndhī. Wom.

An old woman to look at, but a whirl-wind at her work.

(Not much to look at, but a devil to go.)

Dekhe rāhī, bole sipāhī.

The wayfarer looks and the soldier speaks.

Dekhī thok bajā-ke, dunyā tālib zar kī.

I have tested it and know that the world runs after riches.

Dekhī, pīr, terī karāmāt! Mah. Wom.

Your miraculous powers are known, my saint!

(We know the length of your tether.)

Dekhī, Rām! terī kartūt. Hin. Wom.

I know, Rām! thy wondrous works.

(See preceding.)

Dekhī terī Kālpī, aur bāvan purā ujār.

I have seen your Kālpī, and its 52 desolate villages.

(So what are you boasting about?)

Dekhīye dīdār, aur māriye paiṣār. Mah. Wom.

Look at them, but don't touch them.

(Advice to a young man with regard to the frail of the fair sex.)

Dekhīye qasā kī nazar, aur khilāīye sons kā nivāl.

Behave to your child as a butcher, and feed it with tit bits.

(Spare the rod, spoil the child.)

Dekhīye ūnt, kis kal baiṭhā hai.

See on which side the camel sits down.

(Mark the end—Spoken when two persons are contending and the victory is yet uncertain.)

☞ A potter and a green grocer hired a camel between them to carry their pots and greens respectively. On the way the camel made free with the grocer's greens, whereat the potter rejoiced that his pots were safe. But the green grocer, said, "*Dekhīye ūnt, kis kal baiṭhā hai?*" We shall see on which side the camel squats" and at the journey's end the tables were turned, for the camel sat down on the side the crockery was loaded and crack went all the pots. Hence proverb. Don't count your chickens before they are hatched.

Dekhnā so peṭhīnā. Hin. Wom.

To see is to desire.

Dekhne aur sunne meñ baṛā farq hai.

There is a great difference between seeing and hearing.

Dekhne ko bulbul, nigālne ko domaryā baṛ. E.

A nightingale to look at, he can swallow wild figs.

(Applied to one who is weak in appearance, but can perform the work of a strong man: the race is not to the swift, nor the battle to the strong. Ecclesiastes ix, 11.)

Dekhne meñ na, so chakhne meñ kyā?

If it is not fit to look at, how will it be to taste?

Dekho re, Ahirinyān ke dāthā, Chhantlās chāur, paroslal pūthā. E. Wom.

Look at the perversity of the cowherd's wife; She takes out the grains and serves the husk.

Dekho Miyān ke chhand band, phātā jāmā, tin band. Wom.

Look at this gentleman's consequential airs and his tattered robe, with three straps.

(Whereas it ought to have eight or nine.)

Dekh parāī chūprī, gir paṛ be-imān,

Ek gharī kī be-hayāt, din bhar kā āram.

Pounce upon the buttered bread of others, thou faithless wretch, A moment's shamelessness, and comfort for the day.

(Said to a greedy person.)

Dekh parāī chūprī mat lalchāve jī.

Missī kussī khāṛ-ke, thandā pānī pī.

Don't let your mouth water at another's bread and butter, Content yourself with your crust and cold water.

Dekh parausan jal marī. Wom.

My neighbour saw and died with envy.

Dekhtā hai so kahtā nahīn, kahtā hai so dekhtā nahīn.

What sees (eye) doesn't speak, what speaks (tongue) doesn't see.

Dekhtī ānkhoñ makkhī nahīn niglī jāī.

No one swallows a fly with his eyes open.

(A man apparently bad is avoided: attitude is every thing.)

Dekh tiryā ke chāl, sir mundā, munh kāle!

"*Dekh mardon kī pherī, mā terī kī merī?*"

"See the wily tricks of women, the head is shaven and the face is black."

"See the superior skill of men, Is she your mother or mine?"

☞ The story goes that a tricky woman feigned sickness beyond all hopes of recovery, unless *apnī mān* (own mother), meaning the mother of her husband, were brought before her on an ass with her head shaven and her face blackened. Her ingenious husband, however, went to her mother (*apnī mān*) and induced her by appealing to her maternal affections to undergo shaving and the other humiliations desired by her daughter; the simple mother hesitated not to submit for the sake of her daughter, and when brought before her daughter, the sick woman exultingly repeated the first line of the proverb, being proud of her tricks having worked so well, when to her great disappointment the tables were turned upon her by her husband instantly retorting with the second line.

Denā aur marnā barābar hai.

Debt is death.

Denā bhalā na bāp kā, beṭī bhalī na ek,

Chalnā bhalā na kos kā, jo Sāin rākhē tek.

From a debt to your father, from a single daughter, and from travelling a mile on foot, may God preserve you.

*Denā lenā kām dom dhāriyōn kā, mohabbat
ajab chī hai.*

Taking presents is the way of pimps and
buffoons, love is quite a different thing.
(Cupboard love.)

Denā thora, dilāsā bahut.

Little gift, great promise.
(The land of promise.)

Dene ke nām to darvāze ke kivr̥ bhī nahīn dete.

On account of the name of giving he won't
even shut (give) the door.

(*Kivr̥ denā, lit.* to give the door, means to
shut the door.)

Dene-vāle se dilāne-vāle ko ziyādah savāb hai.

The merit of causing to be given is greater
than the merit of giving.

Denī parī bundī, aur ghaṭā batāve sūt.

Now that he has to pay for the weaving he
says that the thread is short.

Deotā bāsnā ke bhūke haiñ. Hin.

The Gods hunger after the smell only.

(Of the offerings, which are the daily meal of
the worshipper when made in the house,
and the perquisite of the priest when made
in the temple.)

Der ā, durust ā.

Come late, come right.

(More haste less speed: slowly does it.)

Derh chāval apne jude hī pakāte haiñ.

He has a grain and a half of rice, and cooks
it by itself.

(Eccentricity: going one's own way.)

Derh inī kī masjid judī hī bandīte haiñ. Mah.

They built a separate mosque of their own
with a brick and a half.

(Going their own way.)

Derh pāo āṭā, pul par rasoi. Hin. Wom.

A pound of flour and a dinner on the bridge.

(In a public place: a vain show.)

Deṛ deṛ chāl, kulā kulā beohār.

Every country its fashion, and every family
its custom.

(Each to his own taste: *de gustibus non dispu-
tandum.*)

Des chorī na, pardes bhik.

Begging in a foreign land is better than
stealing in one's own country.

Des chorī, pardes bhik.

Begging in a foreign land brings no shame.

(Spoken to one, who, being fallen from better
circumstances, is ashamed to beg in his own
country, where he is known.)

Deṣ gadhā, Panjābī regh.

A native ass with the Panjābī bray.

(A hit at the Panjābī language.)

Deṣ gadhā, Pūrbī chāl.

A native ass with the Eastern gait.

(See above: a counter hit at the people of the
N.-W. Provinces.)

Deṣ ghorī, Marāṭhī chāl.

A native mare and Marāṭhī pace.

(Things that don't go together.)

Deṣi murgī, Valāṣī bōī.

A native hen with the English cluck.

(Things that don't go together: the English
being the finer of the two birds.)

Des par charhāo, sir dukkhe na pāñ.

Nor head nor feet ache on the road home.

Deṭā bhale, na leṭā.

It is better to give than to receive.

(It is more blessed to give than to receive.)

Deṭā bhūle, nā leṭā. Mercantile.

Neither giver, nor taker can make a mis-
take about it.

(Said of an easy and plain calculation.)

Devegā so pāvegā, bovegā so kāteḡā.

Who gives will get, who sows will reap.

Dhale men khāk. Wom.

Dust on her skirt.

(An abuse.)

Dhadhāḡā so butāḡā. E. Wom.

A blazing fire is soon out.

(Pride goes before a fall.)

*Dhāk tale kī phūhar, Mahve tale kī sughar.
Wom.*

A blockhead under a *Dhāk* tree is as good
as a clever fellow under a *Mahvā*.

(The former gives no shade and the latter
no edible fruit.)

Dhāke ke Baṅgāl, kūze ke kaṅgāl. E.

At Dacca in Bengal the paupers have no
goblets.

(Although it is famous for their manufacture.
The nearer the church the further from God.)

*Dhāl bāndhūn, talvār bāndhūn, kas-ke bāndhūn
pheṭā, Bich bazār men ḡakā mārūn, tau bāp
kā beṭā.*

I wear a sword and I wear a shield, and a
turban is on my head, I'll rob the market
openly, if I be my father's son.

(Straightforwardness: hammer and tonga.)

Dhāl talvār sirhāne, aur chūṭar bandī-khāne / E.

Sword and shield on the pillow, and his
legs in the prison!

(A coward.)

Dhālī phirtī chhān hai.

The shadow is ever shifting.

(The changeableness of the world.)

*Dhamdhūsar kā hai moṭā, bañaj kare, na āve
ṭoṭā.*

The son of Dhamdhūsar is very fat, doing
no trade and suffering no losses.

(Free from cares.)

Dhamkāḡ pāyā Banyā, dhar dī derh serī.

Frighten the shopman and you'll get a
pound and a half (for a pound).

Dhan aur gend khel kī doṭ ek subhāo,

Kar āṭat chhīn ek men, chhīn men kar se jā.

Wealth and a child's ball are in nature a-
like, One moment in your hands, and in
another out of them.

*Dhān, bichāre bhalle, jo kūṭā, khāyā, challe. E.
Wom.*

Rice is a very good thing; pound it, eat it,
and go your way.

(Pounded rice is very soon cooked.)

*Dhan chāhe to dharm kar, mukt chāhe bhaj
Rām.*

To be rich be charitable, to procure salvation
call on God.

Dhāṇḍā bālā, jāḍā ṭālā. Rus.

When the log burns the cold goes away.

(Care leads to success.)

Dhan de jī ko rākhiye, aur jī de rākhe lāj.

Sacrifice your wealth to your life, and your
life to your honor.

Dhan kā dhṛm gayā, aur mīl kī mīl gāi.

He lost both money and friendship.

(Lend your money and lose your friend:

'Lend your money to your friends, Money
lost, so friendship ends.')

Dhān kā gāo pūāl se jānā jāta hai. Agric.

The rice village is known by the straw
(lying about).

(The tree is known by its fruit.)

*Dhan ke pīndrā, Makar pachchīs, Chille ke yeh
din chālīs.*

15 days of December and 25 days of January
are the 40 days of winter.

Dhan mein dhan tīn āṅṭhī san.

His wealth consists of three bundles of
hemp.

(Worth very little.)

Dhanā sath ban-ke baithe haiñ !

Look, he is now a merchant prince !

(A petty dealer assuming the airs of a rich
merchant.)

Dhan nālī hukkā, posāk nālī juluph. E.

A pipe for property, and hair for clothing.

(Wretchedly poor.)

Dhan, pān, ho rahī hai.

She is as delicate as the rice plant and
betel leaf.

Dhān, pān, pānī, Kātak savād jānī. Wom.

Rice, betel and water taste best in October.

Dhān, pān paniyaule, nānā jāṭ latiyaule. E.

Agric.
Rice and betel, must be well watered or
they will not thrive.

Dhān sūktā hai, kavvā ṭarṭarātā hai. E. Wom.
As long as the rice is drying the crows will
keep on cawing.

(Wherever the carcass is, there will the
eagles be gathered together. Mat. xxiv, 28.)

Dhanvanti ke kāñṭā lagā, daṛṇe log hasār,

Nirdhan girā pahār se, koī na āyā kār.

A thorn runs into a great man and a thou-
sand run to help; A poor man falls
down a mountain and no one comes near
him.

Dhāo dhāo, karam likhā so pāo ! Hin. Wom.

Work on and get what 's in your fate !

(Said by the lazy : what is the good of work-
ing !)

Dhāo, jo Bīdh likhā so pāo. Hin.

Rush on, but you 'll only meet your fate.

Dharam hār dhān kōi khāē. Hin.

Any body can make money by dishonesty.

Dharam kī jaṛ sadā harī. Hin.

The root of faith is ever green.

Dharam rahe to usar meñ jurē

By faith you can make the desert green.

(Compare Hebrews, Ch. xi.)

Dhar chal sir kolū kī lāṭh,

Mat chal sāth kuchāl ke bāt.

Go with the piston of an oil mill on thy
head, rather than in the company of a
bad man.

*Dharī bhar kā sir to hilā diyā, paisā bhar kī
sabān na hilāī gāi.*

He will shake his heavy head, but won't wag
his light tongue.

(Said of one who nods his head in returning
a salute, but does not say good morning.)

Dharī dharī kar-ke luṭā.

Robbed of the last penny.

Dhar jā, mar jā.

Deposit and die.

(Used to describe a person of bad faith. It
is his wish that whoever commits anything
to his care may die, so that he may convert
the deposit to his own use.)

Dharñī kī mā sāñjh. Hin.

Evening is the mother of patience.

(All natives eat in the evening under any cir-
cumstances.)

Dharā mātā bojh sambhālē !

May mother earth long bear your weight !

(May you live long.)

Dhatāgar kāhe moṭā ? lāhā gine na ṭoṭā.

Why are the worthless fat ? They neither
care for gain nor loss.

Dhauḷā bāl, mauṭ kī nishānī.

Grey hair is the forerunner of death.

Dhāvegā so pāvegā. Hin.

Who runs gets, or who worships gets.

Dhelā sir muñḍāī, ṭabā badlāī.

Pay a half-penny for the shave and two
pence for the discount.

Dhenḍas o kaddū, lānat ba har dū !

A gourd and a pumpkin, a curse on both !

(Applied to a dispute between two persons
equally worthless.)

Dhī beī apne ghar bhali. Hin. Wom.

Daughters are best in their own houses.

(i. e. their husbands' houses.)

Dhī chhoṛ, dāmād pyārā !

To neglect the daughter and cherish the
daughter's husband !

(Usual custom in India, expressing exactly
the opposite of the English proverb—My
son is my son till he marries a wife, my
daughter is my daughter all the days of her
life.)

Dhī, jānvāī, bhānjā, yeh ānoā nahīā āpnā.

A daughter, a son-in-law, and a nephew,
these three are never one's own.

(They have always other and nearer ties.)

Dhī mārūn, putoh le tarās. Tir. Wom.

I beat my daughter to frighten my daughter-in-law.

(Pour encourager les autres.)

Dhī mūtī, jānvāī chor. Wom.

The daughter dead, the son-in-law is as a thief.

(That is, no more seen.)

Dhī na betī, udhal gāī samdheṭī. Wom.

Nor child, nor daughter, and she cries out
that her daughter's sister-in-law has gone wrong.

(Samdhan is the daughter's mother-in-law :
samdheṭī is her daughter.)

Dhī na dhiyānā, āp hī kamānā, āp hī khānā.
Hin. Wom.

Nor daughter, nor son-in-law, whatever he
earns goes into his own stomach.

Dhīn-dhaunkar, Allāh Miyān kī naukār.

A fat man is God's servant.

✕ (i. e. a lazy fellow who won't work and resigns
himself to God's forbearance.)

Dhīng dhīngī Ballū kī rāj.

Violence prevails under the government of
Ballū.

(Might is right: Ballū was a Jāt, whose
government was a kind of anarchy, under
which every thing belonged to him who
had the strongest arm.)

Dhīnvar ke bas parī.

A fairy under the power of a (black) fisher-
man !

(Said of an ugly husband.)

Dhī parāī, āñkh lajāī.

The eyes feel shame for another's daughter.
(When married into the owner's family.)

Dhīraj, dharm, mītr aur nār.

Āpat kāl parakhiye chār.

Patience, virtue, a friend, and a wife, are
all tried in the time of misfortune.

Dhīrā kām Rahmānī, shītāb kām Shaitānī.

Deliberation is of God, hastiness of the
Devil.

Dhīrā so gambhīrā.

Steady and deep.

(Still waters run deep.)

Dhīyā pūt ke na gātī, bilāiyā ke gātī. E. Wom.

No clothing for his son or daughter, but
for his cat (mistress).

"Dhīyā, to ko kahūn. Bahurū, tū kār dhar !"

"Daughter, I speak to you. Daughter-in-
law, do you listen !"

(And learn better next time.)

Dhobī betā chānd sā sīṭī aur paṭāk.

The washerman's son is always clean on a
whistle and a bang.

(He is dressed in the clothes of others, which
his father washes. The dhobī of India whis-

ties at his work and bangs about the clothes
to clean them. Applied to one who keeps
up a respectable appearance at the expense
of others.)

Dhobī chhor saqqa kiyā, rahī Khizar ke ghāt.
Mah. Wom.

She left the washerman, and wedded a water-
bearer, but still her fate is connected with
water.

(*Khutjā Khizar* is the lord of the flood in
India.)

Dhobī kī chhailā, ek ujālā ek mailā.

The washerman's son has on one clean and
one dirty coat.

(He is rigged out in the clean and foul linen
of his father's customers.)

Dhobī kī kuttā ghar kī na ghāt kī.

A washerman's dog belongs neither to
the house nor to the washing place.

(From pillar to post. Said of any person who
has no fixed habitation.)

Dhobī ke biyāh, gadhe ke mātke maur.

At the washerman's wedding, the chaplet
goes on to the donkey's head.

(Allusion to the marriage customs of the
Dhobīs.)

Dhobī ke ghar biyāh, gadhe kī chhutṭī bhail. E.

On the wedding of a washerman, the don-
keys have a holiday.

(As above.)

Dhobī par bas na chalā gadhāiyā ke kār maṛore.

He could do nothing to the washerman, so
he twisted his ass's ears.

(Spoken of one who is unable to punish the
person who offended him, but wreaks his
vengeance on those who are unable to
resist.)

Dhobī par dhobī, khendhre meṅ sāban. [a clout.

Washerman after washerman is as soap to
(Moral: don't change your servants too often.)

Dhobī rove dhulāī ko, miyān roveṅ kīprōī ko.

The washerman cries for his wages, the
master for his clothes,

(Very true in India.)

Dhobī dhāī bhenṛī pāñke lagī. E.

When the sheep was washed and cleansed
she went into the mud again.

Dhoke kī ṭaṭṭī.

A deceitful screen.

(Not so secure as it is supposed. It is applied
to a new religious doctrine or teacher.)

Dhol bāj dammāme bāje. Hin. Wom.

The large drums followed the small ones.

(Used to express that a man's misconduct was
formerly known to few, but is now published
to the whole world.)

Dhol ke bhītar pol !

Hollowness within the drum !

Dhol na ḍaf, Har Har gū !

No drum nor kettle-drum, and chanting
hymns to God !

(In India drums are necessary to the praise of
God.)

Dhor mare na kavvā khāṣ.

The cattle will never die, nor the crow eat
(their carcasses.)
(Vain hope.)

Dhoṭī meṅ sab naṅge.

All are naked under the coverings of their
loins.

Dhoṭī thī do pāoṅ, dhonē paṛe chār pāoṅ. Wom.

There were but two feet to wash, and there
are now four.

(An idle husband who won't even wash his
own feet.)

Dhove ke tokri, gāve ke gīt. E.

He works as a labourer and sings songs.
(A light heart.)

Dhul kī russī batnā. Rus.

To twist a rope of sand.

(To draw blood from a stone.)

Dhūlkoṭ kī kharbūse, jāise misrī kī kūśā.
Local.

Dhūlkoṭ musk melons are sweet as sugar-
candy.

(Dhūlkoṭ is a piece of low-lying land near
Dehli.)

Dhūnd kō, batā deṅge.

Find him and I'll tell you about him.

(First catch your hare.)

Dhūnd-kār meṅh baras rahā hai.

It is raining from black clouds.

(Cats and dogs.)

Dhūnī pānī kī sanjog hai. Hin.

There is some connection between his fire
and water.

(Allusion to the common Hindu belief of the
transmigration of souls: *dhūnī* is the sacred
fire of the *yogi* beside which he sits absorbed
in religious meditation; to add wood to his
dhūnī is supposed to procure a share in his
next life, and a partnership in his future
bliss and joy resulting from his present as-
ceticism.)

Dhūp meṅ bāl safed nahīn kīye hain.

I have not turned grey (by idling) in the
sun.

(I have not spent my life without some
experience.)

Dhūp parat jo dān chāṭāve, rās nāj oh tūnat
uṭhāve. Agric.

Who threshes his corn in the sun, will
quickly get a heap of grain.

(Make hay while the sun shines.)

Didār bāzī aur Mauṭā rāzī.

Looking (at pretty women) does not dis-
please God.

(A cat may look at a king.)

Dil dunyā kī dam badam kīje,

Kis kī shādī o kis kī gam kīje?

Enjoy this world every moment of your life,
For whom would you mourn, and for whom
would you rejoice?

(Eat, drink, and be merry, for to-morrow we
die.)

Dil dāul gumbaz, āvāz dar phīsh.

A dome to look at and his voice in a well.
(A big man with a weak voice.)

Dikerī mardōṅ kī gahnā hai.

Bravery is man's jewel.

Dil kī dil āina hai.

The heart is a mirror for the heart.

(Friendship breeds friendship; love begets love.)

Dil kī mālīk Khudā hai.

God is Lord of the heart.

Dil lagā gadhī se, to parī kyā chiz hai?

When the heart is set on a she-ass, what
is fairy then?

(Love sees no faults.)

Dil lagā menḍkī se to Padmanī kyā chiz hai?

Whose heart is fixed on a frog thinks no-
thing of a fairy.

(Spoken by way of contempt: love is blind.)

Dillī dūr hai.

Dehli is a long way off.

(It is a far cry to Loch Awe.)

Dillī gadar pahle chaman banī hui thī.

Before the mutiny Dehli was a garden.

Dillī ke bānke, jin kī jūtī meṅ sau sau tānke.

A Dehli fop with shoes of a hundred
patches.

Dillī ke dilvālī, mainḥ chiknā peṭ khālī.

A Dehli swell with a smooth face and an
empty stomach.

Dillī kī beṭī, Mathurā kī gāē, Karam phūṭōṅ to
bāhar jāē.

A Dehli girl and a Mathurā cow are ruined
by going abroad.

(They are each the most delicate of their
kind.)

Dillī kī kamāī, Dillī hī meṅ gaṅvāī.

The earnings of Dehli are consumed at
Dehli.

(Saving nothing from service.)

Dillī se hiṅg āī taḥ bāre pakke.

When the asafetida comes from Dehli, the
savoury will be got ready.

Dillī se main āūṅ, khabar kahe merā bhāī!

I am come from Dehli and my brother tells
me news of it!

(Stale news! Queen Anne is dead!)

Dil kī thī main sādī, jis kī pātī us kī khātī.
Wom.

So simple was I that I ate from whoever
(Without reference to caste.)

Dil ko dil se rāh hai.

There is a way from heart to heart.

(Love begets love.)

Dil ko ho qarār, to sab sūjhen tehvār.

The heart at rest sees a feast in every thing.

Dil meṅ āī ko rakkhe so bharvā.

Who speaks not his mind is a pander.

Dil meṅ nahīn dar, to sab kī pagṛī apne sar.

No fear in his heart and every one's turban
on his head.

Dil soz, khānā tarāsh.

A fire in the heart and a knife in the house.
(A bad son.)

*Dimakā ke khālī penṛ, sach ke maral deh kava-
na kām ke na rahe. Bhoj.*

A tree eaten by white ants, and a body
worn with care are nothing worth.

*Din achchhe hote haiṁ, tau kanṛar jāuāhar ho
jāte haiṁ.*

When fortune smiles stones turn into
gems.

Din bhale āṅge to ghar pūchhte chale āṅge.

When good fortune comes she will seek my
house.

(I need not seek her, i. e. exert myself: A
doctrine of the fatalists.)

Din bhar chale arhāt kos.

Travelled all day long, but covered only two
and a half miles.

(An idle man.)

Din das ādar pā-ke karnī āp bakhān,

Jo lag, kāg, sarādh pakh, to lag to sanmān.

Having obtained honor for a few days, extol
yourself, O crow! As long as the fort-
night of the *sarādh* remains, you are
respected.

(This proverb is used when a man is guilty of
oppression in consequence of the office he
holds. The speaker means to say, that you
may do as you please now, but these golden
days of your's will soon have an end, when
you will no longer have it in your power to
tyrannize over me. The allusion is to the
custom of making presents to crows during
sharādh or funeral ceremonies of Hindūs.)

Din Divālī ho gai.

The day is turned into the Divālī.

(Turning day into the night: great rejoicings.)

Din dūnī, rāt chaugunī!

Double by day and four times by night.

(A blessing.)

Din Īd aur rāt Shab-barāt. Mah.

Each day was an Īd, and each night a Shab-
i-barāt.

(A scene of constant mirth. The Īd is a
Muhammadian day feast and the Shab-i-
barāt a night feast.)

*Din jab bhale āte haiṁ, to mattī pe hāth dālo
sonā hotā hai.*

When good days come, if you take up dust it
turns into gold.

*Din jab bure āte haiṁ, to sona pe hāth dālo mattī
ho jāti hai.*

When evil days come, if you take up gold
it will turn into dust.

Din jāte der nahīn lagti.

Time knows no delay.

Din khasā, mazdūr haṁsā.

[laughs.]

When the sun goes down, the labourer

Din ko sharm, rāt ko bagal garm.

Coy by day and lusty by night.

(Allusion to the Hindū custom of married

women covering their faces by day before
their own husbands until they have borne
a child.)

Din ko unī unī, rāt ko charakhā pūnī. Wom.

She saunters all day to spin at night.

(Said to those who don't work at the proper
time.)

Din meṁ sove, rozī khove. Superstition.

Who sleeps in the day time loses his liveli-
hood.

*Din nīke bīte jāte haiṁ, pher nahīn woh āte
haiṁ.*

The good times are passing away, and they
won't come back again.

(O hard times, come again no more.)

*Din o dunyā meṁ us kā hoē burā, Jo kisī kā koī
burā chīte.*

May he suffer in this world and the next
who meditates injury to any one.

Din se dunyā hai.

Faith keeps the world going.

Din se dunyā rakhnī mushkīl hai.

It is harder to serve the world than God.
(Faith is easier than practical virtue.)

Divālī baras meṁ ek din.

Divālī comes but once a year.

(Christmas comes but once a year.)

Divālī jīt, sāl bhar jīt. Hin. Superstition.

Win at Divālī, win all the year round.

(Allusion to the custom of gambling at the
Divālī festival for luck, common to all the
trading classes.)

Divālī ke batāse.

Divālī sweetmeats.

(During the Divālī festival a kind of sugar cake
called *batāse* is interchanged among friends.
The proverb is applied to one who wanders
here and there without having any fixed
abode: a rolling stone.)

Divālī ke dīre chāt-kar jāēge.

They will lick up your Divālī lamp and go.

(They will completely ruin you: at the Divālī
it is incumbent on every orthodox Hindū
to light as many lamps as he can afford:
also said of flies which grow less annoying
at this season on account of the approach-
ing winter.)

Divālī kī kulhiyā.

A Divālī dish.

(Very fine, but good for nothing; at this feast
small plates of clay are made and painted
gaudily.)

*Divālī kī rāt ko būnā būnā pubārā hai. Sup-
erstition.*

On the night of the Divālī every herb and
plant finds tongue.

Divālīye kī sākḥ Patāl meṁ.

The bankrupt's credit is in Hell.

*Divāl rahegi to leo bahatere chāḥ rahege. Hin.
Wom.*

While there is a wall lots of the plaster will
adhere.

(While there is life, flesh will grow.)

Divānah bakār-i khud huskyār. Pers.
Mad, but in his interests wise.

Divāna hai va lekin bāt kahfā hai thikāne kī.
Mad as he is, his words are full of meaning.
(There is method in his madness.)

Divāne ko bāt batāī, us ne le chhappar charhāī.
Disclose a secret to a fool, and he 'll cry it
from the housetop.

Divāne se ānkh nahīn milāīye.
Don't even catch the eye of a madman.
(It is best to have nothing to say to an
unreasonable person.)

Divānī ādmī ko divānā kar detī hai.
The Civil Courts make men mad,
(Allusion to the length of Civil suits.)

Divānoñ ke kyā sir sīng hote haiñ ?
Have blockheads horns ?
(They are like other people to look at.)

Divār ke bhī kāñ hote haiñ.
Walls have ears.

Divār khāī āloñ ne, ghar khāyā sāloñ ne.
As niches weaken walls, brothers-in-law
weaken the house.

(Allusion to the love between brothers and
sisters in India, which induces the sister to
give her husband's food to her brother.)

Diya bast anūp hai, diyā kahe sab ko,
Dharā bast na pāīye, jo pāe diyā na ho.
The lamp is precious thing, every body
praises it, You cannot find a thing if no
lamp be with you.

(There is a pun on the word *diya* in the first
line which means a lamp and also a gift in
charity.)

Diya dān māñge Musalmān. Hin.
Musalmāns will claim back the given alms.
(Allusion to the Muhammadan custom of
taking back the dowry after the decease of
a daughter.)

Diya dūr se, lāñī sāth khāne. Wom.
He gave her (food) at a distance and she
sat down to eat it on the spot.
(Gifts make beggars bold. Hindus throw food
to beggars and they are supposed to go to a
distance before they eat it.)

Diya fātehā ko, lage lutāne. Mah.
He squandered away what was given him
as an offering.
(*Fātehā* gifts should be kept; he sold even
his wedding presents.)

Diya hai to dekh le.
(i) If you have a lamp you can see.
(ii) You may see if you have given.
(See above under *diya bast* etc.)

Diya hāth, khāne lagā sāth.
I gave him food into his hands, but he be-
gan to eat out of my own dish.
(Impudence.)

Diya diyā hi arī diā hai.
Charity protects you.
(What you have given in alms will be your
safety at the last day.)

Diya na bātī, munda phire itrātī. Wom.
There is neither lamp nor candle, and the
widow is strutting about.
(Said of persons attempting to do what they
are unable to effect.)

Diya to chānd thā, na diyā to mūñh māñd thā.
If he gives his face is as the moon, if he
won't give his face is dull.
(Flattery.)

Diye kī raushnī mahshar tak. Mah. Wom.
The lamp's light extends to the day of
judgment.
(Pun on the word *diya*, which means also
alms.)

Diye tale andherā.
Darkness under the lamp.
(Said of the police when thefts take place
under their noses.)

Do ādmīyoñ kī gavāhī se to phāñsī hoī hai.
Two witnesses are enough to hang a man.
(Allusion to the proceedings of courts upon
false evidence.)

Do chūñ ke bhī bure hote haiñ.
Even two men of straw are good at a fight.
(Said to a person who challenges two persons
at a time.)

Do dil rāzī to kyā karegā Qāzī? Mah.
When two hearts agree what can the Qāzī
do ?
(That is, when the two parties to a dispute
come to a mutual reconciliation there is no
longer room for the judge to interfere.)

Doḍo āī bāī thūtrā.
The old hag came with her hair dishevelled.
(Untidiness.)

Do ghar Musalmānī, tīs meñ bhī āñā kāñī.
Even two families of Musalmāns cannot
agree.
(Allusion to the quarrelsome nature of the
Indian Musalmāns.)

Do hī chīz haiñ, betā yā betī.
There are but two things (of value in the
world), a son or a daughter.

Do hī chīz haiñ, hār yā jīt.
There is a choice of but two things, loss or
gain.

Do jorū kī khasam, chausar kī pāsā.
The spouse of two wives is no better than
the dice on the backgammon board.
(He is tossed from one side to the other.)

Do khasam kī jorū, chausar kī go.
The wife of two husbands is no better than
a draught in backgammon.
(Allusion to the custom of polyandry.)

Do laṛenge to ek gire hī gā.
When two fight one must fall.
Dolī āī, dolī āī, mere man meñ chāo,
Dolī meñ se nikal parā bhonkrā bilāo ! Wom.
The *dolī* comes, the *dolī* comes, and my
heart longs (for her), But out of the *dolī*,
has come an ugly old cat.
(Allusion to the custom of never seeing the

bride until she is brought home: the *ḍolī* is the bride's palanquin.)

Ḍolī na kahār, Bivī bhāī haīn taīyār. E. Wom.
Nor palanquin nor bearers, and my lady is ready dressed.

(She is not wanted and no conveyance has been sent for her.)

Ḍom aur chanā mūñh lagā būrā.

A bard and pulse are bad things to take a fancy to.

(It is difficult to part with either.)

Ḍom, baniyā, postī, tīnōñ be-īmān.

A singer, a shop-keeper, and an opium-eater, are not to be trusted.

Ḍom ḍolī, pāthak piyādah.

The bard in a palanquin, and the priest a-foot.

(Society upside down: also used when a bad master has a good servant.)

Do meñ tīsrā, āñkhoñ meñ thīkrā.

A third among two is as grit in the eye.

(Two's company and three's none.)

Ḍom ke ghar byāh, man āve so gā.

When a minstrel has a wedding he may sing what he pleases.

(Allusion to the indecent songs these people are apt to sing and which are not allowed in respectable houses.)

Ḍomnī kā xūt chapnī bajāz, apnī zāt āp hī jatāz.

The Domnī's son drums on an earthen pitcher and shows his caste.

(What's bred in the bone will never come out of the flesh.)

Ḍomnī kī lauñḍī.

The slave of a Domnī.

(Domnī, a woman of a tribe which performs the lowest offices.)

Do Mullā meñ murgī harām. Mah.

Between two Mullās the fowl remained unlawful meat.

(A Mullā is employed at the slaughter of animals to pronounce over them the name of God, whereby they are rendered lawful food (*halāl*) and for this he has a fee. The proverb supposes two Mullās to be striving for this office and the fowl to die in their hands without receiving the necessary benediction. Too many cooks spoil the broth.)

Donoñ ber jo ghūme phire, tīn kāl jo khāz.

Sadā nirogī chaṅgā rahe, jo prāte uth nhāz.

Who walks out morn and eve and eats three times a day, And bathes at early dawn, will always keep good health.

Donoñ dīn se gāz pāñḍe, halvā milā na māñḍe.

From both creeds the priest was expelled, (from Muslim's) *halvā* (sweetmeat) and (Hindūs) buttered bread.

(Greed is a loser: applied to one who deserts one employment in quest of another, and loses both.)

Donoñ hāthoñ pagrī sañbhālñī parī hai.

He has to support his turban with both hands.

(He is hard put to support his position.)

Donoñ hāthoñ sañbhālī nahīñ sañbhālī.

With difficulty he supports his turban with both hands.

(He is so hard up.)

Donoñ hāthoñ tālī bajī hai.

Both hands beat time together.

(As you salute so you will be saluted: also, it takes two to make a quarrel.)

Donoñ khoz jogīyā, mudrā aur ādes. Hin.

The jogī lost both his ear-ring and his salute.

(Jogīs wear ear-rings, (*mudrā*) to mark them and are saluted by all. Proverb refers to a jogī giving up his celibacy.)

Donoñ vaqt mile nahīñ sīte, sūraj kī āñkh phū jāgī. Women's superstition.

One should not sew when day meets night, as it puts out the eye of the day.

Do piyāle pī to leñ, harām-zadgī to peñ meñ hai.

Let us drink two cups (of wine), and all the wickedness will be in the belly.

(i. e. be attributed to drunkenness.)

Do qasāyōñ meñ gāz murdār. Mah. [death.

Between two butchers the cow died a natural (And so became unlawful food.)

Do rakābah ghorā, bakhshī kā dāmād.

The high horse is the tax collector's son-in-law.

(Under the protection of the great.)

Dost kā dushman dushman, dushman kā dushman dost.

Your friends' foes are your foes, your foe's foes are your friends.

(*Esprit de corps*: clannishness.)

Dost mile khāte, dushman mile rote!

May I find my friend happy and my enemy wretched!

Doston kā hisāb dīl meñ.

Friends' accounts are kept in the heart.

Duā aur davā nī karnī chāhiye.

Use both prayer and medicine.

(Pray to God, but keep your powder dry.)

Duār dhanī ke paṛ rahe, dhakkā dhanī kā khāz.

Lie at the rich man's door and take the rich man's kicks.

Dubā bans Kabīr kā jo upjā pūt Kamāl.

The race of Kabir became extinct, when his son Kamāl was born.

An expression used in reprobation of those who abandon the religion or manner of life of their ancestors. The origin of the saying is said to be this. Kabir instructed his son Kamāl from his infancy in the principles of universal benevolence, telling him that all mankind were his brethren and all women were to be considered in the light either of mothers, sisters, or daughters. When the son came to years of puberty and the father proposed to him a connexion in marriage, he asked whether he meant he should marry his mother, his sister or his daughter, for that the world contained no other women. He therefore declined any closer alliance with the other sex, and thus cut off his father's hopes of posterity.

Dubegā bhārū kā bhārū, rāt same ne de saē jhārū.

Rua. (Superstition.)

You will be utterly ruined if you sweep out your house at night.

Dubādhā meñ dono gaē, māyā milī na Rām.

In his doubt he lost both his wealth and his God.

(Hesitate and be lost.)

Dūbī, kanth, bharose tere! Wom.

Reliance on you has ruined me, my husband!

Dublā kunbā, sarāp kī ās.

A weak heir hath his hope in curses.

(If kept out of his inheritance by a stranger, he has no means of redress, but by praying for the death of the other.)

Duble kalāvañt kī kaun sune?

Who will listen to a poor singer?

(Who ever heeds the voice of the poor!)

Duble māreñ Shāh-Madār.

Shāh Madār afflicts the weak.

(Applied to one who oppresses and tyrannizes over those who are unable to resist, but dares not attack the strong. Shāh Madār was a Muslim saint, whose tomb at Makanpur is frequented by pilgrims. Hitting a man when he is down.)

Dūbte ko tinks kā sahārā.

A drowning man will catch at a straw.

Dudhail gāē kī do lāteñ bhī sahī jāñī haiñ.

Even two kicks may be borne from a milch cow.

(That is, a man will put up with inconvenience or mortification where he has a prospect of advantage.)

Dūdḥ bhī dhulā, chhāchḥ bhī dhulī.

The milk is white and the butter milk too.

(All is fish that comes into his net.)

Dūdḥ kā dūdḥ, pāñī kā pāñī. [itself.]

The milk is by itself, and water is by

(He separates the truth from falsehood. A phrase used to express just decision and accurate discrimination.)

Dūdḥ kā jalā chhāchḥ phūñk phūñk pītā hai.

Scalded with hot milk will blow on butter-milk (to cool it).

(Burnt child fears the fire.)

Dūdḥ kā sā ubāl hai, āyā chalā gayā.

Boiled up like milk, and as suddenly went down.

(To be very passionate, but soon over it.)

Dūdḥ ke dāñt bhī abhī nahīñ tūte haiñ.

You have not yet shed your milk teeth.

Dūdḥ kī abhī bū āñī hai.

The smell of your mother's milk is still on your mouth.

(You are still a child.)

Dūdḥ kī ā makhḥī nikāl-kar phēk de. [milk.]

He was thrown away like a fly out of the

(Suddenly and completely.)

Dūdḥ meñ kī makhḥī kis ne chakhḥī?

Who would ever taste the fly in the milk?

(Hindūs throw away any food in which they may find a dead fly.)

Dūdḥnā nahāo, pūṭh phalo. Wom. Benediction.

May you bathe in milk and be fruitful in children.

Dūdḥ pūṭ qismat se.

Milk and children depend on fate.

(‘Milk’ stands here for cattle or wealth.)

Dug dug bāje, bahut nikī lāge,

Navā neg mānge, uṭhā baitḥī lāge! E. Wom.

It is pleasant to listen to the music, But how fidgety one gets when the musician wants his fee.

Dukḥ bhareñ Bī Fākhṭā, Kavvā meve khā.

The Lady Dove has all the pains, and the Crow eats up the fruit.

(One beats the bush and another catcheth the birds: the cat's paw.)

Dukḥ meñ Har ko sab bhajā, sukh meñ bhajā na ko, Jo sukh meñ Har ko bhajā, to dukḥ kāhe ko ho?

All remember God in their trouble, none in their joy, But who remembers God in his joy will never be in trouble.

(The devil was sick the devil a monk would be; The devil got well, the devil a monk was he.)

Dukḥ meñ sukh kī qadr hotī hai.

Health is best appreciated in sickness.

Dukḥ sukh bahin bhāī haiñ.

Pain and pleasure are brother and sister.

(There is no pleasure without pain.)

Dukḥ sukh nis-din sang hū, meṭ sake na ko, Jaise chhāyā deh kī nīyārī nek na ho.

Pain and pleasure are with us ever, none can separate them, As the shadow of the body never departs.

Dukḥ sukh sab ke sāth lagā huā hai.

Pain and pleasure are ever with all of us.

Dukḥte chot, kanauñde bhet.

Meeting a man you wish to shun is like an injury to a sore place.

(Adding insult to injury.)

Dukḥte dāñt ko ukhernā hī chāhiye.

Better have out the aching tooth.

Dukhyā dukḥ rove, sukhya jeb tove. E. Wom.

While the wretched weep, the happy feel their pockets.

(To see what they can make out of them: said of lawyers.)

Dukhyā rove, sukhya sove.

The wretched weeps, the happy sleeps.

(Sleeping with a good conscience.)

Dūlah dhāī dīn kā bādshāh hai.

The bridegroom is a king for two and half days.

(Allusion to his being the prime mover in the marriage procession.)

Dūlah duḥan mil gaē, jhūṭī paṛī barāt.

When the bridegroom and bride have come together, the procession has become useless.

(Applied to the case of two people engaged in a dispute with numerous partisans on each

side, when the principals are reconciled,
their partisans are thrown over.)

Dulāh dulhūn pāz, Shāh-bālā lāteñ khāz.

The bridegroom gets the bride and the best
man gets the kicks,

(The *shāh-bālā* is the boy that follows the
bridegroom in all the ceremonies and comes
in for all the chaff.)

Dulāh gail barāt.

All the marriage guests follow the bride-
groom.

(As sheep follow the shepherd.)

Dulāh ke pattañ na, brjaniye ke thār ! E.

No platter of leaves for the bridegroom,
and the musician wants a brass dish !

Dulārī bityā, tite kā laṭkan ! E.

A darling daughter, and bricks for her
ear-rings.

Dum dabā-ke bhāgnā.

To run with the tail between the legs.

(To show the white feather: to turn tail.)

*Dum meñ namdā bāndh-ke chāṇdnī ko sawāp
dīyā.*

Tie a felt cloth to its tail and give it to
the moonlight.

(To make fun of any thing.)

Dunyā ba ummed qāyam hai.

The world is sustained by hope.

Dunyā be-sabāt hai !

This world is frail !

Dunyā chind roza hai !

This world is but for a few days !

Dunyā dhoke kī ṭaṭṭī hai.

The world is a deceitful screen.

Dunyā dhund kā pasārā hai. Hin.

The world is but an expanse of vapour.

(The world is a mirage: all chaos.)

Dunyā do-rangī makār kh sarāz,

Kahīñ khair khūbī, kahīñ hāz hāz.

The world is double-faced, and an abode
of treachery, Here mirth and laughter,
there weeping and wailing.

Dunyā hai aur kushāmd !

There is the world and flattery !

(So you can still get on.)

Dunyā hai aur mallāh.

There is the world and your object.

(So why despair !)

Dunyā jāz ummed hai.

The world is the abode of hope.

Dunyā khāiye makkar se, roṭī khāiye shakkar se.

Gain the world by treachery, and eat your
bread with sugar.

(The end justifies the means.)

Dunyā meñ aise rahiye, jaise sāban meñ tār.

Live in the world, as wire in soap.

(That is, not of it, as the wire cuts through
the soap.)

Dunyā meñ chār paise barī chīz haiñ.

A penny is a great thing in the world.

Dunyā meñ do hī chīz haiñ, betā yā betī.

There are only two things in the world, a
son or a daughter.

(Said to console the parents to whom a
daughter has been born when they would
rather have had a son: Hobson's choice.)

Dunyā meñ sārhe tīn dāl haiñ.

There are three and a half sorts of armies
in the world.

(Ants, locusts, and clouds are called the three
dāls or armies, the other half are the rest
of the world.)

Dunyā murdāh pasand hai. Mah.

The world praises the dead.

(*De mortuis nil nisi bonum.*)

Dunyā sākhir parast hai.

The world worships appearances.

(The world is still deceived by ornament.)

Durangī chhor de, ek rang ho jā ;

Sarāsar mom ho, yā sang ho jā.

Eschew the double face; be of one face,
Either be a stone or altogether wax.

Dūr ke dhal sukāone. Wom.

Drums at a distance sound well.

(Distance lends enchantment to the view.
Spoken of any person or thing that does not
answer on inspection to the favorable report
which had been made of it.)

Dushdāle meñ lapet-kar mārñā.

To strike under a shawl.

(To say biting words indirectly.)

'Dushman kaun' ? kī 'mañ kā peñ.'

'Who is thy foe ?' 'He that was within
my mother's womb.'

(Brothers fighting over their estates.)

*Dushman ke dīl meñ jagah karne kī hunar
chāhiye.*

It needs skill to make a home in the heart
of your foe.

Dushman kī nigāh jūṭī par.

Your enemy will always look at your shoes.
(i. e. will never look you in the face.)

Dushman ko kam na samajhiye.

Never despise your enemy.

Dushmanon ke man kī chetā huā.

The wish of the enemy's heart has been
fulfilled. [*meñ sabāñ.*]

Dushmanon meñ yūñ rahiye, jaise battis dānton

You must live amongst your foes, like the
tongue amongst the thirty two teeth.
(So as not to be wounded.)

Dushman soē, na sone de.

The enemy nor sleeps himself, nor lets you
sleep.

Dusht nā chhāde dushṭā. kaisī rīkhā deo,

Dhoē hūñ sau ber ke kājar suet na hoē.

The wicked will not leave his wickedness
for all thy teaching. As lamp-black be-
comes not white for a hundred washings.

(Can the Ethiopian change his skin or the
leopard his spots ! Then may ye also do good
that are accustomed to do evil. Jer. xiii, 23.)

Dūre kã seṇḍur dekh apnā līlār phoṇē. E.
Seeing the vermillion spot on another's forehead, she cuts her own open.

(Pārbī married women wear a spot of vermillion on their foreheads to mark the state of coverture : to bite the nose to spite the face.)

Dūsri bāt dūre kahte haiñ.

Let others tell a different story.

(i. e. I speak the truth whatever others may say. I call him George Washington, you may call him what you darned please.)

Dūroñ kã aib barī jalāi dekh sakte haiñ.

Another's fault is very quickly seen.

E

Eksāñ kar aur daryā meñ dāl,

Do good and throw it into the river.

(i. e. Don't remember it, as its memory breeds pride: let not thy left hand know what thy right hand doeth, Matthew vi, 3)

Ehsāñ tije jahāñ kã, na ehsāñ tije Shāh Jahāñ kã.

Receive a favor from the world, but not from the king of the world.

Ek ahārī sadā bartī, ek nārī sadā jatī.

One meal a day means a constant fast, one wife only means constant chastity.

Ek Ahīr kī ekī gāē, nā lage to chhūchhī khāē.

The Ahīr has but one cow, and goes without milk if she does not give it.

Ekāi sādhe sab sadhen, sab sādhe sab jāñ.

Stick to one thing and all will come : aim at every thing and all will go.

(At all things strain, all will prove vain: Who serves the root will eat the fruit: don't have too many irons in the fire.)

Ek akelā, do kã melā.

One is lonely, two is company.

Ek akelā, do se gyārah.

One is alone, two make eleven.

(Allusion to the Indian method of writing figures, in which, as in the European method, the figure 1, when placed with another 1, makes eleven; thus 11.)

Ek am kī do phāñkē.

Two slices of a mangoe.

(As like as two peas.)

Ek ānār, sau bīmār.

One pomegranate to a hundred sick.

(One post to a hundred candidates: pomegranates are much used for medicinal purposes.)

Ek andā, woh bhī gandā.

Only one egg, and that an addled one.

(Said of a bad and only child.)

Ek āñkh maṭar kã bīyā, woh bhī āñkh Bhavānī tīyā. E.

She had an eye no bigger than a pea, and even that was taken by (the Goddess) Bhavānī.

Ek āñkh meñ lahr bahr, ek āñkh meñ Khudā kã gahr.

Prosperity in one eye, God's wrath in the [other].

(Said of a man half blind.)

Ek āñkh phūṭī hai, to dūsri par hāth rakhte haiñ.

When one eye gets blind, the other is protected with the hand.

Ek āñkh se rove, ek se hanse.

She weeps with one eye and laughs with the other.

(Said of a crafty person.)

Ek aur ek gyārah.

One and one make eleven.

(Taken from the way of writing 11 in figures: used to express the great advantage of acting in concert. See above *Ek akelā*, etc.)

Ek aḍe ke bartāñ haiñ.

Vessels of the same kiln.

(Chips of the same block.)

Ek bakhīyā more palle, kaun pināule hoke challe.

E. Wom.

I have only a quilt upon my back, what care I where I go?

Ek bār jogī, do bār bhogī, tīn bār rogī.

An ascetic once, a glutton twice, and a sick man thrice.

(Allusion to the state of health as judged by going to stool.)

Ek bolī, do bolī, merī nakī sāṭā-saṭ bolī. Wom.

For a word or two my graceless offspring answers me at once.

Ek bolī tīn kām.

One word and three deeds.

(Killing two birds with one stone.)

Ek chanā bahoterī dāl.

One whole grain is equal to many broken ones.

(To express that the safety of the general is of more consequence than the lives of many soldiers: only the whole pea can be sown.)

Ek chanā do dāl.

A pea has only two parts.

(Two bites at a cherry.)

Ek chhaunī ke āñchal meñ non.

Gharī gharī rūṭhe, manāve kaun?

The girl has salt in her skirt. Who will keep down her hourly rage?

Ek chup hazār chup.

One silence is a thousand silences.

(Silence is golden.)

Ek chup, sau ko harāē.

One silence defeats a hundred.

(One man who is silent will defeat a hundred who talk.)

Ek dam, hazār ummed.

A single life, a thousand hopes.

Ek dam meñ hazār dam.

On one life a thousand lives depend.

Ek dar do taraf.

Fear takes both sides.

(Fear in enemies is mutual.)

Ek dar band, hazār dar khule.

One door shut, there are a thousand open.

(There's hope yet.)

Ek din kā pāhonā, dūre din ann-khāonā. Hin.
One day a guest, the second day a sponge.

Ek din ke sau sāt̥h din.

One day has for its turn a hundred and sixty.

(There is time enough to avenge ourself.)

Ek din mehmān, do din mehmān, t̥sire din balā-i-jān. Mah.

One day a guest, two days a guest, the third day a nuisance.

Ek din sab ko marnā hai.

All must die some day.

Ek dūbe to jag samjhāve, sab jag dūbā jāe !

When one goes wrong the world gives him advice, and then the whole world goes wrong itself !

Ek garīb ko mārā thā nau man charbī niklī thī.

Once I killed a poor man like you and got half a ton of fat out of him.

(Said to those who pretend to be poor : especially at the income tax enquiries.)

Ek gharī kī be-hayāt̥ sārī din kā ādhār.

A moment's shame brings a day's food.

(A sarcasm on the shameless : also used towards prostitutes.)

Ek gharī kī 'nā' sārē din kā uddhār.

'No' for an hour, brings peace for a whole day.

Ek gurū ke bālke. Hin.

Disciples of one teacher.

(To express that two people are equally bad : *arcades ambo*.)

Ek hammām meñ sab nañge. Mah.

In one bath all are naked.

(We are all in the same boat. We all do the same thing.)

Ek hañse, ek dukh meñ.

One man laughs and another groans.

Ek hāth lenā, ek hāth denā. Mercantile.

Take with one hand and pay with the other.
(Ready money.)

Ek hāth tālī nahīn bajī.

You cannot clap with one hand.

(It takes two to make a quarrel.)

Ek hāth sikr par, dūsrā hāth fikr par.

One hand on his beads, and the other hand on his affairs.

Ek hī lakṛī sab ko hāñktā hai.

He drives all with one stick.

(Makes no difference in the rank and position of different men : he is no respecter of persons.)

Ek hunar aur ek aib har admī meñ hotā hai.

In every man you find faults and virtues.

Ek husn admī, hazār husn kapṛā.

Lākh husn zavar, karōṛ husn nakhrā.

Man has one beauty, apparel a thousand, jewels a hundred thousand, and love a million.

Ekī dāl, ekī chāur, karai gun aur bāur. E.

The same pea and the same rice agree with one and disagree with another.

(One man's food is another man's poison.)

Ek int̥ ke vāste masjid dhāndā.

To pull down a mosque for a brick.

(To use a sledge hammer to kill a fly : used also towards a niggardly man; the story being told that a man building a mosque took a brick from a neighbour, who had the whole mosque pulled down in order to recover it.)

Ek janā ghar murdā bhel, chār janā mil khāñ lēl, Āp āp ke sabhī malūk, jhūñt̥ ukhārē munda halūk ! E.

In a certain house a man died and four men went with the bier; they were so delicate that they lightened the body by cutting off the hair !

Ek jān, do qālīb.

Two bodies, but one heart.

(Said of thick friends. Siamese twins.)

Ek jān, hazār armān.

One life and a thousand wishes.

Ek jau kī solah roṭī, Bhugat khāē, bhagtāñī moṣī.

The saint eats sixteen loaves made of one barley corn, and the saint's wife gets fat.

Ek jorū kī jorū, ek jorū kī khasam,

Ek jorū kī sis-phul, ek jorū kī pasham.

Some men are their wives' wives, and some are their wives' husbands, some are their wives' chaplets, and some are their wives cast off hair.

Ek jorū sārē kunbe ko bas hai.

One wife is enough for a whole family.

(Allusion to polyandry, and also to the custom of *karāo* among the Jāṭis by which a man marries his deceased brother's wife.)

Ek kaho, na das suno.

Nor say one word, nor hear ten.

(Don't abuse and you 'll not get abuse.)

Ek kā mūñh shakkar se bhārā jātā hai, sau kā mūñh khāk se bhī nahīñ bhārā jātā.

You can fill one mouth with sugar, but you can't a hundred mouths even with dust.

(Applied to a person who is able and willing to support or entertain one or two people, but is unexpectedly called on to relieve a great number.)

Ek kān bahrā karo, ek kān gūngā.

Make one ear deaf, and close the other.

(Said to one who is powerless to avenge what he is made to hear.)

Ek kān sunī, dūsrē kān urādī.

In at one ear and out at the other.

Ek kā tite, tino tit. Bhoj.

One bitter, all three bitter.

Ek kawṛī gāñṭhī, "chūṛā pahīññ kī māñṭhī !
E. Wom.

One farthing's all she 's got, and "shall I buy bangles or armlets ?"

(Foolish extravagance.)

Ek ke dūnā se sau ke savāi bhal. E. Mer.

A hundred and quarter for a hundred is better than the two for one.

(Small profits on large sales aggregate to a greater quantity than large profits on a scanty sale. Also investments at low rates of interest are safer than those at high ones.)

Ek khāe dūdh malidā, ek khāe bhus.

One feeds on milk and cake, another lives on straw.

(*Telle est la vie.*)

Ek khatā, do khatā, tiseri khatā mādar bakhātā.

One fault may pass, two faults may pass, the third is of the mother born.

Ek kī dārū do, do kī dārū chār.

The cure for one is two, the cure for two is four.

(However strong a man may be he cannot be a match for two men: there is safety in numbers.)

Ek kī sair, do kā tamāshā, tīn kā piṇā, chār kā sānpā.

One man travels, two enjoy it, three fight over it, four make a funeral procession of it.

(Moral: don't travel with a large party.)

Ek ko de hai rubā-i-ālī, Ek ko de has khurpā o jāī.

To one is given high honor, to another net and sickle.

Ek ko sūī, ek ko badhāī.

To one promises, to another congratulation.

(To promise a thing to one person and give it to another: welcome to one, and adieu to another: fickleness, vacillation.)

Ek lakh potā, savā lakh nātī, Us Rāvan ke diyā na bātī. Hin.

With a thousand sons' sons and a million daughters' sons, nor wick nor lamp to such a Rāvan.

(Allusion to the story in the *Rāmāyan* according to which the whole of Rāvan's numerous progeny were killed in battle by Rām and Lakshman. The *diyā* and *bātī* are placed in dead men's hands by his male posterity to light him to the next world. The point of the proverb is that though you may have a large family don't boast, as they may all die.)

Ek lāṭhī sab ko hānkṭā hai.

He drives every body with the same stick.

(He is no respecter of persons.)

Ek machhṭī sārē jal ko gandā kartī hai.

One stinking fish spoils the whole tank.

(The dead fly maketh the ointment of the apothecary to stink.)

Ek maiṅ aur merā bhāī, tiserā hajjām nāī.

One is myself, the second is my brother, the third is the barber and shaver.

Applied to a person, who being invited to an entertainment, carries a number of uninvited guests along with him: The story goes that a barber, at a wedding, refused one share of food, but claimed three shares under three pretended names: hence the proverb. It is also applied to any unreasonable demand.

Ek mās ritu āge dhāve. Agric.

The season runs a month ahead.

(Its character is seen a month previously.)

Ek mere ghar annā, dūre ravannā. Mah. Wom.

A servant girl I keep and eke an errand boy.

(How rich I am!)

Ek miyān men dī chhurī!

Two knives in one sheath!

(Said of two men living with one woman. Also applied as the English 'two kings in Brentford.)

Ek mūnh, do bāt!

Out of one mouth two (contradictory) statements!

Ek murgī nau jagah halāl nahīn hotī.

One cock cannot be killed in nine (different) places.

Ek mushkil kī hazār hazār āsān rakṭhī haiṅ.

For one difficulty there are provided a thousand remedies.

Ek 'nahīn' sattar balā ṭalī hai.

One 'no' averts seventy evils.

Ek 'nā' sau dukh hare.

One refusal prevents a hundred reproaches.

Ek na shud, do shud.

Two ghosts for one.

A certain man having learnt from a magician three charms by which he could bring a dead man to life, extort a secret, and then deprive him of life, on one occasion revived a corpse and learnt the secret, but forgot the 3rd spell for killing him. So the ghost followed him about wherever he went. In order to get rid of his inevitable companion he restored to life his teacher, who had been long since dead. Unfortunately, however for him, this time he forgot the 2nd charm, so that now he was attended by two ghosts for one. One charge not proved, another against me laid.

Ek nīm, sab ghar sītāl.

One nīm tree cools the whole house.

(Allusion to its thick cooling shade.)

Ek nīm, sau korhī.

One nīm tree and a hundred lepers.

(Nīm leaves are said to be an effective cure for leprosy.)

Ek nūr ādmī, hazār nūr kaprā.

One beauty in the man and a thousand in his clothes.

(God makes and apparel shapes.)

Ek oṛ chār Bed, ek oṛ chaturāī.

In one scale the four Veds, in the other natural wit.

(Natural wit is more than a match for erudition.)

Ek pān jo barse Suātī, Kurmin pahire sone kā pāī. E. Agric.

When showers fall in September, the farmer's wife wears golden rings.

(Even a small shower of rain in Kuār or September is very useful.)

Ēk panth, do kāj.

One road, and two objects.

(To kill two birds with one stone.)

Ēk per harre, sagre gāon khāsi. E.

There is one myrabolan tree, and the whole village has a cough.

(To express that the demand for anything is great, and the supply scanty. The myrabolan is said to be an effective remedy for a cough.)

Ēk phūar phūar ke gā, jā kuḥlā si thāṛi bhāi.

Rus.

A ninny to a ninny went and stood before her like a corn-binn.

(And said nothing !)

Ēk ratī bin nāheṇ ratī kā.

A man without fortune is not worth a straw.

Ēk roṭi ke do tukre.

Two halves of a loaf.

(Chips of the same block.)

Ēk se ek, do se gyārah.

One is one, two make eleven.

(For explanation, see above—*Ēk akēlā*, etc.)

Ēk se le, ek ko de.

God takes from one and gives to another.

Ēk sir, hazār sandā.

One head, a thousand jobs.

(Too many irons in the fire.)

Ēk suhāgin, nau lauṇḍā.

One woman and nine boys (after her).

Ēk sūrmā chandā bhār ko nahīn phor saktā.

One pea, however large, cannot break the oven.

(Don't kick against the pricks.)

Ēk tandurustī, hazār nemat.

Health is equal to a thousand blessings.

(Health is better than wealth.)

Ēk tarkash ke tir.

Arrows from one quiver.

(Chips of the same block.)

Ēk tave kī roṭi, kyā choṭi kyā moṭi !

They are cakes of the same girdle, whether small or great.

(Spoken in answer to one who endeavours to make distinctions between persons of one family or common descent.)

Ēk to bhāl, dūstre kāndhe kudāl.

A bear with a hatchet on his shoulder.

(He is doubly armed.)

Ēk to bhik, dūstre pachhor pachhor.

Begging and sifting (the alms.)

(Never look a gift horse in the mouth.)

Ēk to chorī, dūstre sinā-zorī.

Thieving and bullying as well.

Ēk to dāin, dūstre hāth luāṭh.

A witch with a torch in her hand.

(A very dangerous person.)

Ēk to gareran, dūstre lasson khāḍ. E.

A shepherdess that eats onions.

(Very dirty: a dirty woman eating offensive food.)

Ēk to kāni beṭi hiyāhi, dūstre pūchhne-vālon ne jān khāi. Wom.

First I married my son to a one-eyed girl and now they worry me with questions.

(As to the looks of the bride.)

Ēk to kāni beṭi kī māi, dūstre pūchhne-vālon ne jān khāi. Wom.

First I am the mother of a one-eyed girl and then I am worried by questions about her.

(When it comes to arranging her marriage.)

Ēk to kāni thī, dūstre par gayā kunak.

Firstly she had only one eye, secondly grit got into it.

(Misfortunes never come singly.)

Ēk to kareḷā karvā, dūstre nīm chapḥā.

Firstly *kareḷā* is bitter of itself, and next it has been added to *nīm* leaves.

Both the *kareḷā* and *nīm* are exceedingly bitter. To express that a man naturally of a bad disposition has become worse by associating with evil companions. 'Then goeth he and taketh to him seven other spirits more wicked than himself.....and the last state of that man is worse than the first,' Luke xi, 26.

Ēk to mīṭh, dūstre kathaut thar!

What! sweets and a plateful of them !

(Asking for too much.)

Ēk to Miyān the hī, dūje khāi bhāṅg. Wom.

He was already possessed by (the evil spirit)

Mirān, and then he took to *bhang*.

(And so got worse. For explanation of *Mirān* see above—*āt Mirān* etc.)

Ēk to miyān the hī the, dūstre khāi bhāṅg; talc huā sir, upar huṭ tang.

The good man was already stupid enough, and then he took an intoxicant and turned head over heels.

Ēk to mudān-bhāyā thā, dūstre sahī sānjh āṭh thā. Wom.

In the first place the fellow was disagreeable and in the next he came at night fall.

(Said by a woman in censure of her husband.)

Ēk to parā loṭṭā hai, dūsrā kahe 'sarā chokhi denā.'

One man is already on the floor, and another says 'brew it stronger.'

(Applied to one who is not deterred from an act of folly by seeing the bad effect of it in others.)

'E kūkar, tū dūbar kāhī' ? 'das ghar kī āvā jāi.'

'My dog, what makes you so lean' ? 'I have to go to ten houses for food.'

Ēk to sher, dūstre baktar pahne.

A lion clad in armour.

Ēk to thā hī dīvānā, tis par āi bahār.

He was already mad, and spring has come upon him.

(Lunacy is supposed to be at its height in spring: greasing the fat sow's tail.)

Ero ke chero, naavā se bārdhī. E.

Slavery to the slave and shampooing to the barber.

(It is the barber's business to shampoo: every cobbler to his last.)

Etcham chhōr ghasītan men pāre.

From hauling he was hauled himself.

(Caught in its own honey: hoist with his own petard.)

Bas māvas gilā na dārad. Pers.

One thing for another prevents complaints.

(Exchange is no robbery.)

F.

Fajar fajar ki 'nāh' kuchh nahī. Superstition.

'No' in the early morning bodes no good.

(A saying of the shop-keepers; the idea is never to refuse handsell.)

Fajar fajar 'nāh hān' mat karo.

Don't say 'yes' and 'nay' in the early morning.

"Fālane kī mān ne khasam kiya." "Bahut burā kiya." "Kar-ke chhōr diya." "Aur bē burā kiya."

"So and So's mother took another husband."

"That was bad." "She ran away from that husband." "That was worse."

(Said of any one who attempts to remedy one blunder by committing another.)

Fāl kī kamriyān mullāh ko haldī. Mah. Wom.

Divination's fee the divine may lawfully take.

(Money earned is money lawfully got.)

Faladah khāte dānt tūte to balā se. Mah.

If the teeth be broken by eating pudding it is of no consequence.

(i. e. The teeth must be rotten to break by eating *faladah*: it is vain to grieve for a misfortune that could not have been avoided.)

Fāl zabān, yā fāl Qurān. Mah.

Divination by word of mouth, or divination by the Scripture.

Fāqah-kashī kī naubat pahunchī.

It has come to starvation.

Fāqah-matī!

What! pranks in poverty!

Faqat tāvīz se kī kām nahī nikalī, kuchh kamar men bhī biltā chāhiye.

An amulet alone will not produce the effect, a little strength in the loins is also needed.

(Used as a hint to an impotent man, who, desirous of having children, has recourse to amulets and charms)

Faqir apnī kamli hī men khush hai.

The beggar is happy in his blanket.

Faqirī sher kā burqā hai.

Mendicancy is the lion's veil.

(*Faqirs* are supposed to be able to do anything.)

Faqir kī jhōlī men sab kuchh.

A mendicant's bag contains everything.

(He can grant any request.)

Faqir kī sūrat hī sawāl hai.

The very appearance of the *faqir* is his best appeal (for alms).

Faqir hī zabān kis ne kī hai?

Who can stop the mendicant's tongue!

Faqir ko jahān rāt ho gai vahī sard hai.

The *faqir's* inn is where the night overtakes him.

Faqir ko kambal hī dushālā.

A blanket is a shawl to a beggar. [*rayā*s.]

Faqir ko tin chīz chāhiye, fāqah, qandāt, aur

Three things are necessary to a mendicant, fasting, content, and devotion.

(*Fāqah*, *qandāt* and *rayāz* by their initials make up *faqir*, the state of being a *faqir*.)

Faqir, qarāzdar, larā, tinoñ nahī samajhte.

A beggar, a borrower, and a child, are all three destitute of understanding.

(There is no satisfying them except by compliance with their wishes.)

Faqir rā ba-mujāda che kār? Pers.

What has a friar to do with fighting?

Farid Shakar Ganj!

O thou Farid Shakar Ganj.

(Used by street boys as a chaff to an old man riding a decrepit old hack. For an explanation of Farid Shakar Ganj see below.)

Farid Shakar Ganj, nā rahe dukh nā rahe ranj.

May Farid Shakar Ganj bless you, and from pain and grief keep you!

Farishtān ke bhī par jalte hain.

Even angels wings would burn.

(An inaccessible place.)

Farishtān ko bhī khabar nahī.

Even the angels have no news of it.

(A dead secret.)

Farkhatī likhvānā.

To have the acquittance deed written.

The story goes that a debtor, having assembled a band of musicians at his gate, invited his creditor, a *Banyā*, to come over to his house for a settlement of his account. As soon as he got the *Banyā*, with his books, inside his house, he ordered the band to strike up and then belaboured his creditor till he wrote out an acquittance in full, the *Banyā's* cries being drowned in the drumming outside.

Farsī rā tang toram, tākī ā langrī shavad.

I will break the leg of Persian, that it may become lame.

(Used as a taunt to half educated scholars with a smattering of Persian, the sentence being a barbarous mixture of Urdu and Persian.)

Farzand vohī hai jo khalaf ho.

A dutiful son is indeed a son. [*farz jāne*.

Farzand vohī jo pand māne, Aur bāp kī kahnā

A son is he who takes advice, And obeys his father's word.

Farz se adā ho gae.

The duty is discharged.

(Said by the parents after the marriage of their child.)

Fatah aur shikast Khudā ke hāth hai.

Victory and defeat are in God's hands.

Fatah dād Ilāhī hai.

Victory is the gift of God.

[*kīye jāo.*

Fatah to Khudā ke hāth hai, par mīr mār to
Victory is from God, but strike out all you
can.

(Pray to God, but keep your powder dry.)

Fātehā na darūd, khā gae mardūd. Mah. Wom.
The reprobate has eaten without saying
grace.

(No Muhammadan will eat before repeating
the *fātehā* or grace.)

Fātehā na darūd, khāne ko maujūd. Mah.

He is in too great a hurry to eat to say
grace.

Fauj be-vakīl, sahab be-fīl.

An army without an envoy, a leader without
an elephant.

(Moral: always go to war with a 'political'
and a swaggering general!)

Fauj kī āgāhī, āndhī kī pichhāhī.

The invader's force in front, and a storm
in rear (are most severe).

Fazal kare tān chhuttiān, adl kare tān luttīān.
Panj.

By mercy I may escape, but by justice
I should be ruined.

(A confession of guilt and a plea for mercy.)

Fikr aur zikr dono chahiyē. Mah.

Meditation and prayer both are required.
(Of a mendicant.)

Fikr burā, fāqah bhalā; fikr faqīrān khā.

Better fast than care: 'tis care that kills
the beggar.

(Care will kill a cat.)

Fikr kare kyā hotā hai? Honā thā so ho gayā.

What is the good of pining now? What is
done is done.

(Why cry over spilt milk?)

Firni, falūdah ek bhāo nahīn hotā.

Rice pudding and bread pudding are not of
one price.

(*Firni* is made with milk, rice and sugar
boiled together; *falūdah* with flour, sugar,
and water, the former being the most ex-
pensive.)

G.

Gāchh men kachal, honth men tel. E.

The jack-fruit on the tree, and oil on the lips.

This fruit, (*artocarpus integrifolia*) has a
very glutinous juice, on which account those
who pluck it, previously rub their hands with
oil, and if its adhesive juice remain on the lips
after eating, it is removed by the same means.
The proverb is used to express premature pre-
cautions.

Gādar ānī un ko, baiṭhī chare kapās. E. Rus.

The sheep came to be shorn, but ate up the
cotton field.

Gadhā barsāt men bhūkā mare!

A donkey starving in the rains!

(The ass cannot stand wet weather and does
not flourish however plentiful the grass
may be.)

Gadhā ghorā barābar!

Are horse and donkey alike?

(See for explanation the next.)

Gadhā ghorā ek bhāo!

What! the same price for a horse and an ass!

(Said to a customer who appraises a superior
article at the same price as the inferior
one.)

Gadhā gire pahār se, murgī ke tūte kām.

The ass will fall down a hill, when a fowl's
ear will split.

(An impossibility: allusion to the sure footed-
ness of the ass tribe.)

*Gadhā ke khāl khet, na har-loke ke, na par-
loke ke.* E.

If an ass eats up your field, it is neither
good for this world, nor the next.

(But if a cow does it will take you to heaven.
Such is the Hindū belief.)

Gadhā kharsā men motā hotā hai.

Donkeys fatten in dry weather.

The popular belief is that when the don-
key looks round and sees the parched plain he
persuades himself that he has eaten up all the
grass, whereas in wet weather seeing so much
grass every where he believes he has eaten none
of it. As a physical fact, asses do thrive better
in dry weather than in wet.

Gadhā mare kumhār kā, dhoban satī ho.

The potter's donkey died, and the laundress
sacrifices herself.

(Calamity this one assails, another weeps and
wails.)

Gadhā pānī piye ghaṅgol ke.

Even an ass drinking water rejects scum.

Gadhā piṭe ghorā nahīn hotā.

If you pound an ass you will not make a
horse of him.

(Bray a fool in the mortar, yet will he not
be wise.)

Gadhe kā jīnā thore dīn bhalā.

It is best for an ass to be short lived.

(Who leads a life of labor might as well be
dead.)

Gadhe kā mās, kutte kā dānt.

The flesh of an ass, and the tooth of a dog.

(Are put to no use.)

Gadhe ke khilāe kā pun nā pāp.

To feed a donkey is neither a good work
nor a sin.

(But to feed a cow is a good work.)

*Gadhe kī āṅkh men nūn dīyā, us ne kahā "meeri
āṅkh phorī."*

Put salt in a donkey's eyes (to cure them),
and he will say "I am blinded."

(Ingratitude.)

Gadhe kī yārī, lāt kī aansanāhaṭ.

Friendship with an ass results in a kick.

Gadhē ko angūrī bāg !

A vineyard for a donkey !
(Pearls before swine.)

Gadhē ko gadhā khujātā hat.

An ass scratches an ass.
(You scratch my back and I will scratch yours.)

Gadhē ko gulqand !

Rose-candy to an ass !
(Gulqand—sugar-candy flavoured with rose flowers, a very expensive medicine used by native ladies and their children : pearls before swine.)

Gadhē ko khushka !

What ! boiled rice for asses !
(For point see the preceding.)

Gadhē ko pūrī aur halvā.

Cakes and sugar plums for an ass !
(For point see the preceding.)

Gadhē ko sāfrān.

Saffron to an ass !
(Same point as in several preceding proverbs.)

Gadhī bhī javānī meñ bhalī lagī hai.

Even a she-ass looks pretty in her youth.

Gadhoñ se hal chale to bāil kām bisāñ ? Agric.

If donkeys could draw ploughs who would buy oxen ?
(Which are of a higher price.)

Gāñ bichāre rose, rahe ek kam tis. Mahi.

When one day of the fast is over twenty nine remain.
(The Muhammadan fast of Rāmāñ lasts 30 days.)

Gāñ Dakkhan, vohī karam ke lakkhan. Hin.

He went to the South, and had the same fortune.

Gāñ jāb dūb se salūk kare, to kyā khāñ ?

If a cow spare the grass, what shall she eat ?

Gāñ joban, bhatēr !

A husband, when my youth is gone !

Gāñ kā dūdh, so māñ kā dūdh.

Cow's milk is as mother's milk.

Gāñ kā lavārā margayā, to khalārā dekh panhāñ.

The cow's calf is dead, but she gives milk to its skin.

Applied to the consolation derived from the sight of that which resembles any person or thing which is lost, as the picture of a deceased friend, etc. If the calf of a milch cow die, she retains her milk till the stuffed skin be presented to her, which she takes for a live calf, and then yields the milk to the milker.

Gāñ Kaṭak, rahe aṭak.

Went to Kaṭak (Cutback) and stuck there.

Gāñ ko apne sing bhārī nahīñ.

The cow does not feel the burden of her horns.

(A man does not feel the burden of his family.)

Gāñ na āve bachhe lāj. E.

A cow is not ashamed of her calf.

Gāñ na bachchhī, nīñ āve achchhī. Rus.

Nor cow nor calf, and sound sleep.
(Without care.)

Gāñ na hō to bāil dūhō.

If you have no cow, milk an ox.
(Make the best of a bad job.)

Gāñ the rozah chhūrāñe, namāz gale parī ! Mah.

He went to be freed from the fast, and prayers were added to it !

Gāñ voh dīñ jo Khālī Khāñ jāhñā mārte thē.

The good old days are gone when Khalil Khāñ used to shoot doves,
(i. e. when there was liberty. A sigh for the good old times.)

Gāñ aur mauñ kī thīk nahīñ kab āve ? Mercantile.

Who knows when death or a customer will

Gāñ tola, gāñe māñhā.

Sometimes a pound, sometimes an ounce.
(To describe a person of a very changeable temper. Either all dirt or all honey.)

Gāñ lālī dekh-kar phul gumāñ bhāñ,

Kete bāg jāhāñ meñ lag lag rūkh gāñ.

The flower sees his beauteous hues and is proud, But how many a garden in the world is dried up !

(Full many a gem of purest ray serene, The dark unfathomed caves of ocean bear. Full many a flower is born to blush unseen And waste its sweetness on the desert air.)

Gāñ kī hāl Khudā jāñe.

God alone knows what's hid.

Gāñ chauthvāñ phirī hai.

He has got back his lost office.

Gāñ javāñī phir na bāhore, chāñe lākh māñhā khāñ.

Youth once gone will ne'er come back, whatever food you eat.

(The tender grace of a day that is gone will never come back to me.)

Gāñ gāñ hī hai, apñā apñā hī hai. [own.

Another's is another's, your own is your
(Blood is thicker than water.)

Gāñ kī sir kaddū barābar.

Another's head is a pumpkin.

(To you, and you may knock it about.)

Gāñ ke liye kūā khodēgā, so āp hī gīregā.

He that digs a pit for another falls into it himself.

(Do to all men as you would they should do unto you.)

Gāñ kī pūñgī, bājī bajī, nahīñ tor khāñ.

If the carrot won't make a pipe, I can at least eat it.

(It is best to have two strings to your bow.)

Galat-ul-ām fañh. Arab.

Universal errors are correct.

(In language : usage beats grammar.)

Gāñ hāñ Gopālak māñ. E. [cheek.

Gopāl's mother always has her hand to her
(Native women sing with their hands about

the faces, and hence the proverb means—a happy joyous woman.)

Gale parī, bajāe siddh.

When you have to do it make the best of it.
(To make the best of a bad bargain.)

Gālī aur tarkārī khāne hī ke vāste hai.

Vegetables and abuse are made to be taken.
(A pun on the meaning of *kānā* to eat, and to suffer: reply to an abuse and it will make two.)

Galla chūn arzūn shavad, imād Sayyid vā-shavam. Pers.

If corn were to grow cheaper I would turn Sayyid.

(The Sayyids are descendants of the Prophet and so great people among Muhammadans.)

Gāl-vālā jite, māl-vālā hāre.

The noisy wins and the owner loses.

(Make noise enough and you will get your way.)

Gam na dārī bue bakhar. Pers.

If you have no cares, buy a goat!
(And cares will soon follow.)

Gam pashm, jhātī shādī, yā Hādī! yā Hādī!

O my Lord God, pleasure and pain are as nothing to me.

(Saying of the free thinking *faqirs* called *āsād* or *riād*.)

Gānd aur ronā kī ko nahīn ātā?

Who is there that neither sings nor cries?

Gānd na bajānā, pād-pād-ke rījānā.

She cannot sing nor play, so she tries to please by stupid jokes.

Gānā uttam, bajānā maddham.

Singing is better than playing (a musical instrument).

Gandī bolī kī gandā shorbā. Mah. Wom.

Stinking meat makes stinking broth.

Gāndū kī himāzī bhī hārā hai.

The coward's friend meets with defeat.

Gandum as gandum biroiyad, jau sī jau. Pers.

Wheat grows wheat, and barley barley.

(As you sow you shall reap.)

Gangā bahī jāe, kalvārīn chhātī pīe.

The river Ganges flows and the bar-maid beats her breast.

(On seeing so much good water flow away uselessly.)

Gangā gaē, mundāe sidh. Hin. Custom.

When gone to the Ganges, shaving is necessary.

Gangā gaē mundāe sir. Hin.

Gone to the Ganges and shaved his head.

Gangā, kur gaur garibān kī! Hin.

O Ganges, hear the prayer of the poor!

Gangā ke mole meñ chakki-rāhe ko kām pūchhe!

At the Ganges' fair who wants a stone-mason?

(*Chakki-rāhā* is a mason who dresses and prepares the stones for the native women's hand mills. The people at these fairs buy their food from the market and therefore have no need of grinding or cooking utensils.)

Gangā kī kī khudāi hai?

Who dug out the Ganges?

(Foolish question: 'why is the sky blue?')

Gangā ko ānā thā, Bhāgirath ko jas. Hin.

Fate made the Ganges flow, but Bhāgirath got the credit.

(In allusion to the well-known legend.)

Gangā nahāe kyā phal pāe? Mūchh mundāe ghar ko āe!

What good did you get by bathing in the Ganges? Coming home with your face shaved!

(Allusion to the custom of shaving clean on a pilgrimage to the Ganges.)

Gangā nahāe muktī hoē, to meñdāk, machchhiyān. Mūnd mundāe sidh hoē, to bher, kapāṭṭiyān.

Frogs and fishes must be sure of salvation, if it depend on bathing in the Ganges; and so sheep and lambs, if it depend on shaving the head.

(The saying of a free thinker.)

Gang jāhān rang.

Where the Ganges is there is joy.

(Allusion to the fertile tract irrigated by the sacred waters of the Ganges.)

Gūngā, andhā, chug-darhiyā aur kānā.

Kāhēn Kabīr, suno, bhāī sādho! in ko nā patiyān.

The bald, the blind, the scrubby-bearded and the one-eyed; Saith Kabir, hear friend Saints! don't trust them.

Ganjā marā khujāte khujāte.

The bald-headed dies scratching his head.

(He leads a miserable life.)

Ganjā pīe gur giyān ghātē, aur ghātē tan andar

kā: Khonkhat khonkhat gān phātē, mūchh dekho jaise bandar kā.

From smoking hemp you lose mind and body, Are worried by cough, and transformed into an ape.

Ganj be ranj nahīn.

No gains without pains.

Ganje ko Khudā nākhūn na de.

God grant no nails to the bald.

(That he may scratch his head: never give authority to the wicked and low.)

Ganjfe ke tinoñ khilārī rote haiñ.

All three card players are weeping.

(Each complains that he has a bad hand.)

Ganjī kabītrī aur mahil meñ dera.

A bald pigeon and a dwelling in a palace.

Ganjī panhārī, aur gokhrū kā indvā.

A bald water-bearer and a pad of thorns.

(*Indvā* is the pad placed on the head for protecting it from the articles borne on it.)

Ganjī satti, ut pujārī. Hin.

A bald goddess and a foolish priest.

Gān chālē, man bakhtō ko!

His bowels are loose and he wants peas.

(Which are injurious.)

Gān meñ gā nahīn, aur karvī milnān.

Nothing to evacuate, and he invites or (Great beast little roast.)

Gānr meñ langotī, na sir pe topī.

Not a rag to his loins, nor a cap to his head.

Gānr na dhoē, so ojā hoē. E.

Who won't wash his loins will be a wizard.

Gānr na hotī, to auliya ho jāte.

If he had no fundament he might have been a saint.

Gānth girah meñ kaurī nahīn, "miyān gatte-wāle hot."

Not a farthing in his pocket and he bellows to the sweetmeat seller.

Gānth-girah se mad pīve, log kahn matvālā.

He spends his money in drink to get the character of a drunkard.

Gānth kā pūrā, ānth kā andhā.

A blind man and full-purse.

(The Baniyā's morning prayer.)

Gānth kā pūrā, mat kā hīnā.

Full purse and lack sense.

(As above.)

Gānth khule na, bahuryā dubras ! E.

The bride is so delicate that she cannot untie the knot !

(Refers to the marriage ceremony.)

Gānth meñ dām na, paturyā dekh ruā āē. E.

With no money in his pocket he weeps to see a woman.

(Being unable to wed her.)

Gānth meñ paisā nahīn, Bānkīpur kī sair. E.

With no money in pocket he goes to Bānkīpur.

Gānth na mutthī, phar pharāē utthī. E. Wom.

Her heart is in a flutter (to buy), but she has no money in pocket or hand.

Gānvār gāndā na de, bheñ de.

The stupid countryman won't give you sugarcane, but he will a lump of sugar.

(Penny wise, pound foolish; the sugar being expressed from the cane is of course much more expensive.)

Gānvār, gaur kī yār.

The village boor knows his own interests.

Gānvār kī hānsā toye pānsā. Rus.

The (practical) joke of a clown will break a rib.

Gānvār ko paisā dije, par aql na dije.

Better give money than sense to a clown.

Gāo bajāo banne ke lolo hī nahīn. Wom.

You may play and sing, but you won't please the bridegroom.

(Work till you sweat, you 'll nothing get.)

Gāo bajāo kaurī na pāo. Wom.

Sing and play, but you won't get a farthing.

(More kicks than half-pence.)

Gāon basante bhūle, shahr basante deo.

Villagers are demons, citizens gods.

Gāon bhāge, paghiyā lāge ! Rus.

The village is deserted, and the harvest on !

Gāon dakhā jāē, sivane kī larāi.

The whole village rushes out to join in a dispute about the boundary.

Gāon gayā, sūtā jāge.

Gone from the village is a sleeper awaking.

(You cannot tell when he will be back, as you cannot tell when the sleeper will awake.)

Gāon gae kī bāt.

It is a matter of having gone to the village.

(Seeing is believing.)

Gāon ke gānvare, mūnh pe khak, pe meñ dhole.

Village boors have dirt on their faces and mud in their stomachs.

(A coarse appearance and coarse food.)

Gāon meñ dhobi kī phuil.

The washerman's son is the swell of the village.

(He disports the clothes of his father's customers.)

Gāon meñ ghar, na jāngal meñ khetī.

No house in the village, no field in the land.

(Improvident.)

Gāon meñ parī marī, apnī apnī sab ko parī.

The plague came into a village, and each looked after himself.

Gāon, nāon, thāon.

Name, place and situation.

(Address.)

Gāon sadā gānvāran ke.

Villages always belong to villagers.

Gāon tumhārā, nāo hamārā !

Yours the village, mine the name !

Garabh karante Rāvan hāre. Hin.

Rāvan was humbled for his pride.

(Allusion to the story in the Rāmāyan.)

Garabh kī sir nīchā. Hin.

Pride goes before a fall.

Garajte haññ, voh baraste nahīn.

The cloud which thunders seldom rains.

(A barking dog will never bite.)

Garaz bāolī hai.

Need makes mad.

Garaz kī bāolī apnī gāve.

Full of his need sings of himself.

Garaz-mand bāolī hai.

Needy is mad.

Garaz-mand kare, yā darad-mand kare.

The interested or sympathetic helps.

Garaz parlā se ādmī burhak hold. E.

His own interests make him mad.

Garabān meñ mūnh dālo.

Look to your own coat.

(Look to the beam that is in your own eye.)

Garhe ke pānī meñ mūnh dho-kar āo.

Go and wash your face in the pool.

(The water of a pool is considered the best of all for washing : point of proverb is, make yourself clean before you talk so big : said to a boaster.)

Garh to Chittaur-garh, aur sab garhutyān haññ.

The Chittaur fort is the fort, other forts are but castles.

(Chittaur was the famous Rājput fortress destroyed by Akbar in 1568 A. D.)

Garib kī javānī, garmī kī dhūp, jāre kī chāndnī,
akārath jāēn.

The poor man's youth, the summer's sun,
the winter's moon : these three pass un-
enjoyed.

Garib kī jorū aur Umdah Khānam nām. Mah.
The wife of a pauper and named my Lady
Excellent.

Garib kī jorū sab kī bhābī.

A poor man's wife is every one's sister-in-
law.

(It is customary in India to jest with the
wife of an elder brother. Hence the mean-
ing is, that every one jests or makes free
with the poor and helpless.)

Garib ko kaurī asharfī hai.

A kaurī is a gold mohar to a pauper.

(To a poor man a farthing is a pound.)

Garib ne roze rak'he din bare hue. Mah.

When the poor fast, the days lengthen.

(Fasts among Musalmāns are confined to the
day time and consequently are most painful
when the days are long, as in summer. The
meaning is that every thing conspires to
distress the poor.)

Gārī ko dekh lārī ke pāon phūle.

When the slave girl sees a carriage she gets
too tired to walk.

Garmī sabzāh rangon se, aur ghar mein bhūnī
bhāng nahīn.

Hot upon fair women and no parched *bhāng*
even in the house!

(Parched *bhāng* is an article so cheap as to be
worthless.)

Garmiyon mein Kashmir jannat hai.

In summer Kashmir is a paradise.

Gāte gāte Kalāwant ho jātā hai.

Sing long enough and you 'll become a
Kalāwant.

(Kalāwant is the Orpheus of the Hindus.)

Gaṭhiyā khulā, bityā pāras.

When the packet is unbound, the daughter
is a precious stone.

(*Gaṭhiyā khulnā*, idiom, to be in the family
way: *pāras*, is the philosopher's stone.)

Gaṭhī bāndhī dhūl kī, rahī pavan se phūl :
Gāth jatan kī khul gāi, ant dhūl kī dhūl.

A bag of dust puffed out with wind : When
its string is loosened, the end of the dust
is dust.

(Common religious saying: the answer is 'man'.)

Gau dhan, gaj dhan, kanak dhan, ratan khān,
bahū khān, Jab āyā santokh dhan, sab dhan
dhūl samān.

Wealth in cattle and elephants and gold
and mines and gems Are all as dust,
when wealth in contentment comes.

Gauṇde āī barāt, bahū ko lagī hagās ! Rus.
Wom.

The bridegroom's procession has arrived and
the bride has a call of nature.

Gāūn na gāūn, to ḥirhā gāūn. Wom.

I'll sing of the pangs of love, if I am to
sing at all.

Gaurā rūḥegī, in apnā suhāg legī, bhāg to na
legī. Hin. Wom.

If Gaurā be angry, she can take away her
gifts, but not my fate.

(Spoken by way of asserting independence by
one whose master or protector is angry and
threatens to discharge him. Gaurā is the
great goddess (Devi) of the Hindus.)

Gavāh chust, muddāi sust.

The witness is eager and the plaintiff care-
less.

(Allusion to the false witnesses, who keep
constantly hanging about courts in order to
give their evidence to the highest bidder.)

Gayā gāon jahān thākur haṁsā. Gayā ruḥ
juhān baglā basā. Gayā tāl jahān upjī kāi.

Gayā kūp jahān bhāī athāī.

Ruined is the village of which the lord plays
the fool. Ruined is the tree in which the
storks roost. Ruined is the tank which is
covered with scum. Ruined is the well
which has no bottom.

Gayā guzrā.

Lost and gone.

Gayā marā jin khāī khatāī, gāī rāṇḍ jin khāī
mūhāī.

Ruined is the man that eats acids and the
woman that eats sweets.

(Acids are said to make men impotent, and
'to eat sweets' is a common idiom for a
woman's losing her character.)

Gayā so gayā, rahā so bachā.

What's gone is lost, what's left is saved.

Gayā vaqt phir hāth ātā nahīn.

A lost opportunity cannot be recalled.

Gaz bhar kā haṁsuā, na nigalte banē, na ugaltē.

The sickle that is a yard long, can neither
be swallowed, nor spat out.

Gāzī Miyān, Dam Madār, khichchar pakkā, ham
taṭyār. Mah.

By Gāzī Miyān and Shāh Madār, I am ready
to eat the cooked dinner.

Gāzī Miyān or Sālār Gāzī, the nephew of
Mahmūd of Ghaznī, who died at Bharāich in
1033 A. D., is a very celebrated Saint, and the
expression Dam Madār arises out of the popular
practise of jumping into a fire in honor of Shāh
Madār, the saint of Makanpūr. This last saint
died in 1433 A. D., and is often confounded
with Ghāzī Miyān.

Geṇḍē kī dhāl aur bijlī kī talvār.

A shield of rhinoceros-hide, and a sword of
tempered steel.

(Are the best: sword makers allege that they
temper their steel by lightning.)

Gehūn kī bāl nahīn dekhī.

He has not seen even an ear of wheat.

(He is totally inexperienced.)

Gehūn kī roṭī ko faulād kā peṭ chāhiye.

A stomach of steel for wheaten bread.

(Wheaten cakes, which poor men can't afford

are a sign of wealth, and it needs a strong mind to possess wealth without pride.)

*Genhī saṁbhār, madhurī chāl, āj na pahūn-
chob. pahūnchab kāl.* E.

Look to your baggage and go slowly, and if you don't reach to-day you will to-morrow.

(Slowly does it: the tortoise and the hare.)

Ghān ghān torā, manhān bāje morā. E. Wom.

In private he is yours, in public he is mine.

(i. e. my husband is your paramour: a taunt of one woman to another.)

Ghāt kī merī, tave kī terī. Wom.

What is in the pot is mine, what is on the plate is yours.

(Selfishness: I take what is cooked, you take what is still raw.)

Ghap ghorā, rūṭhā chākar, in kā etibār nahīn.

There is no reliance on an unbroken horse, or an unwilling servant.

Ghar āē bīrī ko bhī na māriye.

Never kill an enemy when he is your guest.

Ghar āē kutte ko bhī nahīn nikālte haiṅ.

Men do not drive away even a dog when he is a guest.

(To express the obligation of protecting one who flies to another for refuge.)

Ghar āē Lachhmī ko lāt mārṇā achchhā nahīn hotā. Hin.

Never kick good fortune when she comes to you of her own accord.

(Never decline a spontaneous offer of marriage, or of a post.)

Ghar āyā nāg na pūje, bānbī pūjan jāē. Hin.

They do not worship the snake in the house, but they go to worship at his hole.

(Spoken of one who neglects an advantage when it is offered spontaneously, and afterwards searches for it with great labor.)

Ghar baiṭhal ādhā bhalā. E.

Half at home is better (than all abroad).

Ghar-bār tumhārā, koṭhī kuṭhle ke hāth na lagāndā. Wom.

The whole house is your's, but do not touch any thing in it.

(Sham love: sham professions of hospitality.)

Ghar bhar haṁsyā, na nigalṇe kā, na thūkne kā. E. Wom.

The house is full of sickles, and there is nothing to swallow or throw up.

(The house is full of knick-knacks of no sort of utility.)

*Ghar bhāre, hāt bhāre, pūñṭī ko lage biyāj,
Munim baiṭhā roṭiyān jhāre, divālā kārehe*

kāṭī lāj? Mercantile. Mar.

His house hired, his shop hired, and his capital borrowed, His agent idle and eating up his goods; no shame to him if he become bankrupt.

(Said of the improvident.)

Ghar bhī baiṭho, aur jān bhī khāo! Wom.

You stick at home and eat up our lives!

(Jān khāo, to worry to death: said to an idle son.)

Ghar chain to bāhar chain.

Comfort at home is comfort abroad.

Ghar chhor haṭrā gāyam. Mah. Wom. [place.

He has left his house to lodge in a mean (A foolish fellow.)

Ghar kumhār, bhare sansār.

The potter makes, the world fills.

(Pitchers.)

Ghar se gharā nahīn bhārā jāta. Mercantile.

You cannot fill a jar with a jarful.

(i. e. on account of wastage.)

Ghar, ghar kā; sāth, nar kā.

For a house your own house, for company a man.

(Moral: don't live in rented houses or with women.)

Ghar ghar ke jāle buhārī phirī haiṅ.

She wanders about to sweep out the cobwebs of every house.

(Said of one who is always changing houses and of a gadding wife: also of those who flatter every one.)

Ghar ghar pūt na kije, to gāon gāon to kije.

If you have not a friend in every house, have one in every village at least.

Ghar ghar shādī, ghar ghar chain.

Comfort and joy in every house.

(Under a happy rule.)

Ghar ghar shādī, ghar ghar gam.

There is joy and sorrow in every house.

Ghar gharvālī se.

A home is where there is a housewife.

Ghar ghar yehī lekḥā. Wom.

In every house there is this one regulation.

(Every community has its peculiar customs.)

Ghar ghar yehī matiyāle chūlḥe haiṅ. Wom.

Every house has an earthen kitchen.

(All are alike.)

Ghar, ghorā, gārī, in tinoṅ ke dām kharā kharī.

A house, a horse, and a carriage, are sold best where they stand.

(i. e. where they can be seen.)

Ghar ghorā, nakhān mol.

The horse in the stable and his price in the market?

(Buying a pig in a poke.)

Ghar hī meṅ baīd, mare kaise?

With a physician in the house, how was it he died?

Gharī bhar kī be-sharmī, sārē dīn kā adhar.

Shame for an hour is a living for the whole day.

(Said of prostitutes.)

Gharī meṅ auliyā, gharī meṅ bhūt.

One hour a saint, another a devil.

(Said of a changeable disposition.)

Gharī men gāon jalē, nau gharī bhaddrā. Hin.
The village burns in an hour, and in nine
hours comes the lucky moment.

(For putting it out : a skit at the astrologers.)

Gharī men gharī hai. Hin.

The clock strikes differently every hour.

(Uncertainty of the future.)

Gharī men tolā, gharī men māsha.

One hour an ounce, another a drachm.

(Unstable as water he shall not withstand.)

Ghar jalē, ghār batavē!

The house burns and he says it is smoke!

Ghar jalē, gundā tāpē.

The house burns and the vagabond warms
himself.

(Dead to another's loss.)

Ghar jalē to jalē, chāl nā bigrē.

If the house burn let it burn, but I 'll stick
to my customs.

(The conservative feeling.)

Ghar jal gayā, tab chūriyān pūchhī. Wom.

When the house was burnt they admired
her bangles.

It is said of a vain woman that in a fit of
vanity, she set fire to her own house because
nobody noticed her new bangles. As she was
painting, however, to the burning house her
bangles attracted attention. 'Ah,' she said, 'if
you had admired them sooner my house would
not have been burnt.'

Ghar kō ātā kām gītā karē?

Who kneads his own flour?

(There is always some one to do it for the
householder.)

*Ghar kō aar dūt kō bhed har ek ke sāmne nā
kare.*

Don't disclose your heart's secrets and your
household affairs to every body.

Ghar kō bhed Lankā dhawē. Hin.

A domestic foe would ruin Lankā.

(Allusion to the siding of Ravana, the
brother of Ravana, with Rām Chandar when
he invaded Lankā in the legends of the
Rāmāyan.)

*Ghar kō bhed jabhī pāyā, chauk pūran kō
ghaknā āyā.* E.

The household resources were found out,
when they brought an earthen vessel for
the house-warming.

The Hindu ceremony of *chauk pūran*
corresponds to the English house-warming. Rich
people use silver or brass vessels for it, poor
people earthen ones.

Ghar kō gharvāh kar diyā.

He has brought his house to ruin.

Ghar kō jogī jognā, ann gāon kō siddh. Hin.

A jogī is a beggar at home and a saint abroad.

(A prophet is not without honor save in his
own country and in his own house. Mat.
xiii, 5-7.)

Ghar kāj, bahū gīdon kō. Wom.

There is work in the house, but the bride
is in the court-yard.

Ghar kar, ghar kar, settar brāh sir kar.

Who builds a house and takes a wife, heaps
seventy afflictions on his head.

(Pun here on the phrase *ghar kar* 'to build
a house' and 'to take a wife'.)

Ghar ke hī ward hain!

He is valiant in his own house!

Ghar ke jalē ban gayē, aur ban men lāgē āg,

Ban bichārā kyā karē, jo karmen lāgē āg?

Burnt out of house and home went to the
forest, and the forest caught fire : How
shall the forest save the unfortunate
when fate plays the incendiary?

Ghar ke khīr khān aur doolā bhālā mānē. Hin.

The housefolk eat the offering of milk and
rice and the gods are propitiated all the
same.

(They persuade themselves that they have se-
cured the favor of the gods when they have
made in name only the offering which they
have themselves eaten.)

Ghar ke pīrēn kō tel kō malidā. Mah.

For the house priest only cakes of oil.

(Said one who gives dainties to outsiders and
coarse food to his relations : cakes of oil are
the cheapest and most indigestible of all
human food.)

*Ghar ke rove, bāhar ke khān, dūā det qabandar
jān.*

The housefolk weep, the outsiders eat, and
the beggars go away blessing.

(Point as in the preceding.)

Ghar khīr to bāhar bhī khīr.

Dainties at home, dainties abroad.

(Feed well and you 'll be fed well.)

Ghar khodē, sādhan bahot.

[fuel.

A house pulled down will supply abundant

Ghar kī ādhi bhatī, bāhar kī sārī kushh nahīn.

Better half at home than the whole abroad.

(Natives love to live at home :—there's no
place like home.)

Ghar kī balā ghar kī men,

Evils of the house remain in the house.

(Allusion to the custom of the levirate in
Jat families.)

Ghar kī bibī hādnī, ghar kuton jogā. Wom.

When the mistress of the house is always
gadding, the house becomes fit for the
dogs.

Ghar kī billī aur ghar kī men shikār.

Your house cat hunting in your house,

(Domestic disturbances.)

Ghar kī mūchhēn kī mūchhēn hain.

Not a rap in the house but his moustache.

(Said of one who has no capital of his own.)

Ghar kī murgī dāl barābar.

The house fowls are no dearer than peas.

(You don't feel their expense.)

Ghar kī guñā, bāri āg.

A pinch of flour of his own and the pot-herbs
stale.

(Said to the braggart.)

Ghar men ā joṛ, tephī pagṛī dāhī hoṛ. Wom.
When the bride comes home, the crooked
turban is soon put straight.

(To wear the turban crooked on one side is
the sign of a rake, whereas the respectable
wear it straight.)

*Ghar men bhūnī bhāng nahīn, aur bāhar neote
sāh.* Wom.

Not even parched Maṅg in the house and
sixty guests invited.

(Parched bhaṅg is a worthless article.)

Ghar men bilautā bāgh.

A cat is a lion in its own lair.

*Ghar men chane kā chūn nahīn, 'gehūn kī dō po-
lāyo'!*

Not even pulse flour in the house, and he
calls for two wheaten cakes.

(Flour made of pulse, chana, is very cheap.)

Ghar men shirāg nahīn, bāhar mashaḥ.

No lights in the house and torches outside,
(Vain show.)

Ghar men dard, 'hād ham mare'!

The remedy in the house and 'I am dying'!
(For want of it: said of the stupid.)

*Ghar men dekho chhūlnī na chhōj, bāhar Miyān
Tir-andāz.* Wom.

At home nor sieve nor winnowing fan, and
abroad my Lord Archer!

(Every body in India has a sieve and a win-
nowing fan.)

Ghar men dhān nā pān, bīvī ko barā gumān!
Wom.

Nothing to eat or drink in the house, and
the lady of it very proud!

Ghar men diyā na bātī, munda phire strālī.
Wom.

In the house nor lamp nor wick, but the
shaven-head (widow) proudly strutting.

Ghar men diyā, to masjid men diyā. Mah. Wom.
Light your lamp first at home and after-
wards at the mosque.

(Charity begins at home.)

Ghar men ghar, lapṛī kā ḍar. Wom.

With close neighbours there is a fear of
quarrels.

Ghar men hal na baldyā, māṅge ikh haldyā!
Rus.

Without a plough or oxen, he demands
sugar-cane for his ploughing fee.

Ghar men jo shahād mile, to kāhe ban ko jāṛ?

If honey could be got in houses, who would
search for it in the forest?

Ghar men jorū kā nām Bahu Begam rakh to!
Every man may call his wife a queen.

Ghar men khās nahīn, atārī par dhūān hare.
Rhoj.

Nothing to eat in the house, and he raises
a smoke on the balcony.

(Vain show.)

Ghar men kharach nā, dārhi par nāḥ. E.
Not a penny in the house and dancing in
the porch.

*Ghar men kharach nahīn, aūtīhi pahīrī pokh-
rāj-jurāl saukh dāhaṛ.* E. Rus. Wom.

Not a rap in the house, and sports a topaz
ring.

Ghar men nahīn būr, betā māṅge moti-chūr.
Wom.

Not even bran in the house, and the son
wants lollypops.

Ghar men nahīn dāne, burhīyā chālī bhundās.

No grain in the house and the grand-mother
is gone to the grain-parcher's.

(Making a vain show.)

Ghar men nahīn tīgā, albelā māṅge pāgā. Rus.

There is not a thread in the house, and the
blockhead wants a turban.

Ghar men pakke chūhe aur bāhar kaheṁ pāṛ.

They are stewing rats at home, and say
abroad that they are boiling milk.

Ghar men rahe nā tirāth gaṛ,

Mund munda-kar jogī bhaṛ.

He neither stayed at home nor went on the
pilgrimage, But having shaved his head
has become a Jogī.

(Spoken of one who deserts one mode of life
for another, which he only adopts by halves,
thereby losing the advantages of one
without gaining those of the other.)

Ghar men rahe nā tirāth gaṛ,

Mund munda-faṛhat bhaṛ.

Nor stayed at home nor went on a pilgrim-
age, But shaved his head and became dis-
graced.

(To shave the head is a sign of having return-
ed from a pilgrimage.)

*Ghar miltā hai to bar nahīn miltā, bar miltā
hai to ghar nahīn miltā.* Hin. Wom.

If you can get a good house you cannot get
a good husband, if you can get a good
husband you cannot get a good house.

(To marry your daughter.)

Ghar na bar. Hin. Wom.

Nor husband nor home.

Ghar na bār, miyān muhalle-dār!

Nor house nor home, a leading householder
forsooth!

Ghar phūnk-kar birrā mārṇā. E.

To burn a house in order to kill a wasp.

(In India wasps' nests are usually burnt out,
so to burn down one's house in burning out
the wasps is the height of carelessness:
hence point of proverb.)

Ghar phūnk tomāsha dekhṇā.

To set one's house on fire and look on at
the sport.

(Applied to an inconsiderate spendthrift.
You must spend judiciously if you would
know what enjoyment in.)

Ghar phatē, gānvār lūte.

When the house is divided strangers rob it.
(Every house divided against itself shall not stand, Mat. xii. 25.)

Ghar rahe, ghar ko khāē, bāhar rahe, bāhar ko khāē.

At home, he eats up his own household,
abroad, he eats up another's.
(The idle man.)

Ghar se bāhar bhālā. Wom.

Better abroad than at home.
(Said to an idle or quarrelsome husband.)

Ghar se khoē to ānkhen hoēn

A loss at home opens the eyes.
(Buying experience.)

Ghar sukh to bāhar chain.

Happiness at home is pleasure abroad.

Ghar tang, bahū zabar jāng.

The hut is small and the lady is tall.

Ghar-vāle kā ek ghar, nī-ghare ke sau ghar.

The married person has but one house, the bachelor a hundred.

(He is free to go and lodge anywhere.)

Ghar yār ke, pūt bhātār ke.

His house a friend's, his child a concubine's.

(The loose liver.)

Ghās khāē din katē, to sab koī khāē.

If man could live on grass all would eat it.

Ghās men kyā sānp nahīn phirtā?

Do not snakes creep in grass?

Ghatat chhin chhin, barhat pa' pal, jāt nā lagat bār; Kahat Kabīr, suno bhāī sādho, supnā hai sansār.

Momently it decreases, momently it advances and hastes to depart; Hear brother saints, saith Kabīr, the world is but a dream.

Ghāt ghāt kā pānī piyā hai.

I have drunk from many springs.

(I have great experience in the world: I have seen the world.)

Ghāyal kī gut ghāyal hī jāne.

The wounded only knows what it is to be wounded.

Ghī bhī khāo aur pagrī bhī rakkho.

Eat your butter and keep your turban (honor.)

Ghī gir gayā, mujhe rūkhī bhātī hai.

My butter spilt, dry bread doth please me well.

(A plausible excuse.)

Ghī Jāt kā, tel hāt kā.

(Buy) your ghī of the Jāt, your oil in the market.

(Pure ghī (butter) is best procurable in a village, and good oil in the shops after it has had time to settle.)

Ghī kahān gayā? Khichrī men. Khichrī kahān gai? Piyārī ke peṭ men? Wom.

'Where is the butter gone? Into the khichrī. Where is the khichrī gone? Into my dear one's stomach.

(Allusion to the joint family in India where the whole family are apt to live on the earnings of one member.)

Ghī kā laḍḍū terhā bhī bhālā.

A sweetmeat is good however crooked it be.

(Don't judge by appearances.)

Ghī ke kuppe se jā lagā hai.

He has reached the bucket full of butter.

(To be in clover.)

Ghī khichrī ho rahe hai.

Mixed up like khichrī and ghī.

(Hand and glove.)

Ghī khichrī men dāva hai.

He makes a claim even on the provisions.

(Applied to one, who having received all he is entitled to, makes further claims.)

Ghī savāre kām, barī bahū kā nām. Wom.

The flavor is in the ghī, but the eldest daughter-in-law gets the credit.

(Of being a good cook.)

Ghoṅge men pakāyā, sipī men khāyā.

Boiled in a mussel and eaten in a cockle-shell.

(Living from hand to mouth.)

Ghorā aur phorā jīnā ralo, vīnā hī barhe.

A horse and a boil, the more you rub the more they grow.

Ghorā chāhiye biddāgi ko, sarā phirtā sā āyo. Hin.

A horse is wanted for the bridegroom, so bring it quickly.

Ghore bech-kar soī hai.

Having sold their horse they enjoy sound sleep.

(Free from care: post equitem sedet atra cura.)

Ghore bhainse kī lag.

The enmity of a horse and a buffalo.

(i. e. fierce enmity; a horse and a buffalo will always fight if put together.)

Ghore ghore laṭen, mochi kā zīn tūṭe.

When two horses fight, the saddler's saddle is broken.

(Applied to a quarrel between two persons, when a third is the sufferer.)

Ghore kā girā sambhālā hai, narroā kā girā nahīn sambhālā.

Fall from a horse and you can be saved, fall in esteem and you won't be saved.

Ghore kī dum barhegi to apnī hī makkhiyān hīlāgi.

If the horse's tail grows longer, he will brush away the flies from his own body.

(On promotion a native will help his own relatives.)

Ghore ki hañet aur bālak kā dukh jānā nahīn parā.

You can't find out the jokes of a horse or the ills of a baby.

(Because they can't speak.)

Ghore ki savārī chaltā jandā.

(i) Ride a horse at a funeral's pace.

(i. e. very slowly!!!)

(ii) Mounting a horse is mounting a bier.

(As it is very dangerous! See below *ghore par sir*, etc.)

Ghore ko lūt, admī ko bāt.

A word for a man and a spur for a horse,

Ghore mar gaē, gadhoñ ko rāj āyā.

When the horses are dead, the asses rule.

(The wise are dead and fools flourish.)

Ghore par sir se kapañ bhādhke baiñhā chāhiye.

Ride a horse with a cere-cloth on.

(As it is very dangerous!)

Ghoroñ ko ghar kitnī dūr?

The horse's stable is never far.

(Because he always gallops to it.)

Ghūsoñ meñ udhār kyā?

Is a blow ever taken on loan?

(A blow should be returned immediately.)

Ghustne nīvenge to peñ hī ko.

If the knees bow it is towards the belly.

(The native posture of sitting with the knees against the belly is used to express the natural disposition to serve one's own relations first.)

Gidar-bhāñkī.

A jackal's menage.

(Said in contempt. 'There roared the wrathful mouse,')

Gidar girā jhere meñ : 'āj yahīn rahenge.'

The jackal falling down a well said, 'Here I'll camp to-day.'

(Making the best of a bad bargain.)

Gidar kī shāmat, āe to gaon kī taraf bhāge.

The jackal's evil fate drives him towards the village.

(Rushing blindly to destruction.)

Gid gid gilaunḍā khāē, ber ber mahūē tal āē. E.

Grown tame on the gilaunḍā he makes to the mahud.

(The mahud is the flower and gilaunḍā the pod of the same tree.)

Gilahrī kī per thikānā.

The squirrel's home is on the tree,

Gili lakṛī sidhī ho sakṛī hai.

Green wood can be made straight,

(A child may be trained.)

Gili suk'ī sab jalī hain.

Both green and dried (wood) burn,

(The innocent suffer with the guilty.)

Gint bolī, napā shurvā. Mah.

The bits of meat are counted and the soup is measured.

((1) Rigid economy. (2) income hardly equal

to expenditure (3) said when a man gets no more than his bare pay : no perquisites.)

Gini ḍaliyāñ hain. Hin.

Each bit is counted.

(See preceding.)

Gini gāē meñ chorī nahīn ho sakṛī.

Count your cows and they won't be stolen.

Gine gināve toḍā pāve. Superstition.

Who counts loses.

Gin polā, sanbhāl khāñ. Wom.

She counts (her cakes) and bakes them, and then eats them with care.

(Living from hand to mouth.)

Girah kā dije, par aql na dije.

Give out of your pocket, but not out of your head.

(Don't let your brains be picked.)

Girah kā dije, par zāmin na hūje.

Give out of your pocket, but never stand surety.

Girah-kat kā bhāñ gath-kat.

The pickpocket is brother to the shop-lifter.

Girah meñ kauṛī nahīn aur bāzār kī sair.

Without a farthing in his purse he visits the market.

Gire kā kyā giregā?

What will fall from the fallen?

Gire kham, palān bhāñ.

When a pillar falls on it the packsaddle becomes heavy.

Gire paṛe vaqt kā ṭukṛā.

A crust for declining years.

(Money saved against a rainy day : said also of a dutiful son.)

Girgaṭ ke se rang badaltā hai.

His color changes like a chameleon's.

(Not to be trusted.)

Girgaṭ kī daur biṭaure tak.

The lizard runs no further than the heap of cow-dung.

(i. e. to his home.)

Girhast-dharm barābar koī dharm nahīn.

Family life is the best of religions.

(Moral : never be a bachelor.)

Gir paṛe kī Har Gaṅgā!

When a man falls down he cries out on Hari and Gaṅgā.

(Allusion to the common cry on falling down.)

Gobar Ganesh.

A cowdung Ganesh.

(An effigy of the fat god Ganesh is made of cowdung on commencing any business : said of a corpulent person.)

Gobar kī sāñjhī bhī pahṛī aṛhī achchhī lagṛī hai. Hin. Wom.

Even a sāñjhī of cowdung looks well when dressed up.

(A sāñjhī is a small image or doll made of dried cowdung (*gobar*) by Hindu girls in September.)

Godī kī laṅkā mar jāē, peṭ āg bujhāē. Wom.
When the lapling dies, the belly quenches
the fires of grief.

(i. e., all sorrow for the child gives way to
hunger.)

Godī meṅ baith ke dārḥā noche.

Sitting in my lap he plucks at my beard.

(Said of an undutiful child or of a rude person.)

Godī meṅ baith-ke ānkh meṅ uṅglī.

Sitting in my lap he pokes out my eyes.

(See preceding.)

God kī chhor, peṭ ke kī ās? Wom.

Losing the child in her lap she depends on
her womb for another.

(A bird in hand is worth two in the bush.)

God kī khilāyā god meṅ nahīn rahtā.

Though fed on your lap, he does not re-
main there.

God meṅ laṅkā, shahr meṅ dhaṇḍorā.

The child is in his arms and he proclaims
it (as lost) in the city.

(Applied to one, who searches for a thing
which he has by him; like the butcher, who
searched for the knife, which he held be-
tween his teeth.)

*Goṁrā khetī, sikhā sānp, māi bhāṣ-kāran, bādī
bāp.* Rus.

A field by the village, a man-eating serpent,
a terrible mother, and a disagreeable
father are bad things.

Goithā jale, gobar hañse!

When the cowdung cake burns the cowdung
laughs!

(Though its turn is coming: said of a fool.)

Gojhe kī ghāo, rānī jāne yā rāo. Wom.

The hidden wounds only the king or the
queen can know.

(The skeleton in the cupboard.)

Goḷā bārūt kahīn jāē, talab se kām.

Let the powder and shot go where it chooses,
I have to look after my pay.

(Said of the idle servant.)

Goṇd, pañjiri aur hī khāñ.

Jachehā rānī paṛī karhāñ. Wom.

The strangers eat the caudle and the lying-
in-woman simply groans.

Gor chamāin, garbhe mātāl. E.

A fair cobbler's wife is proud of her com-
plexion.

*Gore chamre pe na jā, voh hī chhachūndar se
hai badiar.*

Don't go upon her fair skin, it is worse than
a muskrat's.

(Advice to a lad as to prostitutes.)

Gorī kī joban chutkion meṅ.

The beauty of the fair is effaced by pinch-
ing.

(Applied to one, whose wealth has been all
expended by giving to others: natives have
a way of playfully pinching pretty girls and
hence the proverb.)

*Gorī, mat kar gore raṅg kī gumān; yeh hai koi
din kī mehmān.*

My fair one, don't be proud of your com-
plexion, it is the guest of but a few days.

Gorī, tere saṅg meṅ gaī umarā bīt,

Ab chāñ saṅg echor-ke, yeh nā rīt pīt.

My love, my life I have passed with you,
To leave me now is not the way of love.

(Said by the dying man to his soul.)

Gor meṅ chhoṭe bare sab barābar.

In the grave great and small are all alike.

Gor meṅ pāon batkāṅ baithā hai.

He sits with one foot hanging in the grave.

(One foot in the grave.)

*Gosht khāē, gosht barhe, ghī khāē, 'bal hoē; sāg
khāē, ojh barhe, to bal kahāñ se hoē?*

Eat flesh and you will grow stout, eat but-
ter and you will grow strong, eat greens
and you will grow pot-bellied and have
no strength at all.

Gosht khāē, gosht barhe; sāg khāē, ojhṛī.

Eat flesh your flesh will grow, eat herbs and
your belly will grow.

*Gosht khā lete haiñ, haḍḍiyāñ pheñk dete haiñ.
Mah.*

Flesh is eaten and bones are thrown away.

(Take what is good for you.)

Gosht nākhūñ se kahīñ judā hotā hai?

Is the flesh ever separate from the nail?

(Relationship cannot be done away with.)

Goe-i-shutar, na zamīn kā, na āsmān kā.

If a camel breaks wind it goes neither to
the earth nor to heaven.

Grah apnā phal kar hī jāti hai. Superstition.

Each star yields its fruit.

Guālan apne dahī ko khatṭā nahīñ kahē.

The cowherd's wife does not call her tyre sour.
(No one cries stinking fish.)

Guāle kā dahī, mahton kī bhet.

The curds are the milkman's, but the pre-
sent is the steward's.

(Applied to one person having the credit of
another's labor.)

Guār khāē gañvār.

Coarse meal for village louts.

Gūdar meṅ gīndaurā. Hin.

A sweet cake in a rag.

(A wealthy person in a shabby dress; also an
intelligent child in an illiterate family.)

Gūdar meṅ lāl nahīñ chhīptā.

You cannot hide a ruby in a rag.

(Murder will out: truth cannot be hidden.)

Gū dar gū, murgī kā gū.

The filth of filth is the filth of a cock.

(The worst thing of all.)

*Gudrī se bibī āñ, 'Shekhjī, kināre ho!' Mah.
Wom.*

The lady comes in from the market and
says 'out of the way, Sir!')

Gūgā bārā, kyā Bhagatā ?

Which is the greater, Gūgā or God ?

(Both are to be feared. Gūgā is worshipped as a saint who has power over snakes.)

Gūjar se ūjar bhālī, ūjar se bhālī ūjar.

Jahān Gūjar dekhiye vahān ūje mār.

Solitude is better than a cowherd, desolation is better than solitude. When you see a cowherd beat him.

Gū kā kīrā gū hī meṭ khaṣh rahtā hai.

The maggot born of filth enjoys filth.

Gū kā pūt nauśādar.

Saḥ ammoniac is the child of ordure.

(It is used to clear the bowels.)

Gū kā tokrā sir par aṭhāṭā hai.

Bearing a basket of filth on the head.

(Said of mean work or disgrace: said also of the servant of a prostitute.)

Gū kī dārū mūt, aur mūt kī dārū gū.

Urine for the cure of dung and dung for the cure of urine.

(Tit for tat.)

Gulām kī zāt se vafā nahī.

The race of slaves is a faithless brood.

Gulām sāṭh, tau bhī nāṭh.

When your slave is with you, even then put a string in his nose.

(To prevent his running away.)

Gūlar kā peṭ kyon phāṭe ho ?

Don't break open a fig.

(Don't disclose a secret: the allusion is to the fruit of the *gūlar* tree, which is full of a substance like worms and so is abominable in the sight of natives.)

Gūlar kā phūl, pīpal kā mad, ghorī kī jugālī, Kabhī na pāve, aur pāve to rain Dīvālī !

Gūlar blossoms, *pīpal* juice and a mare that chews the cud have never been seen and if seen it was on *Dīvālī* night.

(When the seer was drunk.)

Gū meṭ dhelā dāle na chhīntēn parēn.

If you throw no clods into dirt it won't spatter your clothes.

(To dissuade from altercation or jesting with a mean and worthless person: touch up pitch and you will not be defiled.)

Gū meṭ kaurī gire, to dāṭṭon se uṭhā le.

If a farthing should fall into ordure, he would pick it out with his teeth.

(Said of a great miser.)

Gū nahī, chhīchhī.

Not dirt, but filth.

(Distinction without a difference: six of one and half a dozen of the other.)

Gunde chālā bazār, binaulā dhāṭk rakhiyo !

The vagabonds are going to market, hide your cotton seeds !

Gūnge kā gur khāṭā na māṭhā.

A dumb man's sugar is neither sour nor sweet.

(Because he cannot talk about it.)

Gūnge kā gur khāṅā hai ?

Have you eaten the treacle of dumbness ?

(Said to one who won't speak.)

Gūnge ne supnā dekhdā, man hī man pachhāṭā.

When a dumb man has dreams he keeps his regrets to himself.

(That he cannot impart them.)

Gūngī jorā bhālī, gūngā nārgal na bhālā.

A dumb wife is better than a dumb pipe.

(Natives say that unless the hubble-hubble makes a noise it is not worth smoking.)

Gun sikh-ke aagun sikhāṭā hai.

He learns the vices after learning the virtues.

Gungā to gun kahe, nīr-gungā dekh ghināṭā.

While the good man praises goodness the wicked man looks on with disgust.

Gur bhārā haṁsyā, khāle banē na ugalte. E.

A sieve covered with treacle cannot be swallowed nor vomited up.

Gur bin biākul chelā, kamṭh bin bāur gīt.

The disciple is out of place without the master, like a song sung without a voice.

Gur bin milē na gyān, bhāg bin milē na sampat.

You can get no knowledge without a teacher, nor riches without luck.

Gur churāve to pāp, tel churāve to pāp.

It is sin, whether you steal oil or sugar.

Gur diye mare, tau zahr kyon dije ?

If sugar will kill why give poison ?

(Why have recourse to harsh measures with him that yields to gentle persuasion.)

Gur gur biādyā, sir sir gyān.

Every teacher has his own science, and every head its own wisdom.

(Many men have many minds.)

Gur khāṅgī to āṅgī andhere meṭ.

If she would eat sweets, she must meet (a lover) in the dark.

(Said of a loose character.)

Gur khāṅh, gulgulon se parheṭ !

Sugar he eats, sweet cakes he shuns !

(Inconsistency. To abstain only from certain modes of transgression: to strain at a gnat and swallow a camel.)

Gur khāṅh, pūṭ meṭ chhed karē.

He eats the sugar and destroys the cake.

(See above.)

Gur na de to gur kī sī bāt to kahe.

If you can't give sugar talk sugar.

Gur se baigan ho gaṭ.

The egg-fruit is become as dear as sugar.

(Said when any cheap article has risen to a high price.)

Gur se kapaṭ, mitr se chori, yā he mir-dhan yā ho kārṭh.

To deceive a master, or deceive a friend, is to be a pauper or a leper.

(Lepers are altogether shunned in India.)

*Gur to aisd chāhiye, jān nigā-gar hoē,
Janam janam kā morchā, chhīn men dāre khoē.*

A teacher should be like a polisher, and rub away the rust of ages in a moment.

*Gurū, baid aur jotshī, deo, mantrī aur rāj,
Inhen bhet bin jo mile, hoe na pūran kāj.*

A priest, a doctor, a soothsayer, a god, a minister, and a king, will never do your business unless you pay them.

(Palm-oil is all powerful in India.)

Gurū barā ke chelā?

Is the teacher greater, or the disciple?

Gurū gur hī rahe, chele chīnī ho gāē.

The teacher remained treacle, the pupil became refined sugar.

(The pupil surpassing his master.)

'Gurū jī, chele bahut ho gae.' 'Bachchā, bhūke mīrēnge to āp chale jāēnge.'

'My master you have many disciples!'

'When they starve, my son, they will go away of their own accord.'

Gurū kiye jān ke, pānī piye chhān ke.

Test a priest before you appoint him, and strain water before you drink it.

(Choose carefully your household priest.)

Gurū se pahle chelā mār khāē.

The disciple gets beaten before the priest.

(Allusion to the Hindu custom of *faṭra* sending their disciples to beg.)

*Guru, Shukr kī bādri rahe Sanichar chhāē,
Kahe Ghāg, sun Ghāgnī, "be barse nahīn jāē."*

When Thursday's and Friday's clouds extend to Saturday, says Ghāg to Ghāgnī, "this will never pass without raining."

(It is very common to see cloudy days sometime before rain in India.)

Guryon ke biyāh men chiyon kī bel. Wom.

At a doll's marriage the gifts are tamarind seeds.

(Said of the very poor : tamarind seeds are very small.)

Gū se ghindonā kar dūngā.

I will make you worse than filth.

Gussā bahut, or thorā, mār khāne kī nishānī.

A short temper and little strength are the precursors of many a pummelling.

Gussā harām hai.

Anger is unlawful.

(Leads to many sins.)

Gussā kamzor par ātā hai.

Wrath is visited on the weak.

Gusse men aql jāti rahī hai.

Anger is an enemy to reason.

Gusse men burāi bhālāi nahīn sūjhī,

Anger knows not good from bad.

Gusar gai gusārān, kyā shoprī? kyā maidān?

Transitory things pass away, what is the difference between a house or the open air? (It is all one a hundred years hence.)

Gusāhīā rā salvāt! Pers.

Blessings on what is past!

(Let by-gones be by-gones.)

Gusāhī unche gusāhī. Pers.

Past is past.

Gyān barhe soch se, rog barhe bhōj se.

Thinking promotes reason; intemperance, diseases.

H.

Hapdī khānā dān, par pachānā mushkil.

It is easy enough to swallow a bone, but it is difficult to digest it.

Hāē re burhāpe!

Alas, old age!

"Hāē re burhāpe! Jāvānī men kiya patthar parē the!" 'Alas! I am old now! well, but what great feats did I perform in my youth?' The first portion is supposed to have been uttered in the hearing of listeners. On turning round the vain old man saw nobody, his conscience then asserted itself and he owned to himself humiliating fact mentioned in the last portion of his speech.

Hāē, rī jāvānī!

Alas! (the folly of) youth!

Hagā, na ghar rakkhā.

He neither stooled, nor kept his house.

"The story is told of a Jāt having refuted a king in an argument and being promised what he would in return. He asked for leave to soil the royal cushion. The king would not break his word, so the ministers made the proviso that he might soil the cushion but must not make water. If he did so he was to lose his house. The Jāt could not manage this so he lost his house. Hence the proverb, which is a variant of the pound of flesh and Shylock."

Hagāse larke ke nathne pahchāne jāte hai.

Wom. [go to stool.

The child's nostrils show when it wants to

Hag na sakeñ, peṭ ko pīṭh.

They cannot stool, but beat their bellies.

Hā hā khāē burhe nahīn byāhe jāte.

The old are not married for begging.

Hai ādmī hai kām : nahīn ādmī, nahīn kām.

If you are a man, there is work for you : If you are no man, there is no work for you.

Hai gharñī ghar gājai hai, nahīn gharñī ghar pādai hai. E.

With the housewife the house is lively, without the housewife the house is dull,

*Hai ghat men, sūjhe nahīn, kar se gahā nā jāē :
Milā rahe, aur nā mile, tā se kāhā basāē?*

He dwells in the heart, but is never seen, nor touched by hand : What can be done with him who is ever with us but never found? [hain.

Hain mard wohī pūre jo har hāl men khush
They are men indeed who are happy in adversity.

Hajmat ho gai.

Clean shaved.

(Cheated.)

Hajit-i-mashhahah nest rūḥ dil-ārām rā, Pers.

A fair face needs no paint.

(Beauty unadorned is adorned the most.)

Hajjām kā laṛkā pahle ustād hī kā sir mūḥḍā hai.

The barber's apprentice first practises on his master's head.

Hajjām kā takā,

The barber's penny.

(Any profits for which there is no risk. The barber is employed in negotiating marriages and gets his fee however the marriage turns out.)

Hajjām kā ustrā, mere sir par bhī phirtā hai, tumhāre sir par bhī.

The barber's razor shaves your head and my head.

(I am as good as you :—One man is as good as another and a great deal better !)

Hajjām ke age sab kā sir jhukṭā hai.

Every one must bow his head to the barber.

Haj kā haj, nij kā nij. Mah.

Pilgrimage is pilgrimage, and trade is trade.

(The pilgrims to Makkā and other holy shrines in the East, are said to be in the habit of combining profit with piety and while professing to undertake the journey from motives of devotion to purpose in truth a commercial adventure.)

Hakim do jānne-vālon meñ ek anjān.

The judge is an ignorant man between two knowing ones.

(Plaintiff and defendant.)

Hakim hāre, mūñh hī mūñh māre.

[down.

If you confute the ruler, he knocks you

(It is vain to dispute with him who has the power in his hands.)

Hakim kī agāri aur ghore kī pichhāri na kharā ho.

Never stand before a judge or behind a horse.

(As in both situations you are apt to be injured.)

Hakim ke āñkh nahīn hoī, kān hote haiñ.

Rulers have no eyes, but only ears,

Hakim ke māre aur kichar ke phisle kā kis ne burā mānā hai?

Never fret at the blows of a ruler or a slip into the mud.

Hakim ke tīn, shahnā ke nau.

Nine shares for the minister and three for the king.

(Allusion to the cheating supposed to go on in Native States.)

Hakim mahkūm kī laṛāi kyā?

Can a subordinate fight his superior?

Hakim ko qārūre se lāj!

A physician, and ashamed to see his patient's urine!

Haldī meñ harkat, harām meñ barkat. [wicked.

Sorrows to the upright and blessings to the

(I have seen the wicked in great power and spreading himself like a green bay tree, yet he passed, and lo, he was not. *Psalm* xxxvii, 55, 56.)

Halaq kā na tālū kā, yeh māl Miyān Lālū kā.

The wealth of Mr. Lālū, is neither for the throat nor the palate.

(Said of a thing which is too bad or unlawful to eat.)

Halaq ke kotvāl.

The guard on the throat.

(Said of children who do not allow their parents to eat any thing without taking it from them.)

Halaq na tālū, khāñ Miyān Lālū.

Mr. Lālū eats without palate or throat.

(Miyān Lālū means a boor, clodhopper.)

Halaq rove, jīb ove.

The throat weeps and the tongue gropes.

(Said of a very subtle or small thing in the mouth.)

Halaq se niklī, khalaq meñ parī.

[world.

Once out of the throat it spreads over the

(Said of a secret.)

Haldī kī gāñṭh hāth lagī chūhā pansāri hī ban baithā.

A mouse got a piece of turmeric and set up a druggist's shop.

(A little learning is a dangerous thing.)

Ha'dī lage nī phīkārī, rang chokhā hī āve.

Without turmeric and alum he wants a good dye.

(A preposterous request : haldī and phīkārī make a fine golden hue.)

Haldī lagī na phīkārī, patāk bahū ān parī.

Neither turmeric nor alum was expended, for the bride came all of a sudden.

(To express any thing done gratuitously. Turmeric and alum are used in dyeing the bride's clothes.)

Haldī zardī nā taje, khatras taje na ām;

Jo haldī zardī taje, to augun taje gulām.

Turmeric will never change its yellowness, nor a mango its acidity; when turmeric gives up its yellowness, the vicious will give up vice.

(Shall the leopard change his spots or the Ethiopian his skin?)

Hāl gayā, ahvāl gayā, dīl kā khayāl na gayā.

Health gone, wealth gone, but the bad habit not gone.

Hālī kā peṭ suhālī se nahīn bhartā. Agric.

The ploughman's stomach is not filled with crisp cakes.

(His labours require coarser and more substantial food.)

Hāl kā, na qāl kā, tukrā roṭī, chamcha dāl kā. Mah. Wom.

Nor enthusiasm nor doctrine; a bit of bread and a spoonful of peas is all he is fit for.

I have taken, do you take and let it go
way.

*Ham pardesī pahune, aur ān kyā bierām,
Bhor bhāṛ uṭh jāenge, baso tihārā gām !*

A guest from a foreign land am I, and have
sojourned here for a while, To-morrow
morn I will start away ; may your country
ever thrive !

Ham-piyāla o ham-nivāla. Pers.
Eating and drinking together.
(Bosom friends.)

Ham rotī nahīn khāte, rotī ham ko khātī hai.
I don't eat my bread, but my bread eats me.
(The care and care of earning one's livelihood.)

Ham sānp nahīn hai, ki jiyen chāt ke miṭṭī.
I am not a snake, that I can lick the dust
and live.

Ham se aur chausar !
Beckgammon and with me !

Ham se bahū barī ziyānī, pānchā mānge pānī !
E. Wom.

The bride is cleverer than me, she asks for
water on loan !

Hānde se dānda bhalā.
It is better to be confined than to wander
uselessly.

Hāndī kī bhāt chhupe, mūnh kī bāt na chhupe.
You can hide the rice in the pot, but you
cannot conceal the words of your mouth.

Hāndī meñ achchhat nā, 'chalā sandhī jeñve.' E.
Not a pinch of rice in the pot and he says
' come, friend, feast with me.'

Hāndī meñ hogā, so dōi meñ āp hī āvegā.
Whatever is in the pot will of course come
into the ladle.

(What there is in the heart the tongue reveals :
out of the fullness of the heart the mouth
speakesh.)

Hāndī na dōi, sab pat khoī. Wom.
Nor pot nor spoon, and all my credit gone.

Hānī ko haniye, pāp dosh na giniye.

Killing an assassin is no sin.

' Hānjī hānjī' sab se kije, karye apne mēn kī.
Chime in with every body, but act in your
own interests.

Hān karo yā nā karo !
Say yes or no !

Hām, lābh, jivan, maran, jas, apjas Bidh hāth.
Gain and loss, life and death, honour and
disgrace are in the hands of Fate.

Hanza Dillī dūr hai.
Dehli is still far off.

(The object of an incompetent or ignorant
person's labours is not speedily attained. It
is a far cry to Loah Awe.)

Hanza rotī avval.

It is still the first day.

(There is room for improvement.)

Hansa chālā bhāg, keo na sangae lāg. E. [it.
When the swan (soul) flies, none goes with

Hansa the so ur gaē, aur kāgā bhāē divān ;
Jā, Bauman, ghar apne, singh kā ke jīmān ?
The swan hath fled and the crow hath

filled his place ; Go, Brāhman, home, what
canst thou expect from lions ?

The story is that the cupidity of a Brāh-
man led him into a lion's cave in the hope of
bringing away the ornaments of the bodies he
had devoured, and that he was saved by his
minister, the swan, who introduced the Brāhman
as the lion's spiritual preceptor. The new prime
minister the crow, however, was partial to carrion
and the lion generously warned the grasping
Brāhman against the sinister advice which the
crow would be likely to give him.

Hāse to auron ko, rove to apnō ko.

If a man laughs, it is at others ; if he weeps,
it is for himself.

Hāse to hāseye, are to arige.

Laugh with those who laugh, war with
those who war.

(A smile for a smile, a blow for a blow.)

Hāse gun pāve, tevar lāge. E. [frowns.
What is given with smiles he receives with
(Ingratitude.)

Hāse hāse khātīye phelar kī māl. Wom.
Enjoy the ninny's wealth and laugh at her.
(A fool and his money are soon parted.)

Hāsi aur phāsi.

Smile and be entangled.

(A woman that laughs is half won.)

Hāsi bairī bāiyar kī, khāsi bairī chor kī.
A smile is the enemy of woman, and a
cough of a thief.

Hāsi meñ bikhelī bhāil. E.
Jest leads to earnest.

Hāsi meñ khāsi.

Laughing leads to coughing.

Hāsnā Bāman, khāsnā chor, kupadh Kāyath,
kul kī bor.

Laughing Brāhmans, coughing thieves, and
illiterate Kāyaths are destroyers of their
race.

Hansiye dūr, parāusi se nā.

Flirt with a stranger, but never with your
neighbour.

Hāste hī ghar bastā hai.

Flirting leads to wedding.

Hāste ho, kuchh parā pāyā hai ?

Why do you laugh ? have you found any-
thing ?

Hāste thākur, khāste chor, in donon kī āyā or.
A laughing king and a coughing thief are
near their end.

Hāsvā chokh, na khurpā bhōtar. E.

Nor sickle sharp, nor axe blunt.

(Fairly matched: when Greek meets Greek
then comes the tug of war.)

Hāsvā dūr, kī parāusan kī nāk ? E. Wom.

Which is farthest off, the sickle or the
neighbour's nose ?

(Neighbours never can agree.)

Hāsvā ke biyāh, khurpā ke gīt. E.

The sickle is to be wedded, and the song is
of the axe.

(Irrelevancy.)

'*Haṣṣvā re / tūh ṭeṭh kāhe*' ? 'a to apnā gauṣ se' / E. Rus. Wom.

'Sickle, why are you crooked !' 'Because it suits me !'

Hap hap, jhap jhap khāte hāh, dhandā karte taje pirān.

Quick to eat and slow to work.

Haq Allah, pāk sāt Allah. Mah. Wom.

God is truth and God is pure.

Haq-dār tarṣeṇ, aṅgār barsēṇ.

When the rightful owners are deprived of their rights it rains live coals.

(On those who deprive them.)

Haq, haq hai; aur nā-haq, nā-haq.

Right is right and wrong is wrong.

Haq kahe so dārī jār. E. Wom.

Tell the truth and be abused.

(The candid friend.)

Haq kahe so mārā jāi !

Tell the truth and be hanged !

(Moral :—tell a lie and save yourself !)

Haq kahne se ahmaq be-sār.

He is a fool that is offended at the truth.

Haq kā rasī Khudā hai. Mah

The guardian of truth is God.

Haq kar, halāl kar, dīn meṇ sau bār kar. Mah.

Do the right and lawful, and do it a hundred times a day.

Haq karvā hai.

Truth is bitter.

Haq kā sāthī Khudā. Mah.

God sides with the truth.

Haq nām Allāh kā. Mah.

The true name is God.

Haq na pāve, inām ! E.

He cannot get his rights and wants a present !

Haq sab ko pyārā hai.

Truth is loved by all.

Harām chālīs ghar le-kar ḍubtā hai.

The adulterer sinks with forty neighbours.

(Involves many others in his disgrace.)

Harām kā bol uṭhā hai, halāl kā jhuk jātā hai.

The bastard will speak out boldly where the true born hangs his head.

Harām khānā aur shalgam ! Mah.

Unlawful food and a turnip at that !

(As well be hanged for a sheep as a lamb.)

Harām-khorī mushkil se chhūṭī hai.

Bribe-taking (or laziness) is hard to shake off.

Harām kī kamāī, harām meṇ gaṇvā.

Ill got, ill spent.

Harām koḥe charḥ-be-pukārtā hai.

Adultery cries out from the housetop.

(Murder will out.)

Harām meṇ baṛā mazā hai.

Sin is sweet.

(Sweet and naughty.)

Harām-sāde kī rasī darās hai.

The wicked man has a long rope.

Harām-sāde se Khudā bhī ḍartā hai.

Even God fears the wicked man.

Har bār guṛ mūṭā ?

Treacle is not always sweet.

The story is told of a boy employed at a Baniyā's shop, who was in the habit of eating secretly from a jar full of treacle. One day the Baniyā happening to find the jar half empty and wishing to fathom the mystery, removed it to another corner and placed another jar full of *btrozah* (resin) in its place. The next day the boy as usual came up to the place and not suspecting any change put a lump of the resin into his mouth, which clogged it and enabled the Baniyā to discover the thief and chastise him. Hence the proverb.

Harbhūm kā rāj.

The government of Harbhūm.

(The name of a village near Allahabad, whose Rājā was famed for injustice. The whole Proverb is elaborately explained in Elliot's *Glossary*, Beames' edition, s. v.)

Har degī chamchā. Mah. Wom.

A spoon for every pot.

(A jack of all trades : also a faithless husband.)

Hāre bhī harāve, jīte bhī harāve.

Win and suffer, lose and suffer.

(Heads you lose and tails I win.)

Hāre juārī ko kab kal paṛā hai ?

What rest has the ruined gambler ?

Har ek bāt kī kuchh intehā bhī hai.

There is a final end to every matter.

(Every thing must have an end.)

Hāre ke Harnām.

When a man is ruined he remembers God.

Har ek ke kīn meṇ Shaitān ne phūk mār dī hai, 'tere barābar koi nahīn.'

The Devil whispers in every one's ear, 'there is none like you.'

Hāre rūkh par sab parand baithē haiṇ, ṭhunṭh par koi nahīn baithē.

Birds perch on every green tree, but not on a blasted trunk.

Hār hoṅge to mās bahoterā ho rahegā.

Where the bones are, there the flesh will come.

(If he only live he will grow strong again.)

Hārī-gun gāve dhakkā pāve, chūtar ḍulāve takkā pāve. E. Wom.

Sing psalms and you will be pushed aside, have a wanton gait and you will get money.

Har kase maslahat-i-khesh niko middānā. Pers.

Every one knows his own interests best.

Hārī khetī, gyābhan gāz, mūnh paṛe tab jānī jā. Agric.

The standing crop and the pregnant cow are only your own when they yield.

(The uncertainty of the future.)

Hārī kī māyā, chhīn meṇ dhūp, chhīn meṇ chhāyā. Hin.

God's wondrous deeds, one moment sunshine, and another moment shade.

Hariyā hāthī, hākīm chor, donoñ ke bigre or na chhor.

A wild elephant and an extortionate ruler know no bounds.

Har jaise ko taisā.

To every one according to his merits.

Hār jūt qismat ke hāth.

Loss and gain are in the hands of fate.

Hār jūt sab meñ rahe, hāre nah datār.

Loss and gain come to all, but the liberal man never loses.

Har kamālē rā zavālē. Pers.

All maturity is destined to decay.

Har kā māne, par kā na māne. E

A disappointed man can be appeased, a snubbed one never.

Hār kā niyāo kyā?

What redress for a lost cause?

Har kāre o har marde. Pers.

Every man to his own business.

Harkāyā bhalā, parkāyā na bhalā. E.

Better disappoint than snub.

Harkāyā ban gayā.

Become a man-eater.

(Said of an utterly abandoned man who raves like a madman.)

Harkāyā kuttā.

A mad dog.

Har khāñ, uglen baherā.

Eat myrabolans and vomit myrabolans.

(You will mow as you sow.)

Harkhe pitar tilanjāl pāve.

The shades of the dead are pleased by the til anjālī.

(A funeral ceremony in which a libation of sesamum seeds and water is made in the name of the dead.)

Har ko bhaje so Har kā hoñ; Jāt pāt pūchhe nahīñ ko.

Who remembers God will go to God: No matter his caste and clan.

Hār māñ, jhagrā jūtā.

Own defeat and you will win the battle.

Hār meñ hār, na ghar meñ khetī.

Loss upon loss, and no harvest in the house.

(Misfortunes never come singly: it never rains but it pours.)

Har nivāle bi'smi'llah. Mah.

Every mouthful in the name of God.

(Said to one who is always ready to take all he can get, but very unwilling to work: to be "unco guid:" perpetually saying "D. V.")

Hārōñ bhī hār, jītōñ bhī hār.

Lose and lose, win and lose.

(Said of suits in civil courts owing to delays, costs, and damages.)

Hārōñ dherī, yā dāmōñ dherī.

Either a heap of money, or a heap of bones.

Hārōñ thakā, beohārōñ thakā.

Weary of his bones and weary of his toil.

(An old man.)

Har roz īd nest, ki halvā khurād kase. Pers.

Every day is not īd, that one may eat cakes.

(There is a time for every thing.)

Har roz kūā khodnā aur nayā pāñī pīnā.

To dig a well every day in order to drink its water.

(To live from hand to mouth: to live by the sweat of the brow.)

Hari sevā solāh bars, gur sevā pal chār, Tau thī nahīñ barābarī; Bedoñ kiya bichār!

Serving God for sixteen years is not equal to serving the priests for four minutes; according to the Scriptures!

(A skit at the extravagant pretensions of the Brāhmana.)

Har shab Shab-i-barāt hai, har roz roz-i-īd.

Every night is merry night, and every day a festive day.

(Living like a prince: to be in clover: happy as a Queen.)

Hārūñ to hārūñ, jītūñ to thūrūñ. [mer you.

If I lose I'll hammer you, if I win I'll ham-

(A man compelled against his will is of the same opinion still.)

Hāsīd kā mūñh kālā.

Jealousy hath a black face.

(Kālā mūñh, idiom, disgraceful.)

Hastī kā kyā bharosā?

What reliance on life?

Hast o nest barābar hai!

His existence or non-existence is all one (to me)!

Hātam ki gor par lāt mārī. Mah.

He has kicked the tomb of Hātam.

(i. e. outtripped Hātam in charity: ironically said of a miser: Hātam is the conventional Eastern hero of liberality.)

Hāt hāt pukāre Baisā, 'jaisā kare so pāve taisā.'

Baisā proclaimed from market to market, 'to every one according to his deeds.'

(Baisā was a faqir.)

Hāth bechā hai, kuchh zāt nahīñ bechī. Hin.

I have sold you my limbs, not my caste.

(Said by a servant to his master when he abuses him or orders him to perform what it is not meet for the servant to do.)

Hāth dekhan ko ārsī kyā? Hin. Wom.

Why (keep) a glass to look at the hand?

(Ārsī, a small mirror worn in a ring by women on the thumb.)

Hathelī kā phapholā.

A pustule on the hand.

(Said of a troublesome fellow. Compare the 'wart' of a Regiment.)

Hathelī par jāñ liye phirtā hai.

He goes about with his head on the palm of his hand.

(Careless of his life: said of a desperate character.)

Hatheli par sirson jamāte hañ.

He is sowing mustard in the palms of his hands.

(Said of a person professing to undertake extraordinary feats: also of saints.)

Hatheli par zahar rakkhā rahe; khāegā so mare-gā.

If poison be put on the palm of the hand there is no fear; he will die who eats it.

Hāth, goṛ lakṛī, peṭ bakṛī!

Sticks for arms and legs and a goat's stomach!

Hāth, goṛ siriṭī, peṭ nadkolā!

Reeds for arms and legs and a swollen stomach!

Hāthi āñ, ghorē jāñ, ūñ bechāre gotē khāñ.

Elephants come and horses go (by swimming), but the poor camels are drowned.

(Said of very deep water.)

Hāthi upēṭ hathiyā par ā jā, to admi bhengā hai.

If the elephant put forth his strength, man is but a fly.

Hāthi charhe kutā kṛte.

A dog may bite the rider of an elephant. (When ill-luck overtakes him.)

Hāthi ghorā bahā jā, gādhā kahe 'kitnā pāñi?'

The elephant and horse are carried away, and the jackass asks if there is much water.

Hāthi hasār latā, tau bhī savā lakh taṭe kṛ.

An elephant, however lean, is valuable.

(Even the wrecks of a large fortune are considerable: natives value the elephant alive or dead; alive for itself and dead for its ivory and bones for ornaments.)

Hāthi kā bojh hāthi hī uḥātā hai.

An elephant's load only an elephant can bear.

(A difficult task is only to be performed by men of ability.)

Hāthi kā dānt, ghorē ki lāt, māñ kā chunḡal.

The elephant's teeth, the horse's heels, and the tormentor's claws (be upon you).

(A curse.)

Hāthi kā dānt, nihlā jahāñ nihlā.

When the elephant's tusk is out, it's out.

Hāthi kā jag sāthi, kīṛī pāhan pīṛī. Rus.

The world befriends the elephant and tramples on the ant.

Hāthi kā kandhā khālī nahīñ rahī.

The elephant's shoulder (neck) is never unemployed.

(Oriental observation.)

Hāthi kā pīr ankas.

The goad is the elephant's master.

Hāthi ke dānt khāne ke aur, dikhāne ke aur.

Like elephant's teeth, some to eat with and some for show.

(The elephant in popular belief has four teeth, two for eating and two tusks for show. Said of a double-faced person.)

Hāthi ke pāñ meñ sab kā pāñ.

All others' feet in the elephant's feet.

(The great man has numerous attendants.)

Hāthi nikal gayā, dum rah gayā.

The elephant is over, only his tail remains.

(1. Said when very little remains to be done of a great work. 2. To express that a work is left imperfect, when nearly brought to a conclusion. To swallow a cow and be choked with the tail.)

Hāthi phire gāñ gāñ, jis kā hāthi us kā nāñ.

The elephant goes from town to town, but always bears the name of his owner.

(Borrowed plumes.)

Hāthiyā barse, Chitrā mandrā, ghar bañhe kisāñ ririyā. Agrio.

Rain in October and clouds in November, and the peasant sits at home and weeps.

Hāthiyā barse tñ hot hañ, shakkar, shālī, māsh;

Hāthiyā barse tñ jāñ hañ, tillī, kodo, kapās.

Agrio.

Rain in October and three things prosper, sugarcane, rice and pulse; Rain in October and three things die, sesamum, millet and cotton.

Hāthiyā chale nā pañ, baithe 'de Gusāñiyā!' E.

He cannot stir his hands or feet, (and says) "God give me as I sit!"

(Said of a lazy fellow.)

Hāthiyōñ se ganne khāne.

To snatch sugar-cane from elephants.

(To provoke the wrath of a strong person.)

Hāth kā chūhā bil meñ pailhā.

The rat in his hand escaped to his hole.

(There's many a slip betwixt cup and lip.)

Hāth kā denā, aur bañ bisāñ. Mercantile.

Lend your money and make an enemy.

Hāth kā diyā āṛī āṛī!

What thou givest shall be thy shield.

(Charity averts calamity: beggar's cry.)

Hāth kā diyā sāth chalegā.

What thy hand giveth shall go with thee.

(To the next world at the Judgment Day: beggar's cry.)

Hāth kā diyā sāth khāne lagā.

Given by the hand and eaten before me.

(It is an insult for a servant (or a beggar) to eat food with his master.)

Hāth kā hotiyār, peṭ kā ādhār.

A weapon in hand is food for the stomach.

(Might is right.)

Hāth kangan ko drē kyā hai? Wom.

To see the bracelet on your arm needs no mirror.

(In answer to one who puts a question, the reply to which is self evident: the *drē* is a small mirror worn in a ring on the thumb by women.)

Hāth kashīdah, āsmāñ dīdah. Wom.

Needle-work in her hands and her eyes towards the sky.

(Want of proper attention: in the clouds.)

Hāth kaurī na bāzār lekḥā.

Not a farthing in his hand, nor credit in the town.

Hāth ke sankat mūkh ke piyār. E. Wom.

Handcuffs on his hands and loving words upon his lips.

(Sham affection.)

Hāth kī lakīren kahīn mūḡi haiṅ?

Can the lines in the palm of the hand be ever blotted out?

(Said by hereditary menials when demanding their customary fees.)

Hāth ko hāth nahīn sūjhā.

One hand cannot see the other.

(A darkness that may be felt.)

Hāth ko hāth pahchāne.

One hand knows another.

(In answer to a person who goes to demand the payment of money lent by another. The meaning is I will pay only him to whom I owe.)

Hāth diyā kāḥsā, to roṭion kā kyā sāṁs?

Once you take to begging have you any fear of a livelihood?

(Mendicancy is the last and unfailing resource of getting a living.)

Hāth meṅ kīnā, pāt meṅ khānā. H. Wom.

Brings it in his hands and eats it from a leaf.

(To live from hand to mouth.)

Hāth meṅ, na gāt meṅ, "main dhanvanti jāṭ meṅ!" Rus. Wom.

Nothing in her hands, and nothing on her body, "and I am of a great caste!"

Hāth na galē, nāḥ meṅ piyār ke ḍālē! Wom.

Nothing on hands and neck, and pieces of onion in her nose.

(To describe a strange and incongruous set of ornaments.)

Hāth na mūṭhī halbalātī utṭhī. Wom.

With nothing in her fist she gets up in a hurry to buy.

(Said of a person, who is very desirous to obtain a thing which he has not the means to purchase.)

Hāthoṅ hāth bēk gayā. Mercantile.

Sold from hand to hand.

(A rapid sale.)

Hāthoṅ meṅhā, pāvon meṅhā, āpne lachchān aurān deṁdī. Panj. Wom.

She has stained her own hands and feet with *hind* and recommends the same practice to others.

Meṅhā or *hind*, *lawsonia alba*, is used by native *feme covert* only: the point here is that an unmarried girl or widow is using it, in which case it would mean that she is of easy virtue.

Hāth, pāon bachāiye mūzi ko tarkāiye.

Save thyself and keep clear of thy foe.

Hāth pāon diyā-salā, bāt karne ko fasal Ilāhī!

Hands and feet are matches, but God save us from his words!

(A venomous tongue.)

Hāth pāon hilā, Bhagwān degā. Hin. Wom.

Labor, and God will give.

(God helps those that help themselves.)

Hāth pāon ke langre, nām Salāmat Khān!

A cripple and named Mr. Sound.

Hāth pāon kī kahelī aur mūkh meṅ mūchhē jān. Mah.

His moustaches go into his mouth for very laziness.

(Musalmāns cannot allow their moustaches to go into the mouth and usually cut them so as to prevent it.)

Hāth sukḥā, faqir bhūk.

When his hand is dried up, the beggar starves.

(Because he can't hold out the begging bowl.)

Hāth sumarnī, bagal katarṇī, parhe Bhāgwat Gitā re,

Aurōn ko tū gyān batāve, āp phire tū rītā re.

Beads in hand, and knife in pocket, you repeat the Bhāgwat Gitā,

To others you learning preach, and yourself are wanting.

(*Bhagavad-Gītā* is the name of a celebrated Hindū religious book: practise what you preach.)

Hāth sumarnī, peṭ katarṇī.

Beads in his hand, but scissors in his belly.

(To describe one who looks like a gentleman, but is a common rogue: a swell mehaman.)

Hāth uṭhānā achchhā nahīn

It is not good to lift one's hand.

(To strike.)

Hauṁ se ris-bhālī.

Emulation is better than envy.

Hauṁ bhare to-favāre chhāṭen:

When the tank is full, the fountain spouts.

(Expenditure follows income.)

Havāt dīdāh.

Aerial eyes.

(Applied to a wanton person.)

Havā ke ghore par savār haiṅ.

He rides a steed of air.

(To build castles in the air.)

Havār āfateṅ haiṅ ek dīl lagāne meṅ.

There are a thousand miseries in one love.

Havār baras kā rezah aur Nannhī nāon. Wom.

A damsel of a thousand years and called Miss Trot.

Havār bhare mareṅ, to ek-khidmat-gār hoe.

It takes a thousand pimps to make a *khidmat-gār*:

(*Khidmatgār*,—*vulgo kīs*,—are the table servants of Europeans: they are notorious rascals.)

Havār dāvā aur ek duā.

A thousand medicines and one prayer.

Havār ilāj aur ek parhe.

A thousand remedies and one regimen.

Havār jūliyān lagīn aur izat achhī gā.

Though beaten with a thousand shoes, his honor is not yet gone.

(Said of a truly shameless person.)

Hasār jūtiyān mārūn aur ek na gīnūn.

I will give him with my slipper a thousand blows, and not count it one.

(I am sure of him, though I treat him like a dog.)

Hasār kaho is ke kār par ek jūn nahīn chālī.

You may speak to him a thousand times, it has no more effect on him than a louse on his ear.

Hasār lāhī tūtī, tau bhī ghar bār ke bāsan tor-ne ko bahut hai.

Though the club be broken into a thousand pieces, it is still strong enough to break crockery.

(There is life in the old dog yet.)

Hasār nemat aur ek tandurustī.

Health is equal to a thousand other gifts, (Health is better than wealth.)

Hasārōn ghare pānī ke paṛ gaē.

A thousand water pots have fallen. (With shame at this proceeding.)

Hasār randiyān marēn to ek āyā ho.

It takes a thousand harlots to make an āyā. (Āyās are the nurses and maids of Europeans; they are commonly of easy virtue.)

Hāzīr ko luqma, gāyab ko takbīr.

Sustenance to the living and offerings to the dead.

(A good man.)

Hāzīr māre, gāfīl rō.

The present receives and the absent deploras. (Moral: always be on the spot. *Les absents ont toujours tort.*)

Hāzīr meñ hujjat nahīn, gair kī tālāsh nahīn.

No objections (to giving) to those present and no search for the absent. (See preceding.)

Hāzīr ke mele meñ kōi ho. Mah.

Any one may be present at the breakfast-meeting.

(*Hāzīr kā melā*, a feast held by Shīas after the mourning for Haasan and Husain, to which all sects are invited.)

Her pher āve to kākri matkāve. Rus. [ber.]

If I can get it again, I'll again enjoy cucum-

The story is told of a village boor who had found a gold mohar, but not knowing its real worth, he parted with it to a petty money changer who promised him a farthing a day to buy cucumbers with. At last when the villager had acquired a taste for cucumbers, the money changer refused to pay him any longer. Hence the proverb.

Hijre ke ghar betā hū.

There is a son in the eunuch's house.

(Applied to one who professes to have done what he cannot possibly have effected.)

Hijre kī kamāī, muṭraunī meñ gaē.

The eunuch's earnings go to the barber.

(He has to shave so often to look feminine and attractive.)

Hikmat-i-Chīn, hujjat-i-Bangālā. Rus.

China for art, Bengal for litigation.

Hilāo na jhulāo, mujhe baūhe hī khilāo.

Neither shake me nor swing me, but feed me sitting.

(Give me some sinecure.)

Hile risaq, bahāne mauṭ.

Livelihood by some means and death from some cause.

The point is that God gives livelihood and causes death, not the apparent labor or the apparent disease.

Himāzī kī ghorī Irāqī ke lāt māre. [horse.]

The protected mare will kick the Arab (The tyranny of the proteges of men high in office.)

Himmat-i-mardān, madad-i-Khudā. Pers.

Endeavour is man's, help is God's.

(God helps those that help themselves.)

Hindī na Fārsī, lālā jī Banārsī. Hin.

With neither Hindi nor Persian, he is a scholar from Banāras.

(Banāras is noted for its Sanskrit scholars.)

Hindū, Musalmān kī choli dāman kī sāth hai.

Hindūs and Muhammadaus are as close knit as skirt and boddice.

Hing hage phiroge.

You shall pass dirty stools.

(I will beat you till you get diarrhoea.)

Hinī puriyā, chhatī rog.

Cheap drugs, and thirty six diseases.

(Cheap and nasty.)

Hire kī qadar jauhrī jāne.

A jeweller only knows the value of a diamond.

Hire phire, khet meñ kī rāh.

He looks every where and then goes through the field.

(Instead of by the road: a downright fool.)

Hirī phirī bal gaē, jalve ke vaqt tal gaē. Mah.

She is always at hand for the benediction, but steals away when she should make a present (to the bride).

(Applies to any one who after a show of zeal and activity is found wanting when the decisive moment arrives.)

Hir kī kyā jīmān? aur laprī kī kyā pakrān? Rus.

Can an Ahir have a (religious) client? and can a crust be a dainty?

(*Jīmān* is a client to a Brāhman priest.)

Hirī tāṭṭā!

The spawn of emulation!

Hisāb-i-dostān dar dil. Pers.

Friend's accounts are kept in the head.

Hisāb jau jau, bakhshish sau sau.

In accounts to a barley corn, in gifts hundreds.

Hisāb jyon kī tyon, kunbā dūbā kyon?

The account is correct, and why is the family drowned?

The story is told of a Bāyāth who was travelling with his family in a cart. On their way

they had to cross a river and the Kāyath himself, as head of the family, went ahead, took measurements of the depth of the water at different places in the river, and then struck an average, which showed that the river was not deeper than the wheels of the cart. Being thus sure of his calculation and apprehending no danger in fording the river, he ordered the cart to be driven into it. But when to his great disappointment and embarrassment the cart came to a deep place, the Kāyath looked over his calculation and exclaimed in the words of the proverb.
Moral : a little learning is a dangerous thing.

Hisāb leb, ki Banyā dākrab? Bhoj.

Are you taking an account, or fining the Banyā?

(Are you dealing fair or cheating?)

Hisāb nit nayā.

Let an account be always new.

(It should never be allowed to lie by and be forgotten.)

*Hoē bhale ke an-bhale, hoē dānī ke sūm,
Hoē kapūt sapūt ke, jūh pāvak meñ dhūm.*

The good beget evil, the liberal beget misers:
Good fathers beget bad sons, as fire begets smoke.

Ho gai dhaddo, thumak chāl kai?

What is the use of mincing when you are grown old?

Holā khāz, mūnā hāth donō kāle.

Eat parched peas and your hands and mouth will both be black.

(Touch pitch and you will be defiled.)

Holī kā bhavā hai!

A pimp of the Holī!

(Holī, a sort of Saturnalia, is held in the beginning of spring.)

Hom karat hāth jare. Hin.

Burning the hand in making a sacrifice.
(To be injured by a good action.)

Honā na honā Khudā ke hāth hai, mār mār to kāye jāiye.

To succeed or not to succeed is with God, but do your best.

(Try, try, try again, if at first you don't succeed.)

Honhār birvā ke chikne chikne pāt.

A thriving plant has tender leaves.

(Applied to a promising child that gives indications of genius and a good disposition.)

Honhār hīrde base, bisar jāē sab budh.

What is to be will fill the heart and destroy your sense.

(You can't fight against fate.)

Honhār ho-ke fale.

What is to be will happen and be off.

Honhār miṭṭī nahīn, hove bisve bis.

What is to be will not be blotted out, but will surely be.

Honī balvān hai!

The inevitable is invincible.

Hoṭṭ chāṭne se pyān nahīn bujhā.

Thirst can't be quenched by licking the lips.

Hoṭṭ hile na jibbhā kholī, phir bhī sās kake baḍ boṭī. Rus. Wom.

Nor opened her lips, nor moved her tongue, and still the old woman scolded her.

Hoṭṭon niklī, koṭhon charhī.

Out of the lips is up on the house-top.

Hoṭṭon se abhī dūdh kī bū nahīn gāī.

The smell of his mother's milk has not yet left his lips.

(The cradle straws are not yet out of his breeches.)

Hoṭṭ se niklī huī parāī bāt.

Out of the lips is another's property.

Hoṭ kā kār, jī kā bhār.

Competitive business is heavy on the heart.

Hosh kī banvāo!

Collect your senses!

Hosnāk burhiyā chatāī kā laṅghā. E.

A gay old woman with a mat petticoat.

(A person with more inclination than means.)

Hote hī nā mar gāē, jo kafan bhī thorā lagā.

Had you died just after your birth, so much cere-cloth would have been spared.

(Said to a worthless or good-for-nothing person.)

Hoṭī āī hai!

It is a continuous custom.

(A custom from time immemorial.)

Hoṭī āī hai, kī achchhon ke bure hote hai.

It is an old custom that good men beget bad sons.

Hoṭī āī hai, kī achchhon ko burā kahte hai.

It is an old custom for men to speak ill of the good.

Hot kā bāp, an-hot kī mā.

In prosperity a father, in adversity a mother.

(Mothers are more valued than fathers in India.)

Hot kī jot hai.

To have is to be bright.

(While the oil lasts the wick burns.)

Hujjātī lā ummātī. Mah. Wom.

Argument is scepticism.

(To doubt is to go to hell.)

Hukmī bandah jannat meñ. Mah. Wom.

Obedience on Earth (leads to) a place in Heaven.

Hukm-i-hākim marg-i-mafājāt. Pers.

The ruler's order is sudden death.

Hukm ke sāth sab kuchh maujūd hai.

All things wait on authority.

Hukm nishānī bahisht kī, jo māṅge so pāē.

Authority is Heaven, for then to desire is to get.

Hukumat kī ghorī aur ohkai paseri dānd. [corn.

The Governor's mare eats thirty *seers* of (i. e. The animal eats four or five and the remainder goes into the pockets of the hangers on.)

Hunar-mand bhukā nahīn rahī.

A master of his trade never starves.

Hundār chīnhe Bāmhan kā pūt? E.

A wolf won't spare a Brāhman's son.
(For his piety.)

Hundrā re, bakrī charāibē pathrū samet. E.

O wolf, graze this goat and its kid!

*Hūn sajnī, jānat nahīn, piyā bichhṛan kī sār,
Jiyā bichhṛan se kathān hai, piyā bichhṛan kī
bār.*

My friend, I did not know what it was to
part from my love,
It is easier to part with life than to part with
my love.

Huqqā afimī kā.

No pipe like the opium-eater's.

*Huqqā bhar barōn ko dīje, jab sulge tab āp kī
līje.*

Fill the pipe and place it before your
superior (as etiquette requires,) when it
is lighted, then enjoy it yourself.

*Huqqā chār vaqt achchhā—soke, musāh dho-ke,
khāke, nahā-ke; aur chār vaqt burā—āndhī
meñ, āndhere meñ, bhūk meñ, aur dhūp meñ.*

At four times is a pipe pleasant: after a
sleep, after a wash, after a meal, and after
a bathe. At four times it is unpleasant:
in a storm, in the dark, in hunger and in
the sun.

Huqqā Har kā lūlā, rakthe sab kā mān,

*Bharī sabhā meñ yūh phīre, jūh gopin meñ
Kān.*

The pipe is beloved of God, it maintaineth
the repute of all, and moveth in the as-
sembly, as Krishna among the neatherd-
esses.

*Huqqā hukm Khudā kā: chilam bahisht kā
phūl: Pivē mard Khudā ke: ghūreñ nā-māqūl.*

(We smoke) the pipe by the order of God.
Its bowl is a flower of heaven. It is the
men of God that smoke it, and it is
rogues that jeer at it.

Huqqā pair dauṛī kā, reṭī qismat kī.

Livelihood depends on fate, but smoking
on one's own exertion.

(In going about in search of fire.)

Huqqā, rukkā, hurkānī, Gūjar aur Jāt.

In meñ atak kahā, Bāwā Jagan Nāth kā bhāt.

Pipe, tobacco, courtesan, the Gūjar and the
Jāt.

All are one, as is the rice from Father Jagan
Nāth.

(At the feast of Jagan Nāth (Juggernaut)
there is no distinction of caste.)

Huqqā yak dam, do dam, sīh dam bāshad,

Nā kī mīrās-i-jadd o am bāshad. Pers.

Take one, two or three puffs at a pipe, but
don't use it as an heirloom.

(When smoking in company etiquette in India
requires people to smoke by turns.)

Huqqe aur bātōñ meñ bair hai.

Smoking and talking are enemies.

*Huqqe kā mazā jis ne zamāne meñ na jānā,
Woh mard mukhannās hai, na aurāt, na sand-
nā.*

Who knows not the taste of a pipe in this
world, is a eunuch; nor man nor woman.

Huqqe pānī kī sukḥ.

The delights of smoking and drinking.

Huqqe se hurmat gāi, nem goyā sab chhū! /

Pagrī bech tamākū līyā, gāi hīye kī phū! /

Loss your honour and virtue for a pipe!

Sell your turban for tobacco and lose
your wits!

Hūr bhī saukan ko dāyan se burī hai. Wom.

To a co-wife a fairy is uglier than a goblin.

Huzūrī kī mazdūrī bhalī.

It is well to work under the eye of the
master.

(For he can see the value of it.)

I.

*Itidā-i-ishq hai, rolā hai kyā? / Age age dekhiye,
hotā hai kyā!*

Love hath but begun, why weepest thou!

Look before thee to what will happen!

(Faint heart never won fair lady.)

Itidā se intehā tak.

From beginning to end.

(From top to toe.)

*Id, Baqrīd, Shabrāt kuṭnī; Dāhā karē hāz hāz,
Phagvā bisnī. E.*

At the Id, Baqrīd and Shabrāt they have
procurers; at the Dāhā they mourn
and at the Holī they have prostitutes.

(A slap at the Musalmāns and their feasts.)

Idhar girūn kulan, udhar girūn khāi.

Here I fall into a well, there into a ditch.

(Scylla and Charybdis.)

Idhar kātā, udhar palāt gayā.

He bites and turns (as a snake).

(Said of the crafty.)

Idhar na udhar, yeh balā kidhar?

This misfortune is neither here nor there,
where is it?

(Neither die nor get well.)

*Idhar Qiblah Qutab, udhar Khatijah, mīrās kid-
har? Mah.*

This side Mecca, the other Khatijah, where
I am to make water!

(Mahammadans don't make water to the side
of Mecca and Khatijah: to be put on the
horns of a dilemma.)

Id ke chānd ho gayā. Mah.

He is become the moon of the Id.

(Said of a person highly prized and rarely
seen. The Ramzān or fast of the Musal-
māns ends with the Id at the new moon,
which is accordingly anxiously looked for.)

Id pīchhe chānd mubārak! Wom.

Congratulations after the Id.

(Compliments of the season after the season;
a day too late.)

Id piche tar.

Rejoicings after the Id.

(See preceding.)

Id piche tar, barāt piche dhaunsā.

Rejoicings after the Id, and music after the wedding.

(See preceding.)

Ijārah, ujārah.

Farming is famishing.

(Farming the revenue of an estate to a contractor or middleman is ruin.)

Ikkā, vaktī, gadhā, Patnā shahar men sadhā. E.

Ikkās, pleaders, and donkeys abound in Patnā.

(An ikkā is a conveyance drawn by one pony.)

Ikkē charh-ke jahān jāē, Paise de-ke dhakke khāē.

Wherever you go in an ikkā you get jolted for your money.

(Very true!)

Illat jāē dhōē dhāē, ādat kahān jāē?

Filth is got rid of by washing, but not an habit.

Ilm dar sinah, na dar safinah. Pers.

Knowledge is in the heart, not in books.

Ilm kā parhānā lohe ke chane chabānē hai.

Learning is like chewing iron.

Imān hai, to sab kuchh.

Where there is faith there is every thing.

Imān kā saudā hai.

Dealings on good faith.

(Fair and square.)

Indyat-i-shāhī kisī kī mīrās nahīn.

The king's favour is no inheritance.

In bechārōn ne hīng kahān pāē, jo bagal men lagāē?

Whence could such poor men get assafetida to rub under their armpits?

▷ (Moral: how could such men have committed such a crime!)

Itchā khinchā voh phire, jo parāē bich men parē.

He gets into trouble who interferes with others.

(Of little meddling comes great ease. They who in quarrels interpose, will often wipe a bloody nose.)

Indar rājā garjā, mīhārā jāē larjā. Hīn.

My heart trembles when the clouds thunder.

(The sign of rain and therefore a terrible sound to the Baniyā, who has been hoarding up corn for the rise.)

In ke chāte, rūkh nahīn rahe.

The tree they lick remains not.

(Metaphor from the attacks of locusts, applied to prostitutes and bad characters.)

In ke hān to chamrē kā jahāz chālā hai. Slang.

They commerce by a ship of flesh.

(They earn by prostitution.)

In kī nāk par gussa rakkhā hī rakhtā hai.

He always keeps anger on the tip of his nose.

In ko bhī likkho.

Put him down also.

☞ Akbar once asked Birbal whether there were more men in the world with eyes than with no eyes. Birbal replied that the blind were most numerous, and to prove his assertion he set out, accompanied by a writer, and began collecting stones on the road. Seeing this every one who passed him asked what he was doing! Every time he was so addressed he said to the writer, 'Inkē bhī likho' 'Enter him too (as a blind man)'

In ko to patthar mārē maut nahīn.

Though he were stoned he would not die.

(An iron constitution.)

Insān hī to hai.

Man is but human.

(And so prone to err.)

Insān men kyā rakkhā hai?

What then is in a man?

(He very easily dies.)

Insān pānī kā bulbulā hai.

Man is but a water bubble.

Inshā Allāh-tāla billī kā mūnāh kālā.

May God grant that the cat's face be black.

(Said to ridicule earnestness about trifles.)

In tilōn tel nahīn.

There is no oil in these sesamums.

(You cannot draw blood from a stone.)

It kā ghar, maṭī kā dar.

A brick house with a door of earth.

(The strength of a chain is its weakest link.)

It kā ghar maṭī kar diyā! Wom.

She has brought his brick house to dust.

(A bad manager.)

It kī devī, jhankayā kā parahād.

A goddess of brick, and brick dust for offerings.

It kī l-nī, patthar kī denī.

To receive bricks and return stones.

(Retaliation: tit for tat.)

It kī pānt, dam Madār.

A row of bricks and the power of Madār.

☞ A stone is said to be suspended by some unknown means over the tomb of Sheikh Badru'd-din surnamed Madār at Makanpur. The phrase is applied to one who undertakes any thing extraordinary without recollecting his inability to perform it.

It se it bāj gā.

When brick strikes brick.

(Then is the time to make something out of the quarrel. When two dogs fight it is a third that gets the bone.)

Iqrār-i-jurm, islāh-i-jurm. Pers.

A fault confessed is half redressed.

Irāqī par zor na chālā, gadhī ke hān amēthe.

Force will do little with the Arab steed, but you may pull the ass's ears.

Isā ba dīn-i-khud, Mūsā ba dīn-i-Mūd. Pers.

Let Jesus stick to his faith and Moses to his. (Religious toleration.)

Is ghar kã Bãvã Adam hĩ nirãlã hai.

The Adam of this house is a strange person.

(Strange custom, or practice, or eccentricity.)

Is hãth lenã, us hãth denã. Mercantile.

Give with one hand and receive with the other.

(Cash dealings.)

Ishq chhupãne se nahĩn chhuptã.

Love cannot be hid by hiding.

Ishq-i-majãrĩ se ishq-i-haqĩqĩ hãsil hotã hai.

Love of man leads to love of God.

(Doing your duty towards your neighbour leads you to your duty towards God.)

Ishq ke kũche mein ashĩq kĩ hajãmat hotĩ hai.

The lover is shaved clean in the lane of his love.

(He gives away everything where his heart is.)

Ishq mein admĩ ke tãñke udhãrte hain.

Love rips open every joint of the body.

Ishq mein shãh o gadã barãbar.

In love beggars and kings are equal.

(Love levels all.)

Ishq, muskh, khãnsĩ khushk, khũn kharãbã chhuptã nahĩn.

Love, musk, a dry cough, and murder cannot be hid.

Ishq yã kare amĩr, yã kare faqĩr.

Love befits both the rich man and the beggar.

Is kã dukh dikhãve mukh.

His face betrays his sorrows.

Is kãn sunĩ, us kãn urã dẽ.

In at one ear, and out at the other.

Is ke peĩ mein dãrhĩ hai.

He has a beard on his stomach.

(Old head on young shoulders.)

Is mein bhĩ kuchh bhed hai.

There is some mystery in this too.

Issar ãẽ, dãliddar bhãge, Hin.

When good fortune comes poverty runs away.

Issar se bhetã nahĩn, dãliddar se bigãr. Hin.

Good fortune he has not and quarrels with misfortune.

(Making the matter worse.)

Is tarãh kãñptã hai jaise qasãĩ se gãẽ. Hin.

He is trembling like a cow before a butcher.

Itar ke ghar tũar, 'bãhar bãndhũn kĩ bhũtar.' ?

A partridge has walked into the house of a vain man and it is, 'shall I tie it up inside or outside ?'

Itar ke ghar tũar, ghãrĩ bãhar, ghãrĩ bhũtar.

A partridge in the house of a vain man is one hour out of it and one hour in it.

(Applied to any acquisition of a vain, light-minded person.)

Itnã jhũĩ bolo, jũnã ãĩs mein namak.

Tell as much of a lie as there is salt in flour.

(i. e. as much as will go down. !)

Itnã khãs jũnã pachẽ.

Eat no more than you can digest.

Itnã nafa khão, jũnã ãĩs mein non. Mercantile.

Make as much profit as there is salt in flour.

(Don't exceed safe limits in speculating.)

Itnã pakkã kĩ bãrĩ thikkã.

So much cooked as to leave heaps of stale food.

Itne kĩ kamãĩ nahĩn, jũne kã lanhã phat gayã.

Wom.

The earnings will hardly cover the rents of the petticoat.

Itnĩ bhĩ aqal ajĩran hotĩ hai.

There is flatulence even in so much wisdom.

(You are too sharp, you may cut yourself.)

Itnĩ ãĩ jãn, gas bhar kĩ sabãn !

Such a small thing and a yard of tongue.

Itnĩ to rãĩ hogĩ, jo rãĩle mein parẽ,

There is mustard enough to put in the pickles.

(I have enough to serve my turn.)

Ittifãq bãrĩ chĩs hai.

Union is a great thing.

Ittifãq hĩ mein quvvat hai.

Union is strength.

(The bundle of sticks.)

Issat ke ãge mãĩ kyã chĩs hai ?

Wealth is nothing in comparison with honor.

Issat kĩ ãdhĩ bhãĩ, be-issatĩ kĩ sãrĩ kuchh nahĩn.

Better the half with honor than the whole with disgrace.

Issat-wãle kĩ kambãkhĩ hai !

A man of honor generally gets into a difficulty !

J

Jab aise ho, tab aise ho.

If such you are, such you are.

Jab ãñkhen chãr hotĩ hain, muhabbat ãhĩ jãĩ hai.

When eyes meet eyes love slips out of them.

Jab apnĩ utãr lĩ, to dũsre kĩ utãrte kyã lagĩ hai ?

Who disgraces himself, will not be slow to disgrace others.

Jabar kĩ joẽ mãhtãrĩ hoẽ, nibãl kĩ joẽ merĩ sãrĩ.

E.

The strong man's wife is treated as a mother and the weak man's wife as a sister-in-law.

(i. e. chaffed and jested with.)

Jab ãve barsãn kã chão, pachhvã gine, us parvã ãão. Agric.

When it means to rain it will rain whether east or west wind blows.

Jab āyā dehī kā ant, jaisā gadhā vaisā sant.

When the body perishes the saint is no better than an ass.

(Better a living dog than a dead lion.)

Jab bhāṛ sau, tab bhāg gayā bhau. Mercantile.

(i) When it (debt) reaches to a hundred he no longer fears it.

(Owe a man £10,000 and you are his master.)

(ii) When a hundred join together fear flies from them.

(The bundle of sticks: union is strength.)

Jab bhājan ko hoṛ lugāi, toṛe koṭ aur phānde khāi. Rus.

When a woman wills to run away she will break the fort and leap over the ditch.

(Neither bolt nor bar shall keep my own true love from me.)

Jab bhī tīn, aur ab bhī tīn, jab pāṛ tab tīn kī tīn.

It was three, it is three, and whenever I look I find but three.

Jab bhūk lagī bharve ko tandūr kī sūjhī, aur peṭ bharā us kā, to phir dūr kī sūjhī. Mah, Wom.

When he was hungry the rascal had his eyes on the kitchen, but when he was satisfied his eyes began to wander.

(Cupboard love.)

Jab bigre jab sughar nar, kyā bigreṅā kūdh?

Matthe kā kyā bigre, jab bigre jab dūdh?

A wise man can be spoilt, but not a fool; As milk can be spoilt, but not tyre.

Jab chane the, tab dānt na the, Jab dānt huṛ, tab chane nahīn.

When I had peas, I had no teeth, And now that I have teeth, I have no peas.

(Spoken when the means and capacity for enjoyment come at different times.)

Jab dānt na the, tab dūdh diyo, Jab dānt bhāṛ kā ann na dego?

When I had no teeth, He gave me milk, And now that I have teeth will He not give me bread?

Jab dekh, tab nāzir Miyān Natthū kā tala.

Wherever you look it is Mr. Natthū that is about.

(A hanger on; parasite, sponger.)

Jab denā hotā hai, to chhappar phar-kar detā hai. [roof.]

When (God) gives, He gives through the (Unexpectedly.)

Jab din āṛ bhale, tab laḍḍū mārāi, chalo. E. Rus.

When good times come you enjoy sweets.

Jab diyā dil, to phir andeśa-ī-ruvāi kyā?

Why fear disgrace when you have given your heart?

(In India love is necessarily illicit.)

Jā bidh rākhē Rām, tā hī bidh rāhiye.

Live with contentment in that state of life to which God calls you.

Jab jaisā, tab taisā.

When it was so, it was so.

(Change befalleth all things.)

Jab karī ās, tab āṛ tere pās.

When I have an object I come to you.

Jab lagī chāt, to sūjhī halvāi kī hāt.

When he has a desire he goes to the sweet-meat shop.

Jab lag paisā gānth men, tab lag us ke yār.

Sāin, is sansār men suārath kā bechār.

As long as there is a copper in your pocket, so long does he befriend you. O God! the business of this world is to one's own ends.

Jab lag sākī, tab lag ās.

As long as there is a cup-bearer there is hope.

Jab lau kuṭhlā men nāj, tab lau julahtū ko rāj. E.

As long as there is corn in the bin, the weaver's son is a king.

Jab le sakhā ke bhāo āi, tab le pūt ke ānkhe jāi.

E. Wom.

The son will lose his eyes before the brother comes to believe.

Jab nāchne niklī, to ghunghat kiya?

When come out to dance what need of a veil?

(All dancing girls in India are of easy virtue.)

Jab naṛī bāns par charhī, to ghunghat kyā?

A girl acrobat performing in public needs no veil.

(Same as preceding.)

Jab prajā nahīn, to rājā kahān! Hin.

When there are no subjects where is the king?

Jab phenko, tab pānche tīn.

When the dice are thrown it is always a five and a three.

(These are unlucky throws at *chausar*. Compare the English 'he always throws deuce ace'.)

Jab sab pan hārī to panhārī kuhāi.

When all trades fail she becomes a water-bearer.

(They are of easy virtue as a rule.)

Jab satī sat par charhe, to pān khānā rasm hai:

Abū jag men rahe, to jān jānā pashm hai.

When a chaste wife prepares for her funeral pyre a betel leaf she eats; To keep her honor in the world her life is sacrificed.

(Extolling the custom of *satī* or burning of widows: *Abū*, and *Jān Jānā* are also the names of two famous players, hence there is a pun in the second line.)

Jab se uge bāl, tab se yehī ahavāl. Wom.

He has been like this ever since his hair began to grow.

(Since his infancy; always used in a bad sense; ever since he began to acquire power his conduct has been thus evil and oppressive.)

Jab tak bahū kuārī, tab tak sās vārī.

Bahū āi god men, laḍ gayā haud men. Wom.

As long as a maid is not wed the would-be

mother-in-law is devoted to her. No sooner is she brought to her arms, than all her love goes down into the pit.
(Observation of Indian domestic life.)

Jab tak chānd sūraj hai!

While the sun and the moon shall last!

Jab tak dam hai, tab tak gam hai.

While there is life there is sorrow.

Jab tak Gangā Jamnā bahe.

While the Ganges and the Jamnā flow.

(While the Thames flows.)

Jab tak jinā, tab tak einā. Wom.

While we live we must sew.

(Work while we live.)

Jab tak karūn bābū bābū, tab tak karūn apne qābū. E. Wom.

While I call him "my lord, my lord" I can keep him under my thumb. [hai.]

Jab tak pahiyā lūṛhaktā hai, jab hī tak gārī

It is a carriage as long as the wheels go round.

(The business thrives when business drives.)

Jab tak pahiyā lūṛhke lūṛhaktā jāo.

As long as the wheel goes let it go.

(Make hay while the sun shines.)

Jab tak rakābī meṁ bhāt, merā terā sāth.

While there is rice in your dish I am your friend.

(Oupboard love.)

Jab tak sāns, tab tak ās.

While there is life there is hope.

Jab tak tang-dastī hai, parhezgārī hai.

While there is poverty there is abstinence.

(Superfluity is the root of many evils: effo-diuntur opes irritamenta malorum.)

Jab tak mēt pahār ke niche nahīn ātā, tab tak voh jāntā hai 'mujh se ūchā koī nahīn.'

As long as a camel does not come to a hill he thinks that there is nothing taller than himself.

Jab tere peṁ meṁ khuddiyā lage, mūṛhā aur salonā kyā re?

When hunger gnaws at the stomach, sweet and salt are both alike.

Jab tūr chhuṛ gayā, to phir kamān meṁ nahīn ā saktā.

When the arrow has flown it cannot return to the bow.

(Once out, always out.)

Jab tū niyāz kī gaddī par baiṭhe, to apne man se tarafdārī, lālch aur kirodh ke dūr kar.

When you sit on the judgment seat give up avarice and anger and partiality.

Jachchā aur bachchā donoṁ jēh! Wom.

May the lying-in woman and her child both live!

(A benediction used by the hangers on who profit by a birth.)

Jāgā sāhū kā, rahgā sāhū kā.

The loss or gain is my master's.

(So what can I do?)

Jāē imān, rahe sab kuchh.

(i.) Let faith go if all else remains.

(ii.) Your faith will go with you, all else will remain behind.

(The proverb is capable of either interpretation.)

Jāē jān, rahe imān.

Let life go if honor remains.

Jāē lākh, rahe sākh.

Sacrifice thousands, but keep up your credit.

Jāē ustād khālī.

The master misses nothing.

(He is sure to find a blot somewhere to criticise.)

Jafā kafā rājān par parṭī āī hai.

From troubles and hardships not even kings are free.

Jagan Nāth kī bhāṭā, jis meṁ jhagrā nā jhāṭā.

Like food at Jagan Nāth, without strife or question.

(There is no 'caste' allowed at the festival of Jagan Nāth.)

Jagan Nāth ke bhāt ko kin ne na pasāro kāt?

Who would not open his hand for the rice of Jagan Nāth?

(See preceding.)

Jag darshan kī melā hai.

The world is a fair to look on at.

Jāgēṁ so pāvegā, sovegā so khovegā.

Who wakes gets, who sleeps loses.

(It is the early bird that gets the worm.)

Jāgiyo! jāgnā bhālā haigā!

Wake! for waking is good!

Jāg jagante pahrā, lāg lagante aur.

Let watchmen keep awake, and others do their own business.

Jag jalā to jalne de, main āp hī jaltī hūn. Wom.

If the world suffer, let it suffer, for I am suffering.

Jag-jānī, des-bakhānī.

Known to the world and familiar in the land.

(World wide reputation.)

'Jag jītā morī kānī.' 'Bar thār hoe jāh jānī!'

'Thou hast won, my one-eyed bride.' 'Thou shalt know when thy husband stands up.'

The story goes that the friends of the bride who had palmed off a one-eyed girl for a wife were outwitted by the imposition on them of a lame husband for her.

Jag meṁ dekhāt hī kī nātā.

Relations in this world are but relations to the view.

Jāgte kī kaṭiyā, aur soṭe kī kaṭiyā.

A female buffalo calf for him that keeps awake, and a male one for him that sleeps.

(A female buffalo calf, *kaṭiyā*, is more valuable than the male, *kaṭiyā*.)

Jahān bahū kī piṇā, vahīn suṣar kī khāt.

Near to the grind-stone of the daughter-in-law the father-in-law has his bed.

(Immodesty: the daughter-in-law cannot

Speak to her father-in-law in an Indian house.)

Jahān bālak tahān pekhā; jahān goras, tahān ghor; jahān rājā mūkh-bolnā, basen ghanere log.

Where there are children, there are toys;
where there is milk, there is cowdung;
where there is an affable king, there reside many people.

Jahān bālon kā baithnā, vahān bhūlon kā bās. Superstition.

Where the children are, there dwell the ghosts.

(Children are the special victim of bhūts or malignant ghosts.)

Jahān barī sevā, tahān ochhā phal.

Hard service means little fruit.

(Much service, little reward.)

Jahān dal, tahān bādāl.

Where there's a crowd there's a cloud (of dust).

Jahān dar vahān hamārā ghar.

My abode is at the post of danger.

Jahān dekhē gunnā pūrī, tahān jān lūhī lūhī. E. Wom.

Wherever the cakes and sweets are she soon slips in.

Jahān dekhī rotī, vahān mundāi chotī. Wom.

She would shave her head for the sake of the bread.

(i. e. ready to humiliate herself for the sake of food: *choti mundānā*, is a disgrace to any woman but a widow.)

Jahān dekhe tavā parāt, vahān gāve sārī rāt.

Hin. Wom.

Wherever she sees plate and dish she sings the whole night.

(Said of a greedy person.)

Jahān dhāk, vahān dhākū.

In *Dhāk* woods do robbers lurk.

(*Dhāk*, *butea frondosa*, has a very thick foliage.)

Jahān Gang, vahān rang. Hin.

Where Ganges flows are gala shows.

Jahān ganj, vahān ranj.

No gains without pains.

Jahān garhā hogā, vahān pānī marēgā.

Wherever there's a hole water will run into it.

(No smoke without fire.)

Jahān gur hogā, vahān makhiyān āngī.

Where there are sweets there are flies.

(For wheresoever the carcase is, there shall the eagles be gathered together.)

Jahān jān Bāle Miyān, tahān jān pūnchh.

Where the rich man goes, there follows his tail.

(The retinue that follows the rich.)

Jahān jān bhukā, vahān parē sukā.

Where goes the hungry, there goes famine.

(To describe a person who is very unlucky.)

Jahān jis ke sing samān, vahān nikal jān.

Let a man go where his horns are safe.

Jahān kā mardā, tahān hī gor.

Where the dead man is, there is his grave.

(Fight out a quarrel on the spot.)

Jahān ke murde, tahān hī garē haiñ.

The dead are buried where they die.

(To express that a dispute is best settled where it arose; or that in every place matters must be determined according to the customs of that place.)

Jahān khānā, vahān sab kā thikānā.

Where the dinner is, there is the resting place of all.

Jahān kharch nahīn, vahān har ek gāñh kā pūrā.

Where there are no expenses there are full pockets.

(Offers of money are plentiful when it is not wanted, but when it is wanted every pocket is empty.)

Jahān kuttā hotā hai, vahān nekā kā farishtā nahīn ātā. Mah. Superstition. [come.

Where the dogs are no good angels will

Jahān murgā nahīn hotā, vahān kyā saverā nahīn hotā?

Will it never be dawn because there is no cock to crow?

Jahān na jāē sūī, vahān bhālā ghuserte haiñ.

No room for a needle and he puts in a lance!

(Drawing the long bow.)

Jahān na jā ko gun lahe, tahān na tā ko thān.

Dhobi bas-kar kyā kare Digambar ke gāñh?

Let not a man go where his qualities are not appreciated. What occasion has a washerman to live in a village of Digam-bars?

(The Digambars are a sect of Jains who go naked.)

Jahān parē mūsal, vahān khem kūsal!

It is safe and sound, where pestles pound!

Jahān rūkh nahīn, tahān arand rūkh.

Where there are no trees, even the castor is a tree.

(A man with very little wisdom, science, wealth, &c., is highly esteemed where no body has any: the *arand* is a small straggling shrub with large leaves.)

Jahān sau, vahān savā sau.

When it is a hundred it is a hundred and a quarter.

(In for a penny, in for a pound.)

Jahān ser, vahān savariyā.

Where there is a pound there is a pound and a quarter.

(See preceding.)

Jahān tumhārā pañdā gire, vahān ham khūn girāñ.

For every drop of your sweat I am ready to spill my blood.

(Said by a devoted friend.)

Jahān kā karvā.

The crow of a vessel.

(Which finding no land returns ever and anon

to the masts and yards. Said of a man
whom there is no getting rid of.)

Jāhī faqīr, Shaitān kā ṭaṭṭū.

An ignorant monk is a nag for the devil.

Jāhī tēn kuchh pāiye, karye tā ki ās. E.

Expect where you get.

(Blessed are they that expect nothing, for they
shall never be disappointed.)

Jaisā bo, vaisā kāt. Agric.

As you sow, so you mow.

Jaisā deotā, vaisī pūjā. Hin.

As the God, so the worship.

Jaisā des, vaisā bhes.

As the country, so the fashion.

(In Rome do as Rome does.)

Jaisā deve, vaisā pāve : Pūt bhatār ke āge āve.

E. Wom.

As you give you shall get, Even to your sons
and husband.

(For I the Lord thy God, am a jealous God,
visiting the iniquity of the fathers upon the
children unto the third and fourth genera-
tion of them that hate me. Exodus, xx, 5.)

It is related that in order to test this say-
ing, a woman once gave a *faqīr* (beggar) two
poisoned cakes, which were unfortunately eaten,
however, by her two sons, to whom the *faqīr*
had hospitably offered them, while they stopped
at the *faqīr's* hut for a drink of water.

Jaisā duddh, vaisā buddh.

Your sense is as your mother's milk.

(i. e. according to your inheritance.)

Jaisā dūdh dhautā, vaisī chhāchh dhautī.

As the milk is white, so the butter-milk is
white.

(To be deceived by appearances)

Jaisā kāchh kārhe, vaisā nāch nāche.

As your dress, so dance.

(Cut your coat according to your cloth.)

Jaisā kaṇ bhar, vaisā man bhar.

As the piece, so the whole.

(Judging by the sample.)

Jaisā karoge, vaisā bharoge.

As you do, so will it be done to you.

(As you brew, so you must drink. Do unto
others as you would that they should do
unto you.)

Jaisā karoge, vaisā pāoge.

As you act, so will you be rewarded.

(As you make your bed, so you must lie.)

Jaisā kiya, vaisā pāyā.

As you did, so have you received.

Jaisā likṛā bhar, vaisā ṭhikṛā bhar. [it.

A little of a bad thing is as bad as much of

Jaisā man harām meṇ, taisā Hari meṇ hoē,

Chalā jāṣ Baikunṭh meṇ rok sake nā koē.

Fix thy mind on God, as thou hast fixed it
on evil and thou shalt go to Heaven, and
there shall be none to stay thee.

(When the wicked man turneth away from the
wickedness that he hath committed and
doeth that which is lawful and right he
shall save his soul alive. Ezek. xviii, 27.)

Jaisā mān, vaisā dān.

As the respect, so the alms.

Jaisā mūkh, vaisā thappar.

As the face, so the blow.

(As the burden, so the bearer; that is, the
punishment of every crime will be in pro-
portion to its magnitude.)

*Jaisan dekhe gāṇ kī rīt, taisan kare log se
prīt. E. Wom.*

Be friendly with the people in the fashion
of the village.

Jaisan ko taisan, sukṛī ko baigan. [fish.

Well matched, like the egg-plant and dried
(To signify that things are not well matched:
used in a satirical sense.)

Jaisā pīve pānī, vaisī bole bānī.

As he drinks the water, so he speaks the
language.

(The man is like his country.)

Jaisā rājā, vaisī parjā.

As the king, so his subjects.

Jaisā sotā, vaisī dhārā.

As the spring, so the stream.

Jaisā sū chor, vaisā bajjar chor.

Steal a pin, steal an anvil.

Jaisā sūt, vaisī pheṭī; jaisī mā, vaisī beṭī. Wom.

As the thread, so the skein; as the mother
so the daughter.

Jaisā terā denā lenā, vaisā merā gānā bajānā.

As you pay, so will I sing.

(No supper, no song.)

Jaisā terā ghūngḥar, jīyā, taisī hīng hamārī.

As your empty pods, my friend, so my as-
safetida.

(Tit for tat: two rogues having made an
exchange, one gave earth smeared over with
asafetida instead of the drug, and the
other paid him with pulse, that had been
blighted and the pods of which were empty.)

*Jaisā terā khoṭ rupayā, taisā merā khokhar
paisā.*

As your bad silver, so my bad copper.

Jaisā terā non-ṛānī, taisā merā kām jānī.

As your wages, so my work.

Jaisā unṭ lambā, taisā gadhā khavās.

Tall as a camel with an ass for servant.

(Tall men are generally considered to be
simpletons.)

Jaise chiryon meṇ dḥel.

As a hawk among sparrows.

Jaise dām, vaisā kām.

As the pay, so the work.

Jaise ek bār, vaise hasār bār.

As it is once, so will it be a thousand times.

Jaise Har gun gāē, taise gāl bajāē.

As he worships God, so he makes a noise.

(Spoken of one who does not discriminate
between those who serve him well or ill,
allusion to the articulations made in wor-
shipping Shiva only.)

Jaise Hasan, vaise Husain. Mah.

As is Hasan, so is Husain.

(Both are alike; chips of the old block: six of

one and half a dozen of the other: Hasan and Husain the sons of Ali, are always worshipped together.)

Jaise kanthā ghar rah, vaise rahe bides:

Jaise orhī kāmī, vaisā orhā khes. Wom.

It is all one to me whether my husband stay at home or live abroad, As I would as soon wear a blanket as a shawl.

(Contentment.)

Jaise kī sevā kare, taisī āśā pūr. E.

As the master you serve, so the fulfilment of your hopes.

Jaise ko taisā.

Such for so.

(Paid in his own coin.)

Jaise ko taisā, Bābū ko bhainsā.

To each according to his quality; to the Rājā's son a buffalo.

(Honor to whom honor is due: a buffalo is more expensive than a cow.)

Jaise ko taisā mile, jūn Bāman ko Nā;

Is ne kahī āshirbād, un āsī kārh dikhāī.

Met his match, as when Brāhman meets Barber: says the one 'God be with you' and the other shows his glass.

☞ When the Brāhman says *āshirbād* (God be with you), it is customary to make him a present, and similarly when the barber shows his looking-glass his customer is expected to fee him.

Jaise ko taisā mile, suno Rājā Bhī!

Lohe ko chūhā khā gayā, larkā le gai chīl.

One turu deserves another, listen Rājā Bhī! If rats can eat iron, a kite may carry off a child.

☞ This proverb is founded on the following story. A man having occasion to travel abroad left a quantity of iron in charge of a friend. On his return after several years, his friend told him the rats had eaten up the iron. He said nothing, but waiting an opportunity seized the other's child, concealed him, and told his father he had seen a kite carry him off. On the other's alleging the impossibility of the thing, his friend made the above reply.

Jaise ko taisā: parakhne ko paisā!

Tit for tat: coins are tested!

Jaise miyān kāth, vaise san kī dāth.

As the gentleman is made of wood, so is his beard of tow.

(Spoken in contempt of any one.)

Jaise murde pe sau man mittī, vaisī hasār man.

Mah.

One ton of earth on a corpse is as good as a hundred tons.

Jaise nāg nātha, taise sāhp nātha.

To slay a snake is as good as slaying a serpent.

(Six of one and half a dozen of the other.)

Jaise Nim Nāth, taise Bakān Nāth.

Bakāyan Nāth is no better than Nim Nāth.

(Nim Nāth and Bakāyan Nāth are personi-

factions of the Nim and Bakāyan trees, which are both very bitter and useful and belong to the same family.)

Jaise sājan āē, taiso bichhauā bichhāē.

As the guest, so the seat.

Jaise Ūdho, vaise Bhān; na in ke choṭī, na un ke kām.

Like Ūdho like Bhān; one has no locks and the other no ears.

Jaisī bandagī, vaisā indām.

As the service, so the reward.

Jaisī bahe biār, pūth tab taisī dīje.

From whatever quarter the wind blows you must turn your back towards it.

(Sail before the wind, or swim with the tide.

It also means that you must conform to or act according to circumstances. Pull down your hat on the windy side.)

Jaisī ga'n thīn vaisī āñ, haq mahar kā boriyā lāñ. Mah. Wom.

She came back as she had gone, and brought a mat for her marriage portion.

(Ill luck.)

Jaisī dāt āp chhināl, vaisī jāne sab sansār. Wom.

As a wet-nurse is wanton, so she thinks every woman a wanton.

Jaise Gangā nahāē, vaisā phal pāē.

As you bathe in the Ganges, so will you reap your reward.

Jaisī hot hotabbūtā, vaisī upje buddh;

Honahār hirde base, bisar jāt sab suddh.

As it is fated, so will he have sense; As it is fated his heart will dictate, and deprive him of his sense.

Jaisī māt, vaisī jāī. Wom.

As the mother, so the daughter.

Jaisī karnī, vaisī bharnī.

As you do, so will you receive. [dekh,

Jaisī kurnī, vaisī bharnī; hove na hove karke

As you do, so will you receive; try and see if it is not so.

(As you measure so shall it be meted out to you again.)

Jaisī niyat, vaisī barakat.

As the intent, so the blessing.

Jaisī phūār āp chhināl, taisī lagāve kul brohār.

As the harlot is herself wanton, so will she corrupt her family.

(Evil communications corrupt good manners.)

Jaisī rūh, vaise farishte. Mah.

As the soul, so the angels.

(Which come to receive it at the time of death. To express that every one will be rewarded according to his deeds; it is generally used in a bad sense. It also means that people or things are well matched in a satirical sense.)

Jaisī terī bhagat, vaisī merī āshirbād.

As your reception, so my benediction.

Jaisī terī phāphār kodo, vaisī merī hīng. Mah.

As your millet, so my assafostida.

(Assafostida is used to season millet and similar grains.)

Jaisi teri tani, Baniye, vaisa mera bunnā.

As your thread, Baniyā, so my weaving.

Jaisi teri tani, vaisi meri bharni.

Like warp, like woof.

(Tit for tat.)

Jaisi teri til-chauli, vaisa merā gīt. E. Wom.

As your fee, my song shall be.

Jā ke karan pahri sārī, vohi tāng rahi ughārī.

Wom.

The same leg is exposed for which I had put on the skirt.

(Position not improved by marriage.)

Jā ke pās rahiye, tā hī kī sī kahiye. [live.

Espouse the cause of him with whom you

Jā kī āchhī sās, vā kā hī ghar vās;

Jā kī sās nakārā, vā kā nahīn guzārā. Rus.

Wom.

Who has a good mother-in-law has the whole house; Who has a bad mother-in-law cannot live long in the house.

Jā ko dandā, jā ko gāē, mat karo kōi hāē hāē.

As he has the stick, so he'll have the cow, and don't you howl over it.

(Don't cry over spilt milk: what can't be cured must be endured.)

Jā ko jaiso subhāo, jāēgā jīū se:

Nim na mīthā hoē, sich guj ghīū se.

As your nature, so will it be all your life:

The bitter nīm becomes not sweet though nourished with sugar and butter.

Jā ko jān suārath sadhe, sōi tāhī suhāt,

Chor na pyārī chāndnī jaise kārī rāt.

What promoteth one's own end is sweet, as the thief loveth not the moonlight as he doth a dark night.

Jā ko loh, tā ko soh.

All is his, whose is the iron.

(Might is right.)

Jā ko rākhe sāiyān, mār na sakke koē.

Whom God protects none can slay.

(What God will, no frost can kill.)

Jā ko Rām rachchhak, tā kā kaun bhachchhak.

Hin.

Whom Rām protects none can slay.

Julāne ko phūns nahīn, aur tāpne ko koelā.

No straw for burning and she wants charcoal to warm herself.

Jalebiyon kī rakhvālī aur chotī kutiyā!

A hungry dog set to watch the sweets!

Jale ghar kī balchāḍī.

The ridge of a burnt house.

(A man who survives his family.)

Jale hue to patthar mārā karte haiṅ.

The offended throw stones.

Jale hue yūnhi kahā karte haiṅ.

Just as the offended talk.

(i. e. they abuse him who has offended them.)

Jale ko jalānā, namak mirach lagānā.

To burn the wound and rub in salt and pepper.

(To add injury to insult.)

Jale pāon kī billī. Mah. Wom.

A cat with a burnt paw.

(Said of a wily woman who is continually eaves-dropping and pumping secrets.)

Jale parāi dhī aur haṅse baṭāū log.

A man's daughter is burnt alive (*sati*) and the spectators laugh.

Jale phaphole phorte haiṅ.

He breaks burnt blisters.

(From the hatred in the heart, ill words come into the mouth: to vent one's rage on any one.)

Jal māi Bhagwān hai.

Water is godlike.

(Cleanliness is next to godliness.)

Jal men base kamodnī, aur chandā base akās;

Jo jan jā ke man base, so jan tā ke pās.

The nymphæa dwells in water, and the moon in the sky; but he that resides in the heart of a man, is always with him.

(This species of nymphæa expands its flowers at night and is hence supposed to be in love with the moon.)

Jal men kharī piyāson mare. Wom.

Standing in water, she dies of thirst.

Jal men machhī, nau nau kutiyā baharā.

The fish is in the water, and the people are dividing it into nine shares. [hatched.]

(Don't count your chickens before they are

Jal sūr Bāman, ran sūr Chhatrī,

Kalam sūr Kāsth, ganḍ sūr Khatrī.

Brāhman is lord of the water, Chhatrī is lord of the field, Kāyath is the lord of theepen, Khatrī is lord of the back (coward).

(The peculiarities of the four castes.)

Jalte kī jā, garb ke gale lagā.

[poverty.]

The daughter of misfortune married to

Jamāat, karāmāt,

A following commands respect.

(See under *akole dukale kā Allah bait.*)

Jama lage Sarkār kī, aur Mirā khelā phāg.

The revenue is the Government's and Mirā is enjoying himself.

(On the proceeds thereof.)

Jamnā kināre ghar kiya, qarz kārḥ ke khān,

Jab āve kōi māngne, garap Jamnā men jān.

He builds his house on the Jamnā bank with borrowed money, And when his creditor comes to ask after his loan he is ready throw himself into the river.

Jam se buri jamet. Hin.

[procession.]

Better Hell than the plagues of a marriage

Jānā apne bas, ānā parās bas.

To go is at one's own option, but to return depends on another's.

Jānā hai, rahmā nahīn; jānā bisve hīs:

Aise sahaj suhāg par kaun gundhāve sīs?

Go we must, we cannot remain; of this there is no doubt: Who would deck her

hair for such a short married life?

(The above couplet is said to have been delivered by Amīr Khusrō on his death-bed.)

*Jānā hai, rahna nahin, mohē andesa aur,
Jagah bandī hai nahin, baithoge kis thaur?*

Depart I must, I cannot stay, I am full of
anxious care; no place (my soul) have you
prepared, what seat can you have there?

Janam janam ko chhut gāi.

Released from birth after birth.

(The summum bonum of believers in metem-
psychosis, as all Hindūs are.)

*Janam ke dukhiyā, karam ke hīn; tin kā Deo
tilāngvā kin. F.*

Wretched from birth and unfortunate are
those of whom God hath made soldiers.

(*Tilāngā*, properly Telugu, a soldier in Ner-
thern parlance.)

Janam ke dukhiyā, nām Sadāsukh.

Wretched from birth and called Fortunate.

(Said when penury at home affects the appear-
ance of wealth abroad.)

Janam ke kambakht, nām Bakhtāvar Singh.

Unfortunate from birth and named Mr.
Luck.

Janam ke māngtā, nām Dātā Rām.

Born of a beggar and called My Lord Boun-
tiful.

Janam ke sāthī haiṅ, karam ke sāthī nahīn.

Companions of your birth, but not of your
fate.

Janam na dekhā boriyā, supnē āi khāt.

He never saw a mat in all his life and he
dreams of a bed!

Janam-patrī kī bīdh to milā lo!

Compare the details of the horoscopes!

(Never be in a hurry. Point of the proverb
lies in the custom of ascertaining if the
horoscopes of the parties 'agree' in the as-
trotological sense before a marriage can be
entered into.)

*Janam-patr sab dekhte haiṅ, karam-patr koī
nahīn dekhtā.*

All consult the horoscope, but none the
Book of Fate.

Jānā-vāle jāniye, mūrakh man pachhātā,

Karnī bhūlī āpnī, auron doṣh lagāē.

The wise know, though the fool grieves
for the duties he himself forgot, while he
laid the blame on others.

Jān bachī, lākhon pāē.

Save life, save millions.

Jane jane kā man rakhīe, besvā rah gāi bānjh.

By pleasing every one the harlot has grown
barren.

(Allusion to the well known fact that harlots
do not as a rule bear children.)

Jānetī chilam jin kā par charhela āngārī. E.

The pipe knows what it is to hear the fire.

Jānevāle ke hazār raste, dhūndnevāle kā ek.

The run-away has a thousand roads, the
pursuer but one.

Jānevāle sipahiyā ke ke roḍelā! E. Wom.

Who can ever stop a soldier on his way!

Jaṅgal Jāt na chheriye, haṭṭī bīch kīrō,

Bhūkā Turak nā chheriye, hō jāē jī kā jhār.

Insult not the Jāt in the wilds, nor the
shopman in his shop, nor a hungry Turk,
or they will take your life.

Jaṅgal meṅ khetī nahīn, bastī meṅ nahīn ghar.

No field in the wilds, no house in village.

Jaṅgal meṅ māṅgal, bastī meṅ vīrān:

*Jā ghar bhāṅg nā sānchare, vā ghar bhūt
samān.*

Revelry in the jungle and a wilderness in
the town: where is no *bhāṅg*, it is the
haunt of ghosts.

(A saying of *bhāṅg* takers.)

Jaṅgal meṅ māṅgal bastī meṅ karākh.

A feast in the forest and a fast in the town.

Jaṅgal meṅ mor nāchā kis ne jānā?

Who ever heard of a peacock dancing in the
forest?

(Applied to one who has displayed wealth,
abilities, splendor, &c., among strangers, or
those who cannot judge of his excellence,
and not in the place where he is known.
Wasting his sweetness on the desert air.)

Jaṅgal meṅ molī kī qadr nahīn.

Pearls are of no value in a desert.

(A man of talents and learning is of no esti-
mation among ignorant people. Full many
a gem of purest ray serene The dark un-
fathomed caves of ocean bear. No man is a
hero to his valet.)

Jān hai to jāhān hai.

While life is yours, the world is yours.

Jān jāē, māl na jāē.

Life may go, but not my money.

(Said of a miser.)

*Jān kā mūnh nahīn karte, rupāē kā mūnh
karte haiṅ.*

No regard for his life, great regard for his
cash.

(Said of a miser.)

Jān kā sadqā māl, issat kā sadqā jān.

Wealth is sacrificed for life, and life for
honor.

Jān ke sāth dushman lagā huā hai.

He has a mortal enemy.

Jān ke sāth jorā.

This rope will last as long as my life.

(*Jorā*, a thick rope; hence any entanglement
or encumbrance, especially a disagreeable
wife or husband.)

Jān kō jān gāi, imān kā imān.

Lost is life and lost is honor.

Jān māre Bāniyā, pahēlān māre chor.

The Baniyā cheats his dearest friend, and
the thief all he knows.

Jān meṅ jān ā gāi.

Life restored to life.

(Refreshed and revived.)

Jannā aur marnā barābar. Wom.

The throes of child-birth are as the agonies of death.

Jān na pahchān, "khālā barī, salām." Mah. Wom.

Nor known nor recognized, and "good-morrow, aunt."

Jān sab ko piyārī hai.

Life is dear to all.

Jān sab men barābar hai.

The life is the same in all living things.

Jān se hāth dho baithē haiñ.

He has washed his hands of his life.

Jāntā chor gāon ujāre.

A familiar thief depredates the village.

Jānte kā dil, an-jānte kā kalejā. Wom.

The soul of the wise and the heart of the foolish.

(Ignorance is responsible for most of the cruelty in the world.)

Jantī na dhul bajtā.

Had you not been born no drum would have been beaten.

(Said of a fool whose existence is looked upon as a disgrace to his family. Drums are beaten always on the birth of a son, not on the birth of a daughter.)

Jāo Naipāl, sāth jāē kapāl. E.

Go to Naipāl and your fate will follow you.

Jāo, pūt, Dakkhan, vohī karam ke lakshan. Wom.

My son, if you go to Deccan, your fate will still be the same.

Jare jāñ, sūjhe Sūkar. E. Wom.

Going to the burning place and thinking of (the Planet) Venus.

(Shukr, Venus, is an unlucky star—the point is "thinking of the omen when she is going to be sati or burn with her husband.")

Jare men rāī yā dūī.

In the winter cotton (clothes), or a concubine!

Jar kātē jāñ, pāñ dete jāñ!

He first cuts its roots and then waters it!

Jar ko pakro, shākhon ko kyon pakarte ho?

Hold on to the roots; why hang on to the branches?

(Look to the chief, not to the subordinates; also, worship God only and not the idols.)

Jas dūlah, tas banī barāt. Hin.

As the bridegroom, so the wedding party.

Jā se jā ko kām, soī tā ko Rām. Hin.

He is thy God, whom thou hast to serve.

Jas kele ke pāt men, pāt pāt men pāt.

Tas gyāñī kī bāt men, bāt bāt men bāt.

As the plantain's leaves are leaves within leaves, So the wise man's words are words within words.

Jas kiya, tas pāyā.

As you did, so have you received.

Jas mukund tas pāval ghorī: Bidhnā an milā-val joṛī!

The horse is fitted to the rider: God hath made a good match!

Jāt kahe, 'sun, Jāñī, yā hī gāon men rahnā:

Ūñ bilaiyā le gai, to "hāñ jī, hāñ jī" kahnā.'

Saith the Jāt, 'Listen, wife, we must live in this village; (when they say) a cat walked off with a camel, we must chime in.'

Jatne ke tīn rotī, talne ke tīkērī, alag karo tīn rotī ene lāvā tīkērī. E. Wom.

One loaf is equal to three cakes, so let go the three cakes and bring the one loaf.

'Jāt, re Jāt, tere sir par khāt' 'Tell, re tell, tere sir par kolhū.' 'Tuk to milā hī nahīñ.' 'Tuk nahīñ milā to kiya hai? bojhon to maregā.'

'O friend Jāt, there is a bed on your head.

'O friend oilman, on your head there is an oil-press!' 'But that doesn't rhyme!'

'Rhyme, or no rhyme, the weight's enough for you.'

(A skit at the horse-play these people are fond of indulging in.)

Jau-farosh, gandum-numā. Pers.

He shows you wheat and sells you barley.

(A swindler.)

Jauhar ko jauharī pahchāne.

Only jewellers can test gems.

Jau ke khet kanduā upje!

Millet growing in a field of barley!

(A black sheep.)

Jau ko gaē, satuāñī ko āē. E.

Started for barley comes for barley flour.

(Unfair demand: a shilling's worth for six pence.)

Jaulē Dal'iddar Dādā chhipā lāvat, table ham-rā bhuīñ men dō. Mag.

While Father Poverty is bringing me a plate, give me some food on the ground.

Javāb-jāhīlāñ bāshad khamoshī. Pers.

Answer the ignorant with silence.

Javāb Turkī ba Turkī.

Retort Turkish for Turkish.

(A Roland for an Oliver.)

Javāñ ḡarāve bhāgne se, būrḡā ḡarāve marnē se.

Youth threatens to run away, and old age threatens to die.

(Observation of native habits.)

Javāñī aur us par sharāb, dūñī āg lagī hai.

A youth in his cups is as fire upon fire.

Javāñī divāñī.

Youth is mad.

Javāñī men gadhe par bhī joban hotā hai.

Even she-ass in her youth is fair to look upon.

Javāñ jāē Pattāl, burḡiyā māñge bhatār. E.

The maidens are dying and the grandmothers demanding husbands.

(Upside down: topsyturvy; incongruity.)

Javānoñ ko chalā chalī, burhiyā ko byāh kī parī.

The young men are dying and the old women thinking of marrying.

(See preceding.)

Javān rāñd, burhe sāñd !

The young women are widows and the old men lusty.

(*Tempora mutantur.*)

Je bahut dhadhalā, so āy meñ parēlā. Bhoj.

Who makes a bonfire will fall into the fire.

(Playing with edged tools.)

Jeb meñ nahīñ khilī kī ḍalī, chhailā phire galī galī. E. Wom.

Without a farthing in his pocket the block-head strays from shop to shop.

(*Khilī kī ḍalī, lū, a piece of betel nut.*)

Jekar maiyā pūā pukāve, tekār dhīyā lilke ! Bhoj.

The girl whose mother makes cakes must cry for them.

(The cobbler's wife is worst shod, and the tailor's worst clothed.)

Jekar purkhā na dekhāl poḥ, tekā ghar khur bandī hoḥ ? Bhoj.

Shall the man who never saw a potherb have a horse shod in his stable ?

(Said of a self-made man, or an upstart, who gives himself airs.)

Jekrā bighā bhar kapās, tekrā ḍāñre ḍarā nā. Bhoj.

You can fine him who has a cotton field.

(Because he can pay.)

Jekrā horī aisan Thākūr, tekrā Jam ke ḍar ? E.

Why should he fear the Angel of Death who has such a (merciful) God ?

Jekre ghurvā baithīñ, tekre āñr dāgīñ. Bhoj.

He injures him whose horse he rides.

(Ingatitude.)

Jekrī joe tekre pās, dekhan-hārā tā ke ās. Bhoj.

The wife is his who has her, the looker on can only hope.

Je morā lāl ke na, se kauna kām ke ? Bhoj. Wom.

If he be not my son, what has he to do with

Je mūñh chirelā, se to āhār dele chāhe ? Bhoj.

Shall He not give the mouth food that opened it ?

Jeore se nārā ghismā hai. Wom.

It is a thick rope that I have to rub my neck with.

(What can't be cured must be endured. Cattle and wives must rub along in their tethers.)

Je pūt padesī bhaile, deo pittar sab se gaile. E. Wom.

The sons who have gone to foreign lands, have gone from the worship of Gods and ancestors.

Je Pañre ke patrā meñ, se Pañriāñ ke añchrā meñ. E. Wom.

What is writ in the Pandit's book, his wife hath in her wrapper.

Jethe larke larke kī shādī Jeth meñ nahīñ karte.

Hin. Superstition.

The first born is never wed in the month of Jeth (May and June.)

Jeth Jeth, Asār hete. Hin.

(The weather is) best in Jeth and worst in Asār.

(Jeth is May-June, Asār July-August.)

Jeth k: bharose peḥ. Hin.

Pregnant on expectations from her husband's elder brother.

(Said of the pregnant wife of a younger brother that earns nothing in the Hindū joint family.)

Jhagrā jhūlā, qabzā sachchā.

Litigation is wrong, possession is right.

(Possession is nine points of the law.)

Jhagre kī tīn jar ; san, zamīn, zar.

Contention's roots are three : women, land and gold.

Jhāñt upāre se murda halkā nahīñ hotā.

A corpse is not made lighter by plucking off the hair.

Jhar berī kā kāñṭā.

The thorns of a bramble.

(To describe one who sticks fast and from whom it is hard to disengage one's self : a leech.)

Jhar berī ke jangal meñ billī sher.

In a forest of brambles a cat is a tiger.

(She has it all her own way owing to the closeness of the thorns.)

Jhār bhī Baniye kā dairī hai.

Even a bush is an enemy to a Baniyā.

(Because it can hide a thief. In India every man's hand is against the Baniyā.)

Jhār bichhāī kāmī, aur rahe nimāne soḥ.

He dusted and spread his blanket, and lay on it without.

(Said of *faqr* : contentment.)

Jhat pat kī ghāñī, ādhā tel ādhā pāñī.

Half water and half oil comes out of a hurried squeeze.

(*Ghāñī* is one out-turn of the oil-mill and if the work be done hurriedly, the oil is bad : haste makes waste.)

Jhīngar baithē bakucha par kahās, kī 'ham hīñ mālik haiñ.' E.

The cricket sitting on a bundle of clothes says, "I am the owner."

(Crickets are very destructive to cotton goods in India.)

Jhopṛī meñ rahe, mahlon kā khuāb dekha.

He lives in a hut and dreams of palaces.

Jhote jhote takkarēñ lareñ, jhundiyēñ kā nās ho.

When buffaloes fight the plantation is ruined.

Jhuke jo koī us se jhuk jāyē, ruke āp se us se ruk jāyē.

If any one bow to you, bow to him; if he hesitate, do you hesitate.
(You scratch my back and I'll scratch yours.)

Jhūṭā jūṭh se burā jo sone kā hoṛ. [of gold.]

A lie is worse than leavings, though they be (i. e. To the purpose.)

Jhūṭhā khāṛye mīṭhe ke lālach. [sweet.]

Leavings are eaten only when they are

Jhūṭā mare na shahr pāk hoṛ. [purified.]

Neither does the liar die, nor is the city

Jhūṭ barābar pāp nahīn hai.

There is no sin like a lie.

Jhūṭ holnā aur khe khānā barābar hai.

To tell a lie is to eat dirt.

Jhūṭ bolne meṁ rakkhā kīgā hai?

What is gained by telling a lie?

Jhūṭ bolne meṁ sarfā kyā? [ing lies?]

What occasion is there for economy in tell-

(When a man has once transgressed the bounds of truth, there is nothing to restrain him within any bounds.)

Jhūṭ-bolne-vālon ko pahle marut āṭi thī, ab

bukhār bhī nahīn āṭi. [even get fever.]

In former days liars died, now they don't

(O tempora, o mores!)

Jhūṭ bolnā tere mūnh par.

I will tell a lie before your face.

(To be brazen faced.)

Jhūṭe ghar ko ghar kaheṁ, aur sānche ghar ko gor: Ham chale ghar apne, aur log machāven sher.

It is a false home they call a home, the true home is the grave: I go to my home and yet the people weep.

Jhūṭe hāth se kuttā bhī nahīn mārṭā.

He does not even beat a dog till he has wiped his hands.

(Said of a miser. *Jhūṭhā hāth* is a hand from which the food eaten with it is not yet wiped off, so the point is that the miser is afraid of losing even the food sticking to his hand after eating.)

Jhūṭe jag patiyāṛ.

Liars obtain credit in this world. Or we believe in a deceitful world.

(A saying taken from the Vedantic philosophy which denies the reality of external objects. Applied when an impostor obtains credit.)

Jhūṭe kā mūnh kālā, sachche kā bol bālā.

The liar's face is black, and the true man's prosperous.

(Tell the truth and shame the Devil. *Kālā mūnh* black faced is idiomatic for disgraced.)

Jhūṭe ke āge sachchā ro mare.

Truth weeps before a lie.

Jhūṭe ke mūnh meṁ bū ṭī hai.

The liar's mouth stinks.

Jhūṭe kī kuchh pat nahīn, sajjan; jhūṭ na bol; Lakh-paṭī kī jhūṭh se do kundi ho mol.

The liar has no credit; speak no lies, my friend; Lies will reduce the lord of thousands to a farthing's worth.

Jhūṭe kā nahīn bāhvarī.

The liar has no success.

Jhūṭe ko ghar tak pahonchānā chāhiye.

The liar should be escorted home.

(By questioning and cross-questioning you pump out the truth.)

Jhūṭī bāt bandā le, pānī meṁ āg lagā le.

To tell a lie is to set water on fire.

Jhūṭ kaho so laḍḍū khāṛ, sānch kaho so mārā jā.

Tell a lie and get sweets; tell the truth and lose your life.

Jhūṭ ke pāon nahīn hote.

Falsehood has no feet.

(Won't stand examination.)

Jhūṭ kī nāo manj-dhār dūbī hai.

Falsehood's boat sinks in midstream.

Jhūṭ na bole to peṭ āphar jā.

Lie he must or burst.

Jhūṭ na bole to peṭ phat jā.

Lie he must or burst.

Jhūṭon kā bādshah.

The king of liars.

Jhūṭon kā ghar nahīn bastā.

The house of the liar never prospers.

(Cheating play never thrives.)

Jhūṭ se kām nahīn chaltā. Mercantile.

Business can't thrive on lies.

Jat pitā kī pūchhī na bāt, mare pitā ko dāṭh aur bhāt.

He cared nothing for his father while he lived, but now that he is dead he offers milk and rice.

(Ungrateful offspring: it benefits the living to offer to the dead in Hindu ideas.)

Jī bahut chaltā hai, magar ṭaṭṭū nahīn chaltā.

His fancy soars high, but his pony won't go. (Great hankerings in a low state of life.)

Jīb jālī, na savād āyā.

Nor the tongue touched, nor the taste known.

(Said of a very small quantity of food.)

Jīb jāne ek bār, māṁ jāne bār bār.

The tongue brings forth but once, the bearing woman oft.

(What is once said cannot be unsaid.)

Jī chāhe bairāg ko aur kunbā phāre gōṁr.

His heart longs to be a monk, and his family worries him to death.

(To stick to his worldly affairs.)

Jidhar jalnā dekheṁ, tidhar tāpeṁ.

Where they see the fire burning, there they go to warm themselves.

Jidhar Maulā, udhar Āsafu'd-daula.

Where God is there is Asafu'd-daula.

Asafu'd-daula was a Nawāb of Lucknow, who was greatly famed for his charity. The story goes that once a beggar came to him and asked him for a thousand rupees. The Nawāb gave him ten rupees saying that only that much was in his fate. The beggar refused to take it, upon which the Nawāb asked him to come over next day. When the beggar came to him the next

day, the Nawāb placed before him two bags previously filled, one with rupees and the other with coppers and told the beggar to take one of them. Unfortunately he took the one filled with coppers. Hence proverb.

Jidhar Rab, udhar sab.

Where God is, there is every thing.

Jigar jigar hai, digar digar hai.

Liver is liver, and gall is gall.

(The skin is nearer than the coat: blood is thicker than water.)

Ji hai, to jahān hai.

While life is yours the world is yours.

Ji jāē, ghī na jāē.

Life may go, but not my butter (money).

Jijā ke māl par sālī matvālī. Wom.

The sister-in-law vain of her brother-in-law's wealth.

(It is nothing to her: folly.)

Jijmān chāhe suary ko jāē, chāhe nark ko, mujhe dahī pūrī se kām.

Let the client go to heaven or hell, I only care for my cake and sweets.

(Jijmān is the client of a priest.)

Ji kā bairī jī.

Life is an enemy to life.

(Animal eats animal.)

Ji kahīn lagā nahīn, jab dīl kahīn lag jāē hai.

Life is no longer one's own, when the heart is fixed on another.

'Ji kaho, 'ji' kahlāo.

Say 'Sir' and you will be called 'Sir.'

Ji ke badle jī.

Life for life.

(Eye for eye and tooth for tooth.)

Jinā thoṛā, āsā bahut.

Life is short, but hope is long.

(Hope sustains the world.)

Jin barhā har charo, so kaise chareñ puār. Agric.

How should the animal that has lived on green grass eat straw.

(Accustomed to luxury, reduced to misery.)

Jin dhūndhā tin pāyān gahre pānī pañh, Bak bichārā kyā kare rahā kināre bañh?

He that searcheth in deep water shall find, But what shall the crane obtain that sitteth on the shore?

(In order to make profits you must run some risk.)

Jin dīn dekhe ve kusam, gaī so bī bahār; Ab, aī, rahī gulāb meñ apat kañlī dār.

That spring, in which we saw the blossoms, is gone; Now, oh bee, only the thorns remain upon the rose.

(Make hay while the sun shines.)

Jine se dūr, marne ke santik.

Away from life and near to death.

(With one leg in the grave.)

Jin jāē unhiñ lajāē.

The shame is his who begot them.

(Unworthy sons.)

Jin kā mūñh nahīn dekhe, unkā pāñ chhūñh partā hai.

We have to kiss the feet of him whose face we cannot see.

Jin kī bolī meñ 'dagā,' un ke dīl meñ kyā dagā na hogī?

How full of guile their hearts must be when their speech is filled with it!

(A bad pun; said of Kābulis in India who usually say 'dagā dagā' of this, of this, but in Hindustāni "guile, deceit," when they want to know the price of anything.)

Jin kī yahān chāh, un kī yahān bhī chāh. Hin Wom.

Who are loved in this world are loved of heaven.

(i. e. They die early whom the gods love.)

Jin ko chāo ghanerā, un ko dukh bahoterā.

Who are loved most are troubled most.

(Spoilt children.)

Jin pāñ panthī nahīn, tinheñ det gajraj, bikh dete bikhā mile Sahab garīb-navāj.

The All-bountiful gives a stately elephant to him who is shoeless, and instead of poison he finds a bride.

A merchant importuned by a beggar for *bhik* (alms), gave him an order on his correspondent for *bikh* (poison), in order to get rid of him; the correspondent's daughter, however, being named Bikhā, he misread the order, and treating the mendicant with great respect, mounting him on an elephant, etc., made him his son-in-law. The proverb is partly a sarcasm on the merchant's script, called Mahājani, which is singularly indistinct and the use of which leads to many ridiculous and perplexing mistakes.

Jis han sūā na sāmrā, vāñ kugā khāñ kapūr.

In the wood where there is no parrot nor cuckoo, the black crow eats camphor.

(A one-eyed man among the blind: alludes to the native notion that parrots and cuckoos live on camphor.)

Jis bartan meñ khāñā, usī meñ chhed karñā.

To make a hole in the vessel out of which one has eaten.

(To prove ungrateful, or injure one's benefactor.)

Jis darakht ke sār meñ bañhe, usī kī jar kār.

He cuts the roots of the tree which shelters him.

(He bites the hand that feeds him.)

Jise hayā nahīñ, use imāñ nahīñ.

Lack shame, lack faith.

Jise khāne ko mile yon, voh kamāne ko jāē kyon?

Who gets food without working, why should he work?

Jise Khudā rakhe, use kaun chakhe?

Whom God guards none can injure.

(Whom God will no frost can kill.)

Jise piyā chāhe, vohī suhāgan, kyā sāñvī, kyā gorī?

Who hath her husband's love a husband hath indeed, be she fair or be she dark.

Jis ghar būḥā na barā, voh ghar diggam diggā.
The house without an elder is tottering to its fall.

Jis ghar hoe kuchalyā nārī; sānjh bhor ho us kī khuārī. Rus.

The house that has a bad wife is on the eve of ruin.

Jis ghar hoe pūrakh kuchalyā, us ghar hove khār kā dalyā. Rus.

The house that has a bad husband gets gruel for its milk and rice.

(*Dalyā* is coarse food in India and of course very inferior to *khīr*.)

Jis ghar meñ sampat nahīñ, tā sūñ bhālā bides.
It is better to go abroad, than to remain at home in poverty.

Jis ghar nārī phūrī, oh ghar jāno kūrī. Rus.
The house of a slut is no better than a dunghill.

Jis hāñḍī meñ khāñ, usī meñ chhed karēñ.

He makes a hole in the dish he fed from.

(See above, *jis bartan meñ*, etc.)

Jis kā āñḍū bike, voh badhiyā kyon kare. Mercantile.

If the entire bull will sell, why castrate him?

Jis kā Banyā yār, us ko dushman kyā darkār?
Who has a *Banyā* for his friend needs no enemy.

Jis kā chiknā dekhā phisal parē.

Wherever he sees a sleek countenance he slides upon it.

(Spoken of a time-server, who courts the favor of the great and prosperous, and suits his conversation to their inclinations.)

Jis kā chūegā, so chhavā legā.

Whose house leaks will repair it.

Jis kā chun, us kā pun.

The merit is his from whom the alms proceed.

Jis kā ḍar, vohī nahīñ ghar. Wom.

Whom most I fear is not at home.

(i. e. my husband, so now I can do as I like.)

Jis kā fikr, us kā sikr.

What's in the heart is on the tongue.

(Out of the fullness of the heart the mouth speaketh.)

Jis kā guīyāñ nahīñ, us kā kūkar guīyāñ. Wom.

Who has no friend has a dog for her friend.

Jis kā jāve, vohī chor kahāve.

Who has lost the property is called the thief.

(A skit at the practice of the Police, who are apt to accuse the loser when they cannot trace the real offender.)

Jis kā kām, usī ko sāje; aur kare to theṅgā bāje.

Do your own work and it will suit you; do another's and you will be laughed at.

(Every cobbler to his last.)

Jis kā khāīye an pāñī, us kī kīje avādāñī. Wom.
Bless him whose food you eat.

Jis kā khāīye, us kā gāīye.

Sing his praises who feeds you.

Jis kā k'ūñ, usī kī gardan par.

The guilt of the murder is on the murderer's neck.

Jis kā marvā, us kā gīt. Wom.

The songs are in his praise whose is the marriage bower.

(Who pays the fees hears the song.)

Jis kā pallā bhārī, vohī jhuke.

If your pocket is full you can give.

Jis kā pāp, us kā bāp.

A man's sin is his father (master).

Jis kāran mūñḍ mundayā, so dukh āge āyā.

The ill for which he shaved his head still gives him trouble.

☞ A silly fellow who complained of having to work for his bread was recommended to shave his head and become a mendicant; but he found begging much harder work than earning his livelihood.

Jis kāran pahñī sārī, vohī tāng rahī ughārī.

Hin. Wom.

The leg is exposed for which I put on a gown.

(My marriage has not improved my condition.)

Jis kā tej, us kā bhej. Agric.

Who has the power has the rent.

Jis kā yār Kotwāl, use ḍar kīhe kā?

He need not fear who has the *Kotwāl* for a friend.

(*Kotwāl* is the native name still in use for the chief local police authority.)

Jis ke chār bhaiyā, māreñ dhaul, chhīñ leñ rupayā.

He who has four brethren may knock you down and take your money.

Jis ke chār paise lo, unheñ halāl karke khāe.

Whose pence you take, work faithfully for him.

(Be true to your salt.)

Jis ke dhī nahīñ, us kī dehlī dhī. Hin. Wom.

Who has no daughter, looks upon his threshold as his daughter.

(Usually it is the daughter that gets the gifts of the native household, so while there is a daughter the beggars at the threshold get little. Hence the proverb.)

Jis ke dīl meñ rahm nahīñ, voh qasāī hai.

Who feels no pity is a butcher.

Jis ke ghar bhaj, us ko bhāt nahīñ.

Who gives a feast gets no rice himself.

Jis ke hāthi ḍor, us kā sab koi.

Who holds the ladle has the love.

(Cupboard love: who holds the purse has the power.)

Jis ke hoveñ asī, voh kare khassī. Mah.

Who has eighty rupees must sacrifice a goat.

(Muhammadans are bound to give in alms (*zakāt*) one tenth of their money.)

Jis ke kāran jogan bhai, voh sāiyāñ pades. Wom.

For whom I am turned a *Jogan* (female ascetic) is gone abroad.
(Unrequited love.)

Jis ke liye chorī kī, vohī kahe chor.

For whom I have stolen calls me a thief.
(To describe ingratitude.)

Jis ke mān bāp jīte haiñ, voh harām kā nahīñ kahlātā.

Whose father and mother are alive is never called a bastard.

(As long as proof to the contrary is obviously forthcoming it is useless to make a false accusation.)

Jis ke nahīñ pūt, voh kyā jāne māyā. Wom.

Who has no son knows no motherly feelings.

Jis ke paisā nahīñ ho pās, us ko melā lage udās.

Who has no money in his pocket, finds the fair dull.

(Every one speaks of the fair, as things went with him there.)

Jis ke pās dhibuā, vohī hamārā babūā. E. Wom.

Who has the pence is 'your honour.'

Jis ke pās nahīñ paisā, voh bhalā-mānas kaisā ?

If he has no money, can he be a gentleman?
(Money makes the gentleman. When Adam dived and Eve spah, where was then the gentleman? Upstart a churl and gathered good, and thence did spring his gentle blood.)

"Jis ke peshe meñ bān, us kā gurū Shaitān."

"Hāñ mehrbān."

"Whose trade ends in a bān has the devil for a priest." "True, kind sir."

(This is badinage: many trade names end in bān, as *fil-bān*, *gārī-bān*, *shutur-bān*, &c., and so does *mehrbān*, 'kind sir,'—hence the wit of the retort.)

Jis ke sabab larāū ho, voh ādmī nahīñ ;

Kāntā hai ghar meñ sī kā, yā gul koner kā.

Who causes quarrels is not a man,

But is like a porcupine quill or an oleander flower in the house.

(There is a superstition that a porcupine quill or an oleander flower will breed strife in the house.)

Jis ke sir par jūtā rakh diyā, vohī bādshāh ho gayā.

On whose head I place my feet becomes a king.

(The boast of a saint.)

Jis ke sir par parī hai, vohī jāntā hai.

He knows who feels.

Jis ke vāste roē, us kī āñkh meñ ānsū bhī nahīñ.

He has no tears for him for whom he weeps.
(Crocodile's tears.)

Jis kī āñkh meñ til, voh barā be-sil. Superstition.

Who has a flaw in his eye has a bad heart.

Jis kī bīvī se kām, us kī laūñdī se kyā kām ?

Whose business is with the mistress, what has he to do with the maid?
(Go to the fountain head.)

Jis kī deg, us kī teg.

Who has the pot, has the sword.

(Who feeds his soldiers best is best served.)

Jis kī god meñ baithe, usī kī dārhi nochē.

To pull the beard of him who carries you in his arms.

Jis kī jībhi chālī hai, us ke nau hal chalte haiñ.

The power of the tongue is as the power of nine ploughs.

(Said of a braggart.)

Jis kī jorū andar, us kā nasībā Sikandar.

Whose wife has the run of the house is as lucky as Sikandar.

☞ This proverb is used by *mehtars* or sweepers in the service of the English to express the influence and emoluments of one whose wife serves in the house as an ayah to a lady: *Sikandar* is the native name for Alexander the Great.

Jis kī jūtī, usī kā sir.

To strike the head of a man with his own shoe.

(To refute a man out of his own mouth; to draw arrows out of a man's quiver: to feast a man at his own expense.)

Jis kī khāye chandiyā, us kī hūjiye bandiyā.

Wom.

Be the slave of him whose bread you eat.

Jis kī lāthī, us kī bhains.

Who has the cudgel has the buffalo.

(Might is right. Club law. The good old rule, the honoured plan, that he should take who has the power and he should keep who can.)

Jis kī mahal meñ maiyā, māñge paisā mile rupaiyā.

Whose mother is in the palace, if he asks for a penny he gets a shilling.

Jis kī na phatī bīvāhī, voh kyā jāne pīr parāī ?

Who never had a sore heel, what can he know of another's pain?

Jis kī sirat achchhī, us kī sūrat bhī achchhī.

Who is good natured has a good face.

Jis kī sirat achchhī nahīñ, us kī sūrat ko kiyā dikhnā ?

Who is not good natured, heed not her beautiful face.

Jis kī teg, us kī deg.

Who has the sword has the pot.

(Might is right.)

Jis ke bārah bigah bāngā, us kī kamar meñ dorā nahīñ. Rus.

Who has twelve acres of cotton field, has not a rag to his back.

Jis kī deg, us kī teg.

Who has the pot, has the sword.

(Who feeds his soldiers best is best served.)

Jis ko Khudā bachāē, us par kabhī na āfat āē.

Whom God befriends know no troubles.

Jis ko rakhe Sāiyāñ mār na sakke koē: bār na bīkā kar sake, jo jag bairī hoē.

Whom God protects none can injure and none can trouble, though the whole world be his foe.

Jis mūñh se pān khāye, tis mūñh se koīle na chabāye.

Eat not charcoal with the same mouth that you eat betel.

(1st. Do not abuse him whom you have once commended. 2nd. Do not submit to indignity where you have formerly been treated with respect.)

Jis ne beṭī dī, us ne kiyaṛ rakkhā? [nothing.]

Who has given his daughter has kept back

Jis ne beṭī dī, us ne sab kuchh diya.

Who gives his daughter gives his all.

Jis ne chīrā, vohī niregā.

Who opened the mouth will feed it.

(Take no thought for the morrow, for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof. Mat. xi, 34.)

Jis ne diya, us ne pāya.

Who gave hath now received.

(Allusion to the doctrine of the transmigration of souls, according to which it is believed that men are wealthy now in proportion to their charity in former lives.)

Jis ne kī be-hayātī, us ne khāt dūdh malāt.

Who loses all sense of shame eats milk and cream.

(Said of prostitutes.)

Jis ne kī sharm us ke phūṭe karm.

Modesty means misfortune.

(Said by prostitutes.)

Jis ne korā diya voh ghorā bhī degā.

Who gave you a whip, will give you a horse also.

(Trust in God.)

Jis ne lagāī, vohī bijhāvegā.

Who has set it on fire will quench it.

(1st. A commotion is easily appeased by him that excited it. 2nd. The afflictions sent by God can only be alleviated by him. 3rd. A beggar's cry: God will appease my hunger by making people give me alms.)

Jis ne na dekhā ho bāgh, voh dekhe bilāī, Jis ne na dekhā ho thag, voh dekhe qasāī.

Whoever has not seen a tiger let him look at a cat, and whoever has not seen a robber let him look at a butcher. [bhātī.]

Jis ne na dekhī ho kannya, voh dekhe kannya kā
Who has not seen the bride let him look at her brother.

(Judge by the family likeness.)

Jis ne ranḍī ko chāhā, use bhī savāl; aur jis ko ranḍī ne chāhā, us kī bhī tabāhī!

Love a harlot and be ruined; be loved by a harlot and be ruined! [kām?]

Jis rāh hī nahīn chālnā, us ke kōe ginnē se kyā
What is the use of counting the miles on a road you have not to travel? [urāye.]

Jis shahr men phūl bechiye, vahan dhūl na
Do not kick up the dust of the city where you once sold flowers.

(That is, if disgrace befall you where you were once respected, do not remain there.)

Jis ṭahnī par baiṭhe, usī ko kāṭe.

He cuts away the branch which supports him.

(1st. Extreme folly. 2nd. Ingratitude. It is an ill bird that defouls its own nest.)

Jis tan lāge, vohī jāne.

Who feels knows.

(It is the wearer that knows where the shoe pinches.)

Jis so hārā, aur hārā so mūdā.

Who wins loses, who loses dies.

(Said of a law-suit.)

Jis āsā, mūdē nirdās.

Life is hopeful, death hopeless.

Jis chāb chāb, mūdē dāb dāb.

While he lived he chewed them, now he is dead they are buried.

(Said of a miser: *chabānā* is to chew whole grain: the point is that the miser ate pulse and other cheap grain whole, to save the cost of grinding and buried the savings thus made.)

Jis hain, nā marē hain, sisak sisak dam bhari hain.

I neither live, nor die, I breathe in agony.

Jis jī kā melā hai.

While there is life there is company.

Jis jī kā nālā hai.

Relationship lasts only for life.

(Used by way of expostulation to those who lament extravagantly over the dead.)

Jis kī ghar aur mūdē kī gor batā.

Point out a living man's house and a dead man's grave.

Jis ke khūn men hīrā dhundlā hotā hai.
Superstition.

In a living man's blood the diamond grows dull.

Jis ne pūchhe, mūdē dhar dhar pūṭe.

Alive they cared nothing for them, dead they mourn them bitterly.

((i.) Ungrateful offspring. (ii.) A man's worth is known when he is dead.)

Jis rahe to lānat kahnā!

Curse me if you live any longer!

(A *faqīr*'s curse when offended: it means that the victim will die soon.)

Jis to hāth kālā, hāre to mūñh kālā.

Win and your hands will be black; lose and your face will be black.

(In gambling: a black face means disgrace in India.)

Jis hānī kī bhainsā agar dhaundhān.

The elder brother's wife's buffalo (son) is always a fat one.

(The *jūhānī* has a great voice in native household matters.)

Jis makhi nahīn niglī jātī.

You cannot swallow a live fly.

(1st. One does not take poison or do wrong consciously. 2nd. No one willingly involves himself in ruin. 3rd. An evident truth cannot be denied.)

Jit ki havā bhī achchhī.

Even the name of success is worth having.
(Nothing succeeds like success.)

Jitnā chhāno, utnā hī kirkirā.

The more you strain, the more grit you get.
(The closer you examine, the more faults you find.)

Jitnā chhotā, utnā hī khotā.

As vicious as he is little.

Jitnā degā, utnā pāyēgā.

You will get as much as you give.

Jitnā garmāyēgā, utnā hī barsegā.

The hotter it grows the more it rains.
(Indian observation.)

Jitnā gur dāloge, utnā hī mithā hogā.

The more sugar you put in the sweeter it will be.

(Good material, good work.)

Jitnā karam men likhā hai, utnā milēgā.

You will get as much as is written in your fate.

(So why work hard!)

Jitnā maṛve men āvelā, otnā kohbar men na āve.

E.
All that sit at the marriage feast cannot enter the marriage chamber.

Jitnā rālā hai, so chuglo. Panj.

Whatever your share is take it.
(And be thankful.)

Jitnā sāṁp lambā, utnī hī goh chaurī.

The lizard is as wide as the snake is long.
(One matches the other.)

Jitnā sa-tā, utnā kharāb.

Cheap and nasty.

Jitnā syānā, utnā dīvānā.

Wiser is more scrupulous.

Jitnā tapegā, utnā barsegā.

As the heat, so the rains.
(Indian observation.)

Jitnā ūpar, utnā niche.

As much above, so much below.
(Said of a crafty fellow.)

Jitne ghane, utne bhale.

The more (sons) the merrier.

Jitne kāle, utne mere bāp ke sāle.

So many black men, so many blackguards.
(*Kālā*, and *bāp* *kā* *sālā* are strong terms of abuse in India.)

Jitne mund, utne pinḍ. Hin.

As many heads (sons), so many offerings to your manes.

(Every Hindū son offers sacrifices to the manes of his parents, so the more sons a man has the more offerings he is sure of. Lo, children are an heritage of the Lord. Happy is the man that hath his quiver full of them. Psalms cxxvii, 3-5.)

Jitne mūh, utnī hī bāteṁ.

As many men, so many minds.
(*Quot homines tot sententiae.*)

Jitnā āmad, utnā lobh.

Avarice increaseth according to the income.

Jitnī āmdanī, utnā kharch.

As the income, so the expenses.
(Paying for a name.)

Jitnī chādar dekho, utne hī pānē pātrō.

Stretch your legs according to your coverlet.
(Cut your coat according to your cloth.)

Jitnī daulat, utnī hī musibat.

So much wealth, so much trouble.

Jitnī lābh, utnā lobh.

Avarice increaseth according to the gains.

Jitnī miyān kī lambī dārhā, utne gān gulzār.

Superstition.

The village prospers according to the length of my lord's beard.

Jivan maran Bidhnā ke hāth hai.

Life and death are in the hands of fate.

Jive merā bhāī, galī galī bhaujāī. Wom.

While my brother lives there's a wife for him in every lane.

(Never mind about a wife for him, the main thing is that he live.)

Jite na māne pitr aur mūle karē sirādh.

He disregards his father whilst alive and mourns for him when dead.

(An unworthy son.)

Jo ākh se dūr, woh dil se dūr.

Out of sight, out of mind,

Jo apne kām na āē, so chūlhe bhāṛ men jāē.

Who is of no service to me may go into the fire.

Jo bahut qarīb, so syādāh raqīb.

The nearest are the greatest rivals.

(A man's foes are those of his own household.)

Jo Bāman kī jibh par, so Bāman kī potḥī men.

What is on the Brāhman's tongue is in the Brāhman's books.

(The devil can cite Scripture for his purposes.)

Jo Bāman kī potḥī men, so yārōn kī zabān par.

What's in the Brāhman's book is on my tongue.

(See preceding.)

Jo bandah-navāzī karē, jān us pe fidā hai;

Be-fais agar Yūsuf-i-sānī hai to kyā hai?

Who shows me kindness, I'll give my life for him; Without bounty a second Joseph is of no use to me.

Joban thā jab rūp thā, gāhak thā sab koḥ;

Joban ratan gahvār-ke, bāt na pūchhe koḥ.

When youth I had, beauty I had, and every body wooed me: My gem of beauty lost, none cares a jot for me.

Jo bar dekh tap mujhe āve, sō bar mujhe biyāhan āve! E. Wom.

Such a bridegroom is come to marry me, as I cannot look on without fever!

Jo bāt hai so khūb hai, kyā bāt hai āp kī!

What is said is well said, and how well you have said it!

(Spoken ironically.)

*Jo Bhādon men barkhā hoe kāl pachhohar jā-
kar roē. Agric.*

When rain falls in August famine goes
behind a wall and weeps.

*Jo bhūke ko det hai, jathā shakt jo hoe,
Tā ūpar ūtal bachan, lakhe ātmā soē.*

Who feeds the hungry as far as in his power
lies, And speaks kind words, is a truly
sympathetic man.

Jo bin sahāre khele jūā āj na mūdā, kal mūdā.

Who gambles without experience will be
ruined to-day or to-morrow.

Jo bole so ghī ko jāē.

He that speaks first shall go for butter.

It alludes to a story of four block-
heads, who having agreed to provide a meal
jointly, quarrelled about who should bring the
ghī, and not being able to decide the matter in
any other way, agreed that he who should first
break silence should go. As they sat silent, they
were seen by the watch, and giving no account
of themselves, were carried before the Magistrate,
who, as they still refused to speak flogged them all,
and when one cried out with the pain, the others
exclaimed, "you are to go for the ghī," Hence
proverb means persistence in a foolish matter.

Another story is that four men provided a joint
meal. When the meal was cooked one of them ex-
claimed 'you have forgotten to put in the ghī' and
the others said 'yes, you go and bring some.'
hence the proverb. He who recommends a cure
has to provide it.

Jo bole, so kundā khole. Hin.

Who speaks first must open the door.

(Allusion to a native custom of calling out to
the inmates to open the door.)

Jo bovegā, so kātegā.

Who sows will reap.

*Jo chap chap-kar ānkh jhapāve, voh ke ran
mān sel chalāve?*

Who blinks and turns away his eyes will
never use his spear in battle.

Jo chaphegā, so giregā.

Who climbs will fall.

(Vaulting ambition.)

Jo chāve, so pāve.

Who thatches gets.

(Who works gets.)

Jo chorī kartā hai, so morī bhī rakhtā hai.

Who is bent on theft provides himself with
a loophole for escape.

Jo dam gusre, so ganīmāt hai.

Best is the time that is enjoyed.

Jo dhan jāā dekhiye, to ādhā dīje bānt.

When you are going to lose your money
better give away half of it.

(Make settlements and then go bankrupt!)

Jo dharti pe āyā, use dharti ne khāyā.

Who is born on the earth will be devoured
by the earth.

(The earth is the womb and grave of all.)

Jo dhāve so pāve, jo sove so khove.

Who runs gets, who sleeps loses.

(Who works gets.)

Jo dekhā, so pekhā.

Seeing is beholding.

(Applied to two people who tell the same
story but in different words : six of one and
half a dozen of the other.)

*Jo gadhe jīten saṅgrām, to kāhe ko tāsī ko
kharchēn dām?*

If by asses battles could be won, who would
spend to keep Arabs?

*Jo gaṅvār pingal parhe, tin bastā ke hīn,
Bolī, chālī, baithkī, līkh Bīdhātā chhīn.*

If a village boor be a poet, he still lack three
things ; Speech, gait and manners, which
Fate has taken from him.

(You cannot make a silk purse out of a sow's
ear.)

Jo garajē hain, voh baraste nahīn.

The cloud that thunders much rains little.

(The greatest barkers bite not sorest. Dogs
that bark at a distance bite not at hand.
Great promisers are small performers. Great
ery little wool.)

Jogī jogī lareñ, khopron kā khaur.

When jogīs fight their begging cups are
smashed.

(Because they possess nothing else : poor men
are ruined in the quarrels of the great.)

Jogī jugat jāñī nahīn, kapre rangē to kyā hūā?

If the jogī does not know his business what
is the use of his dyeing his clothes?

(A jogī is a religious mendicant and jugat is
the knowledge or teaching of a jogī.
They wear clothes dyed with ochre.)

Jogī kā larḳā khelegā to sānp se. [a snake.

If a snake charmer's son play, he plays with
(What is bred in the bone will never be out
of the flesh.)

Jogī keh ke mūt, kalandar kehī ke sāth? Bhoj.

The jogī is no one's friend, and the qalandar
no one's companion.

(Jogī is a Hindū mendicant and Qalandar a
Muhammadan mendicant ; neither of them
has any fixed abode.)

Jogī kī pīt kyā?

What friendship can there be with a jogī?

(He is always wandering about.)

Jogī kī sī pherī.

Like mendicant's visits.

(Said to one who pays short visits and seldom.)

Jogī kis ke mūt?

Whose friends the jogīs are?

(Friendless—See preceding proverbs.)

Jogī ko bail balā.

Even the care of an ox is an encumbrance

(As he is always wandering.)

Jogī māre chhār hāth.

Who beats a jogī soils his hands with ashes.

(To express that it is unprofitable to oppress
the poor : jogīs cover their bodies with dust
and ashes as a rule.)

Jo girā khāī ke andar, so parā pherī men.

He that tumbles into a ditch has wandered
out of his way.

Jogi thā so uṭh gayā, āsan rahī bhābhū.

The devotee is gone and nothing but ashes remain at his abode.

(The soul is fled and nothing but dust is left : the vacant chair.)

Jo gur khāē, so kān chhidāē.

He that eats treacle must have his ears pierced.

(Allusion to the custom of giving treacle to a child whose ears are about to be bored.)

Jo hāndī men hogā, so rakābī men āēgā.

What is in the pot will be served in the dish.

(Out of the fullness of the heart the mouth speaketh.)

Johīn kahā, vohīn kiā.

No sooner said than done.

Jo jāē Kalkatte, voh khe khāē albatte.

(i.) Who goes to Calcutta will certainly eat dirt.

(Allusion to the nasty and dirty water of the river impregnated with the filth of the city, before the water-works were constructed.)

(ii.) Who goes to Calcutta can live by rowing at any rate.

(Calcutta being a great port.)

Jo jive so khele Phāg, mūā so lekhe lāg.

Who lives will play at the Holi, who dies is done for.

(Life is for the living.)

Jo Kabir Kāshī men marīkē Rām hen kaun nihorā? E.

If Kabir die at Benares, what obligation is he under to God?

The allusion is to the Hindū belief that the mere fact of dying at Benares brings salvation, so that if a man thus obtains salvation he is not under obligation to God. The proverb is used by a man who has been paying court to another with a view to personal benefit and has had after all to gain his object by his own exertions.

Jo kahte haiñ, voh karte nahīn.

Great promisers are small performers.

Jo kān hikmat se nikaltā hai, voh hukumat se nahīn nikaltā.

Skill succeeds where authority fails.

Jo Khudā sir par sīng de, to voh bhī sahne parte haiñ.

If God were pleased to give me two horns, even then would I bear them patiently.

(Contentment and resignation.)

Jo kisi kā burā chītegā, us kā pahle burā hogā.

Evil be to him that evil thinks.

(*Honi soīt qui mal y pense.*)

Jo koī kalpāē hai, so kaise kal pāē hai?

How shall he that gives pain to others enjoy tranquility?

Jo koī khāē chane kā tūk pānī pīve sau sau ghūāt. Rus.

Who eats pease-pudding will drink a hundred gulps of water.

(*Chane kā tūk* is very thirst giving.)

Jo koī khāē nibāh ke jūr, Mūl bane voh mūndāh gañvār. Rus.

Who hath eaten millet from his birth, Hath been a clodhopper from the beginning.

(Millet (*juār*) is very coarse food.)

Jo man men base, so supne dase.

What fills the heart appears in the dreams.

Jo mān se sivā chāhe, so dāyan.

Who fondles a child more than a mother is a witch.

(Over-acting a part.)

Jo mere hai, so rājā ke nahīn.

Even the king has not what I possess.

(Said of a vain person.)

Jo mere so tere, kāhe dānt nipore?

What I have you have, so why do you grin?

(Nakedness is no shame.)

An Englishman is said to have expostulated with some Assamese women for bathing naked in the open whereon they replied, 'What have we that your mother and sister have not?'

Jo nīkle, so bhāg dhanī ke.

Whatever happens is my master's luck.

(What do I care? said of a bad servant.)

Jo pahle māre, so mire.

Who strikes first wins.

Jo pāras se kanchan upje, so pāras hai kāñch;

Jo pāras se pāras upje, so pāras hai sāñch.

The touchstone that breeds gold is a false stone; The touchstone that breeds a touchstone is a true stone.

(Like begets like : *pāras*, the philosopher's stone, which can turn the baser metals into gold.)

Jo phal chakkhā nahīn, vohī mīthā hai.

Untasted fruit is sweetest.

(The joy in prospect is sweeter than the joy possessed.)

Jo piyāz kātegā, so āp roēgā.

Who cuts onions shall shed tears.

(Who sows mischief will suffer the consequences; allusion to the pungent juice of the onion bringing tears into the eyes.)

Jo pūt Darbārī bhāē, deo pittar sab se gaē. Hin.

Those who enter the service of Government give up the service of gods and ancestors.

(i. e. contact with Europeans has a tendency to destroy superstition.)

Jor jor mar jāēnge, māl jāñvāñ khāēnge :

Jāñvāñ bhī na hogā, to khāse lag jāēnge.

Collect wealth and die, that thy son-in-law may squander it: And if thou have no son-in-law, that it may escheat to the king.

Jorā kā dhablā bech-kar tandūrī roī khāī hai.

Mah.

He has enjoyed a loaf on the proceeds of his wife's gown.

(Downright selfishness.)

Jorā kā marnā, aur jūtī kā tūtnā barābar hai.

A dead wife is like a torn shoe.

(Both are replaced by new ones in India!)

Jorū kā marnā, ghar kā kharābā.

The death of the wife is ruin to the house.

Jorū kā murīd.

His own wife's pupil.

(A henpecked husband.)

Jorū khasam kī larāī, dūdū kī malāī.

A quarrel between husband and wife is like the cream of milk.

(There is nothing serious in it.)

Jorū khasam kī larāī kyā ?

What is a quarrel between husband and wife?

(Nothing of any consequence.)

Jorū na jāta, Allāh miyān se nātā.

Nor wife nor daughter and God his only relative (friend).

(Said of a bachelor.)

Jorū ṭātole gaṭhīrī, aur mān ṭātole anīrī.

The wife feels the purse, the mother feels the stomach.

(The wife wants money and the mother likes to see her son well-fed.)

Jo sādū kī māne bāt, rahe anand voh dīn rāt.

Who follows out the teaching of the saints is happy night and day.

Jo sādī chāl chālā hai, voh hamesha khush-hāl rahtā hai.

Who leads a simple life is always happy.

Jo sevā kare, so mevā pāve.

He that does the service will receive the fruits of it.

Jo sir uthā-kar chalegā, so ṭhokar khāgā.

Walk with your nose in the air and you will trip.

Jo sove, us kā parvāyā ; jo jāge, us kī parvā.

The sleeper's is the bull calf, the waker's the cow.

(The cow-calf being more valuable than the bull. The early bird gets the worm.)

Jo tairegā, so dūbegā.

Who swims will (sometimes) drown.

Jo takā degā, us kā larā khelegā.

His child will play who pays.

(i. e. for its toys.)

Jo tīl had se ziyādah huā, so massā huā.

When a mole grows beyond bounds it becomes a wart.

(A virtue in excess may become a vice: moles on the face are much admired by orientals.)

Juā baṛā beohār, jo is meñ hār na hoī.

Gambling would be a capital trade, if there were no such thing as losing.

Juārī hamesha muftī.

A gambler is always poor.

Juārī ko apnā hī dāo sukhā hai.

The gambler flatters himself that his own throw is the best.

Jūz meñ bail bhī hāre hai.

The ox sinks under the weight of his yoke.

(Pun on the word *jāz* which means (1) yoke (2) gambling.)

Jug tūtā, nard marī.

When the pair (at *chusar*) are separated one man is lost.

(*Chusar* is a game played with dice according to the throws of which the men (*nard*) are moved. The men must be moved in pairs according to the throws, and when it happens that a player cannot move both his men he loses one, hence the proverb means "union is strength.")

Julāhā chūrāve nālī nālī, Khudā chūrāve ekke berī. E.

The weaver steals a reel at a time; but God makes lose him all at once.

(Of all his ill-gotten gains: poetical justice.)

Julāhā jāne jau kāle ?

Can a weaver cut barley ?

The story goes that a weaver, unable to pay his debts, was set to cut ripe barley by his agriculturist creditor, who thought to repay himself in this way. Instead of reaping he employed himself in untwisting the tangled barley stems as he would skeins of thread. The saying is a hit at the proverbial stupidity of the weaver caste.

Julāhe kā begārī Paṭhān !

A Pathān working gratis for a weaver !

(Society upside down: *begārī* is a forced laborer and the point is that the turbulent and pugnacious Pathān would be the last man in the world to do forced labour for such a wretched menial as the *Julāhā* usually is.)

Julāhe kā tīr na ho ?

May it not be the weaver's arrow !

Alluding to a story of a weaver who went to fight and being wounded with an arrow, prayed that it might not prove that he was hit. The proverb implies a hope that a misfortune may be prevented before it is too late.

Julāhe kī jūtī, sipāhī kī joē, dhārī dhārī purānī hoī.

A weaver's shoe, and a soldier's wife grow old without being used.

(A weaver sits at his work barefooted and a soldier lives abroad.)

Julāhe kī maskharī māñ bahān se !

The weaver will crack indecent jokes with his mother and sister !

(Allusion to the stupidity of the weaver caste.)

Julāhe kī tareh, Id, Bakrīd ko pām khā let hai. Mah.

He enjoys the luxury of betel leaf like a weaver at the *Id* and *Bakrīd*.

(These feasts occur once each in the year: hence proverb means luxury rarely enjoyed.)

Juma chhor sanīchar nahāē, us kā sanīchar kabhī na jāē. Superstition.

Who omits Friday and bathes on Saturday misfortune will never leave him.

Jūn jūn bāo bahē Purvāī, tūn tūn aī dūkh ghāīl pāī. E.

When the wind is in the East, the pains of wounds are much increased.

Jūn jān bhāje kāmī tūn tūn bhārī ho.

The wetter a blanket gets, the heavier it becomes.

(Used as an expostulation with one, who, having run in debt, does not even take care to pay the interest, whereby the load accumulates daily.)

Jūn jān liyā terā nām, voh voh mārā sārā gān.

The more I used your name the more the villagers beat me.

(Said of a tyrannical ruler.)

Jūn jūn murgī molī ho, tūn tūn dum sukhe.

As a fowl gets fat its tail shrinks.

(The richer a miser becomes, the closer fisted he grows.)

Jūn ke dar se gudrī nahīn pheki jāī.

A blanket is not thrown away on account of the lice in it.

(A great advantage is not given up for a slight inconvenience which attends it.)

Jūrī balvān hai.

Mating is beyond control.

(Marriages are made in heaven and we next.)

Jārī ke hāth hai.

Marriage is in the hands of fate.

Jūriyā sanjog hai.

Marriage depends on (fated) union.

(See preceding.)

Jurī nahīn Dhūr kī ūlī, dhārī rahe sab dārū būī.

What Heaven breaks cannot be joined, so put aside your medicines and herbs.

Jūtā pahne sūī kā, barā bharosā byāhī kā,

Jūtā pahne narī kā, kyā bharosā karī kā!

Shoes made to order last as a wedded wife,

But shoes made to sell as a mistress only.

Jut jut mareñ bailvā, baiṭhe khāñ turang.

Agrie. [their stalls.

The oxen work to death, the horses feed in
(The poor work that the rich may thrive.)

K

Kabārī ke chhappar par phūās nahīn.

The old clothes-man has no straw on his thatch.

Kab dādā mareñge aur kab bel baṭegi?

When will the grandsire die, and when will the funeral gifts be made?

(Waiting for the dead man's shoes.)

Kabhī ghan ghanā, kabhī muṭṭhī bhar chand.

Sometimes plenty, sometimes only a handful of corn.

Kabhī ghī ghanā, kabhī muṭṭhī bhar chand, kabhī voh bhī nahīn!

Sometimes butter in plenty, sometimes but a handful of corn and sometimes not even that!

Kabhī ke din bare, kabhī kī rāt barī.

Sometimes the days are long and sometimes the nights.

Kabhī kūṇde ke is pār, kabhī kūṇde ke us pār.

Sometimes on this side, sometimes on that side of the *bhang* mortar.

(To express excessive laziness and sottishness.)

Kabhī nā dekhā boryā aur supne dī khāt.

He never even saw a mat and dreamed of a bed.

(Said of an upstart.)

Kabhī na dekhī chaddar chadrī!

She never saw a shawl or a wrapper!

(A taunt to a boastful woman.)

Kabhī na gāñḍā ran chaphe, aur kabhī na bāji bam.

The coward never went to field and never heard the battle drum.

(Abuse by *bhāṭīs* (bards) when refused their demands.)

Kabhī nāo gārī par, kabhī gārī nāo par.

Sometimes the boat is on the waggon, and sometimes the waggon on the boat.

(Individuals of different rank and quality^a have it in their power to help each other. Boats are carried on waggons to be launched and waggons are ferried over on boats.)

Kabhī na sōī sātṭhre, supne dī khāt!

She never even slept on straw and dreamed of a bed.

(Chateau en Espagne.)

Kabhī ranj, kabhī ganj.

Sometimes gains and sometimes pains.

Kabhā na kabhū ṭerū phulā.

The *palās* tree sometimes blossoms.

(Spoken of one who seldom does a good act and based on common observation.)

Kabir Dās kī ulī bānī; āngan sukḥā, ghar men pānī.

A dark saying of Kabir: the yard is dry and water is in the house.

(Reference to the obscure sayings attributed to Kabir, which have an obvious and an allegorical meaning: e.g. this means that good men do not enjoy this world, but have joys in store for the next.)

Kabir Dās kī ulī bānī; barse kammal, bhīje pānī.

A dark saying of Kabir: the blanket rains and the water is wetted.

(See preceding. It means that bad men flourish and the good suffer frequently in this world.)

Kabit sohe Bhāt ne, aur khetī sohe Jāt ne. Rus.

Verses befit a bard, and husbandry befits a Jāt.

(Every cobbler to his last.)

Kab ke banyā, kab ke seṭh?

Yesterday a grocer, to-day a merchant prince!

(Said of an upstart.)

Kab mare aur kab kīre pagē?

When he will die and when the worms will eat him?

(I care not.)

Kab mūā aur kab rāchchhas huā ?

When did he die and become a demon?

(Applied to an upstart, who assumes airs of consequence.)

Kab se rājā isar bhaḥ, kodoṇ ke din bisar gaē ?

Since when have you become a mighty king, and forgotten the days of plain porridge?

Kābul gae, Mugal ban āē bolanlāge bānī,

'Āb āb' kar mar gaē sirhāne rahā pānī.

He went to Kābul, became a Mugal, and so began to speak their language.

The water was by his side and he died, crying 'l'eau l'eau.'

■ The proverb is founded on the following story. A man, who had visited Kābul and had learnt Persian there at the sacrifice of his own mother-tongue, used to flaunt Persian phrases when he returned home to his native land, and consequently died of thirst, crying in vain for water in Persian "āb āb," instead of the common Hindustānī pānī, which none of his servants and relations could understand.

Kābul meṇ kyā gadhe nahīn hote ?

Are there not donkeys in Kābul?

Kābul meṇ mevā bhāi, Brij meṇ bhāi karīl.

Kābul for fruits and Brij for karīl.

(The karīl is a thorny bush, and the point is that in Kābul, which the Hindūs look on as a barbarous place, good things are found, whereas their holy land of Brij produces only what is of little worth.)

Kabūtar khāne kā sā hāl hai, ek ātā hai ek jātā hai. [another comes in.]

Like a pigeon house, one goes out and (Said of an establishment in which a large number of servants is kept up.)

Kachahri kā darvāzu khulā hai.

The doors of the Courts are open.

(So why fight among yourselves?)

Kachaurī kī bū ab tak nahīn gai.

The smell of the cakes is not yet gone.

(Kachaurī is a cake made of flour and pulse, generally eaten by children. The proverb is applied to a mean person elevated suddenly to consequence and who still shews traces of his base origin.)

Kachchā dūdh sab ne piyā hai.

Every one has drunk fresh milk.

(Every body is apt to err: the point of the proverb lies in the native idea that boiled milk is more nourishing than fresh.)

Kachchā to kachaurī mānge, pūrī mānge pūrā,

Non mirach to Kāēh mānge, Bāman mānge būrā.

Raw youth likes crisp cakes, ripe age soft sponge-cakes, [sugar.]

Kāēths like pepper and salt, and Brāhmans

(Pārs are more wholesome than kachauris, and the rest of the proverb is a skit at the Kāēths and Brāhmans.)

Kachche bāns ko jidhar nivāo niv jāē, aur pak-kā kabhī na terhā hoē.

The young bamboo can be bent as you please, but the old one never.

(Teach a child betimes in the way it should go.)

Kachchī kalī kachnāl kī torat man pachhtāē.

Pluck the unripe buds of the kachnāl tree and sorrow for it.

(Because you can do nothing with them.)

Kachchī khānā, dānt na lagānā, sābit hī thūns jānā. Superstition.

Don't put the herb between your teeth, swallow it whole.

(A common saying of the native hakims or medical practitioners: kachchī khānā is any concoction of medicinal herbs.)

Kachchī peñdī dastar-khuān kā sarar. Mah.

The under-baked pot will soil the cloth.

(Because it will not hold liquids properly: with raw youth deal, you'll get no weal.)

Kachchī reñdī dastar-khuān kā sarar. Mah.

An unripe melon is a disgrace to the table.

(To describe an unprofitable servant as above.)

Kachchī shishī mat bhāro, jis meṇ paṛī lakīr, Bāle-pan kī āshqī, gale paṛī sanjīr.

Fill not a flimsy, nor a flawed glass;

Love in early youth is a chain round the neck.

Kachchī khāē dīn bahlāē, kapre phāte ghar ko āē.

I ate unripe melons, and wasted my time, and when my clothes became in tatters I returned home.

(I was employed unprofitably.)

Kadhī na dekhā boriyā, supne āī khāē.

He never saw a mat and dreamed of a bed.

(Castles in the air.)

Kad kad Manglū bove dhān, rūkhā dālā, he Bhagwān !

Whenever Manglū sowed his rice; God caused a drought!

Kad ke kad āē, mere man nahīn bhāē.

You have come so late that you are not welcome.

Kāgā bole, paṛ gaē raulē.

When the crows caw all nature wakes.

(The crows in India play the part of chanticleer.)

Kāgā raul.

The cawing of crows.

(The chattering of noisy persons when they meet together.)

Kāgā, kavvā aur khargosh, yeh ānoṇ nahīn māne pos.

The crow, the jackdaw and the hare; these three can never be tamed.

Kāgāz ke ghore daurāle haiṇ.

Galloping a paper horse.

(Castles in the air: used also of the rapid postal arrangements of the English.)

Kāgāz kī nāo āj na ḍubbi, kal ḍubbi; or

Kāgāz kī pan-guḍḍī āj na ḍubbi, kal ḍubbi.

A paper boat will sink to-day or at any rate to-morrow.

(Spoken of things which cannot last.)

Kāgāz kī nāo nahīn chālī.

A paper boat won't float long.

Kāge kāg na bhikārī bhik !

No bread for the crows, and no alms for the beggars.

(Said of a miser: it is obligatory on Hindūs to feed cows at funerals and to give alms to mendicants.)

Kahā na ablā kar sake ? Kahā na sindhu samā ? Kahā na pāvak men jare ? Kahā kāl na khā ?

What cannot a woman do ? What cannot the ocean contain ? What cannot the fire burn ? What cannot death destroy ?

Kahān bibi, kahān bāndī ?

What equality between maid and mistress ?

Kahān burhā ? kahān rāj-kannyā ?

There is a vast difference between an old woman and a young princess !

(Applied to one without merit making high pretensions.)

Kahānī jaisī jhūṭī nahīn, bāt jaisī mūḥī nahīn.

Nothing so false as fiction, nothing so sweet as a tale.

Kahān jāun chūhe kā bil nahīn milā.

Wherever I may go I cannot even find a rat's hole.

(To creep into.)

Kahān Rājā Bhoj, kahān kānglā telī ?

There is a vast difference between Rājā Bhoj and a poor oilman.

Kahān Rām Rām ? kahān ten ten ?

What connection is there between the worship of God and idle talk ?

(Allusion here to the talking of *mainds* which are taught to say "Rām Rām" (God, God) and parrots which are taught to say "ten ten.")

Kahe ko gūlar kā peṭ pharvātī hai.

Why do you try to break open a fig ?

(To disclose a secret: the fruit of the *gūlar* is full of a substance like worms and so is very disgusting to a Hindū.)

Kahēn khet kī, sunē khaliyān kī.

They are talking of the fields and he hears about the barn.

(A dull-head.)

Kahēn zamīn kī, sunē āsmān kī.

He talks of Earth and hears of Heaven.

(He talks of chalk and I of cheese: cross purposes.)

Kahe se koī kūē men nahīn girtā.

No one will fall into a well if you tell him to do so.

Kahe se kumhār gadhe par nahīn charhātā.

The potter won't mount his ass if you tell him to do so.

(Unreasonable obstinacy.)

Kahīn dūbe bhī tīre haīn ?

Will the drowned ever swim again ?

Kahīn kī īnī kahīn kā roṭā, bhānmaī ne kun-bā joṛā.

With bricks from here and stones from there, the juggler doth a family rear.

Kahīn nākhūn bhī gosht se judā huā hai ?

The flesh and the bones cannot be separated.

(Blood is thicker than water.)

Kahīn sūkhe darakht bhī hare hue hai ?

Can the withered tree put forth green leaves ?
(Can these dry bones live ?)

Kahīn to sūhā chunrī, aur kahīn dhole lāt ?

Sometimes a red kerchief, and sometimes kick and knocks.

(The chances of a woman's married life.)

Kahān dān, karnā mushkil.

It is easy to promise, but hard to perform.

Kahūn to mā māī jāē, na kahūn to bāp kutā khā.

If I tell, my mother will be beaten ; if don't tell, my father will eat dog's flesh.

(The speech is supposed to be uttered by a son who discovers that his mother by mistake has dressed dog's flesh instead of mutton for his father's dinner. It is used to express being in a dilemma.)

Kājal gayā Bihār, bahoryā narere hī hai. E. Wom.

They have gone to Bihār for the lamp-black and the bride is on the tip-toe of expectation.

(To express expectation of a thing of which there is no hope. *Kājal* or lamp-black is necessary for the adornment of the bride's eyes before the marriage.)

Kājal kī kothrī.

A room full of lamp-black.

(To express a place from frequenting which you will only obtain disgrace : used towards the houses of prostitutes.)

Kājal kī kothrī men jāēgā, to dhabbā lage hī gā.

Go to the house full of lamp-black and you will be surely stained.

(Touch pitch and you will be defiled.)

Kājal to sab lagāte haīn, par chitvan bhānt bhānt. Wom. [differ.]

They all apply lamp-black, but their glances (Beauty unadorned is adorned the most.)

Kākā kāhū ke na bhā.

An uncle is no body's friend.

Kākā kī bhainī, bhaijē kī ton.

The buffalo is the uncle's, the pot belly the nephew's.

(i. e. the uncle gets the good things of the world.)

Kākā na kare sākā.

An uncle won't make a row.

(Men in India are apt to be very fond of their brother's children, and frequently adopt them.)

Kakrī ke chor ko gardan nahīn marte.

A man is not hanged for stealing a cucumber.

(De minimus non curat lei.)

Kālā koelā !

Black as charcoal !

Kalāl ki beṭī ḡubne chālī, logon̄ ne kahā, 'mat vālī hai.'

The publican's daughter went to drown herself and the people said 'she's drunk.'
(To express enjoyment at other's troubles.)

Kalāl ki dūkan par pānī bhī piyo, to sharāb kā gumān hotā hai.

Drink even water at a tavern and you are suspected of having drunk spirits.

Kalā mūnh karīl ke dānt.

A black face and teeth like the *karīl*.

(The *karīl* is a kind of gourd of a dirty brown colour.)

Kalā mūnh, nīle hāth pān.

A black face, with blue hands and feet.

(To express abhorrence of any thing.)

Kāleja tūk tūk, āmrū ek bhī nahīn.

His heart broken, but never a tear.

(Crocodile's tears: sham grief.)

Kālē kā kāṭā pānī nahīn māngtā.

Bitten by a black snake does not even ask for water.

(Because he dies before he can do so: black snakes are deemed to be very deadly by natives.)

Kālē ke āge chirdg nahīn jaltā. Superstition.

No lamp will burn before a black snake.

(Because it is supposed to carry a bright jewel in its head: proverb means that nothing avails before a powerful tyrant.)

Kālē ke kāṭe kā jantar na mantar.

The black snake's bite no spell nor charm can cure.

(There is no cure for tyranny.)

Kālē kī sī ek lahr ā jātī hai.

Caprice has laid hold of him like a black snake's bite.

(The whims and caprices of a tyrant.)

Kālē koson̄.

Black miles.

(Descriptive of a distant journey, which may be said to terminate in darkness: he is gone to the world's end.)

Kālē sir kā be-ḡhab hotā hai.

Man is the lord (of creation).

Kālē sir kā ek na chhoṛā.

He left not a man (alive).

Kālḥārī kal kal kare, chhohārī chho hoā.

Apnī apnī bān se kabhā na chūke koī.

The quarrelsome will quarrel, the waspish will be so:

As her nature is, each will always show.

Kālī bhālī na set: donon̄ ko māro ek hī khet!

Nor black is good, nor white: at one blow kill them both!

The story goes that a certain woman transformed herself into a white kite in order to avenge herself on her faithless husband. Her rival thereupon assumed the form of a black kite. The husband killed them both as dangerous witches.

Kālī gāṛ Bāman ko dān. Hin.

A black cow given in alms to a Brāhman.

(A black cow is the best in the Hindūs' eyes for a free gift.)

Kālī ghaṭā ḡarāonī aur dhautī barsan-hār.

The black cloud threatens, but the white cloud gives the rain.

(Barking dogs seldom bite.)

Kālī hāṇḍī pichhe.

Old pitchers are set aside.

(To be broken on the owner's death or departure, and upon the removal of an unpopular chief or governor, as indicative of the hope of a new era.)

Kālī Jumerāt kā vādā karnā. Mah.

To promise on Black Thursday.

(To make a long promise: *Kālī Jumerāt* is the second (or last) Thursday of the dark fortnight of the moon.)

Kāl judrī.

A gambler to the death.

Kāl kā līpā deo bahāṛ, āj kā līpā dekho ā. Wom.

Wash off yesterday's plaster and look to to-day's.

(Let by-gones be by-gones.)

Kāl, kṛṣhāṇ, kisān kā khāṇ. Agric.

Famine and dearth are the death of farmers.

Kāl kā sāg garīb kā bhāg.

In famine time herbs are the lot of the poor.

Kāl ke āge kisī kā bas nahīn chaltā.

There is no resisting death.

Kāl ke āge sab lāchār hain.

All are helpless in the presence of death.

Kāl ke hāth kamān, būphā bache na javān.

When his bow is in the hand of death nor old nor young escape.

Kāl ke mūnh mon̄ sab hain.

All are in the mouth of death.

Kāl kis ne dekhī hai.

Who has seen to-morrow.

(Who knows the future: also don't delay.)

Kāl koṭhī.

A black house.

(A dangerous place.)

Kallahr kā khet jaise kapṛī kā heth. Agric.

A traitor's friendship is a barren field.

Kallah chale sattar bolā tale.

When the jaws grind they keep seventy hardships away.

Kāl na chhoṛē rājā, na chhoṛē rank.

Death leaves nor beggar nor king.

(Death is no respecter of persons.)

Kāl sab ko khāṛ baithā hai.

Death eats up every one.

Kāl tale, kalāl na tale.

Death may be put off, but the bottle never.

Kalvārī kī agārī, aur qasālī kī pichhārī.

To the wine-merchant early, to the butcher late.

(In India the best wine is exposed first for sale and the best meat last.)

Kamāi na dhamāi, mo ke bhāj bhāj khāt. E. Wom.

He neither earns nor gets, but feeds on me.
(A lazy husband or son.)

Kamāni na pahiyā, "gārī jot, mere bhāiyā." Rus.

Nor spring nor wheels, and says he, "bring up the cart, friend."

Kamān se niklā tīr aur mūnh se niklī bāt, phir nahīn āī.

An arrow out of the bow and a word out of the mouth return no more.

Kām apnā hī kām hai.

Self done is well done.

(If you want a thing done well do it yourself.)

Kamar meñ toshā, barā bharosā.

To have your food with you is a great comfort.

Kamar na būlā, sānjhe sūtā. E. Wom.

No strength in his loins and early to bed!

Kamāū āve dārtā, nikhattū āve laṛtā. Wom.

The bread-winner comes home quietly, and the earn-nothing quarrelsome.

Kamāū khaṣam kis ne na chāhe? Wom.

Who would not wish for a hard-working husband?

Kamāū pūt kaleje sūt. E. Wom.

The son who earns lies on his mother's breast.

(He is the darling of his mother.)

Kamāū pūt kī dūr balā.

A son who earns keeps off calamity.

Kamāve dhotī-vālā, urāve ṭopī-vālā.

The Hindū earns and the European dissipates it.

(*Dhotī* is a cloth worn by Hindūs round the waist, passing between the legs and fastened behind; the *ṭopī* or hat is the peculiar dress of the European in India.)

Kamāveñ Khān-khānān, urāveñ Miyān Fahīm.

The master earns the money, and his slave dissipates it.

It is said that Bairām Khān, better known by his title of Khān-khānān, the celebrated friend and minister of the Emperor Akbar, had a slave named Fahīm, who was liberal to extravagance with his master's money.

Kam-bakhtī gae hāt, na milī tarāwī, na mile bāt.

If an unlucky man go to market, he finds neither scales nor weights.

(So that he can be easily cheated by the traders.)

Kam-bakhtī kī nishānī, jo sūkh gayā kūr kī pānī.

Misfortune is nigh, when wells run dry.

Kām chor, nivāle hāzīr.

Shirking his work, but ready for his meals.

Kām isrā, dukh bisrā, chhāchh na det Ahir.

The Ahir's business is done and the trouble forgotten, and he will not give even a draught of butter-milk (to the workman.)

(When a man's turn is served, he is apt to forget those to whose aid he owed his

success: after you have mounted, you kick away the ladder.)

Kām kā, na kāj kā, dushman anāj kā.

Nor for work, nor for toil, is an enemy to his food.

(It is waste of money to feed an idle workman or servant.)

Kām kā, na kāj kā, ser bhar anāj kā.

Nor for work, nor for toil, but for a pound of corn.

(See preceding.)

Kām kare nath-vālī, pakṛī jāē chirkut-vālī. E. Wom.

The bejewelled woman did it and the ragged woman was taken up.

(Riches hide thousands of our crimes: wealth covers a multitude of sins.)

Kām kharch, bālā nashīn. Pers.

Small cost and great show.

Kām kī biryān ṭhosā dikhāē.

When it is time to work she shows her thumbs.

(*Ṭhosā dikhāē*: idiom, to refuse point blank.)

Kām, kirodh, mad, lobh kī jolo man meñ khān,

Kā paṇḍit, kā mūrkhā, dou ek samān. Bhoj.

As long as passion, anger, pride and avarice fill the mind,

The learned and the ignorant are one and the same.

Kām ko nāhān! khān ko hān!

For work, O no; for dinner, O yes!

Kām ko kām sikhātā hai.

Work teaches work.

(We learn by experience.)

Kām korhī, mūnh bajjar.

To work a leper, to eat a stone-mouth.

(Lepers of course can do no work: *mūnh bajjar*, idiom, to be able to eat anything.)

Kamī orhne se faqīr nahīn hotā.

The habit does not make the priest.

Kām lo, dām do.

Get your work done and pay me.

Kām pyārā hai, chām pyārā nahīn hai.

Work is sweet, not good looks.

(Handsome is that handsome does.)

Kānā kavvā.

A one-eyed crow.

(A taunt: any ugly man.)

Kānā kuttā pich hī se ārūda.

The one-eyed dog is pleased with rice-water.

The prize goes with merit: any thing one-eyed is unlucky to the natives and a one-eyed dog the most of all, so these are habitually ill-treated; rice-water is of no value and is thrown away, hence point of proverb.)

Kānā mujh ko bhāē nahīn, kāne bin suhāē nahīn. Wom.

I dislike the one-eyed rogue and yet I cannot do without him.

(Said by a woman of a husband she dislikes.)

Kānā taṭṭū, buddhā nafar.

A wall-eyed pony and a stupid groom.
(To describe a miserable equipage.)

Kanaunḍī billī chūhoṇ se kān kaṭāḍ.

A cowed cat will let rats bite her ears.

(A superior is obliged to put up with insolence from an inferior, who knows some of his secret faults.)

"Kāndhe dhanush, hāth men ḍānā, kahān chālē Dillī Sultānā?"

"Ban ke rāo, bikaṭ ke rānā, baṛan kī bāt baṛe pahchānā."

"With bow on shoulder, and arrows in thy hand, where art thou going, O Emperor of Dehli!"

"O king of the forest, and lord of the wilds, the great only know the great!"

☞ The story goes that a wool-carder (*dhunḍā*) travelling in a forest with the implements of his trade met a jackal, which had just come out of an indigo vat. The jackal took him for an archer, and being frightened accosted him with the first line. And the carder taking the jackal for a tiger (!) replied to him with the second line. *Moral*: mutual fear makes men wondrous civil.

Kāne ke ek rag sivā hoī hai.

The one-eyed have always one extra sense.

(They are generally believed to be very wicked.)

Kānī āṅkh, maṭar kā biyā, voh bhī āṅkh Bhavānī liyā. E.

Even my one eye, small as a pea, hath the Goddess of small-pox taken.

Kānī upnā ṭeṇṭ na nihāre aur kī phullī nihāre.

The one-eyed perceives not the film on her own eye, but sees the speck in another's.

(Thou hypocrite, cast out first the beam out of thine own eye and then shalt thou see clearly to pull out the mote that is in thy brother's eye. Luke, vi. 42.)

Kānī gāē Bāman ke dān. E.

A one-eyed cow for the Brāhman's alms!

(When a thing is useless give it away in charity.)

Kānī gāē ke alge bathān? E.

Has the one-eyed cow a separate stall?

(Must I be put out of the society of the most worthy because I am less worthy than they?)

Kānī ke biyāh ko sau jokhoṇ.

In marrying off a one-eyed girl there are a hundred risks.

(That the husband elect may find it out and refuse to marry her.)

Kānī ko kānā pyārā, rānī ko rānā pyārā.

The one-eyed wife loves her one-eyed husband and the lady loves her lord.

(Each happy with her lot.)

Kānī ko kaun sarāhe? kānī kā miyān!

Who would extol a one-eyed wife but her husband?

Kanjā bhāgvān hotā hai. Superstition.
Blue-eyed is fortunate.

Kanjās makkhī-chūs.

The miser will eat flies.

(Every Hindū will throw away any food containing a dead fly, hence the sting of the proverb.)

Kān kahat nahīn bain, jūn jibbhā sunat nahīn baīn!

The ears can't speak, as the tongue can't hear!

Kankhajūre ke kaē pāoṇ tūṭenge?

Can all the feet of a centipede be broken?
(Spoken of one who is well able to bear a loss.)

Kān men tel ḍālā baiṭhe haīn.

They have poured oil into their ears.
(To turn a deaf ear to advice.)

Kān men ṭeṇṭiyān delī haīn.

He has stuffed his ears with wax.
(See preceding.)

Kān par ek jūn nahīn chālā. Rus.

Even a louse does not venture on his ears.
(Spoken of one who does not yield to advice.)

Kān pyāre to ḍaliyān, jorū pyārī to ḍaliyān.

Love my ears, love my earrings: love my wife, love her sisters.
(Love me, love my dog.)

Kānrā raggi.

A haughty one-eyed man.

(The height of incongruity to the native's mind.)

Kāntā burā karīl kā, aur badlī kā ghām.

Saukan burī hai chūn kī, aur sājhe kā kām.

Sharp are the thorns of the *karīl*, great the heat of a cloudy day. Hatel even the image of a co-wife and a business in partnership.

☞ The *chūn kī saukan*, or co-wife of flour, of the proverb is founded on the story of a man, who set up a *chūn* (flour) model of an ideal co-wife, which he covered with a rich dress and jewels and caressed and worshipped every day in order to vex his living wife.

Kānth na pūchhe bāt, merā dhanā suhāgan nām. Wom.

My husband never speaks to me, yet I am called a happy married woman.

(Applied to one who falsely pretends to be in the confidence of his master, or of a great man.)

Kā par karūn singār, pyā mor āndhar? E. Wom.

For whom should I deck myself, when my husband is blind?

(The blind man's wife needs no paint.)

Kapṛā kahe, "tū mujhe har tah, main tujhe karūn shah."

Say your clothes, "you keep me carefully and I will make a king of you."

(The tailor makes the man.)

Kapṛā pahnyē jag bhātā: khānā khāyē man bhātā.

Dress to please the world: eat to please yourself.

Kapre phate garibi āi.

When the clothes are torn poverty has arrived.

Kapṭi kī pīt, maran kī rīt.

Friendship with a knave will lead you to your grave.

Kapṭi beṭā marā bhālā.

An undutiful son is best dead.

Karā, aur kar na jānā, main hoī to kar di-khātī. Wom.

She did it, but didn't know how to do it; if I had been there I would have shewn her.

(Said of a woman who gets into trouble for a lover in allusion to a well-known tale in the *Alaf Lailā*.)

Karain Kallū, bharaīn Lallū. E.

Kallū does the deed, and Lallū pays for it. (The cat's paw.)

Karakar bājēn thothe bāhe.

Hollow bamboos break with a crack.

(Empty vessels give the loudest sound.)

Karam hīn jab hot hain, sabhi hot hain bām, Chhān jān ke baīṭhat hain, tahān hot hain ghām.

When misfortune comes, every thing is upside down; When the unfortunate expects cool shade he finds a burning sun.

Karam-hīn khetī kare, bail mare, rūkhā pāre. Agric.

If an unlucky man become a cultivator, his oxen die or there comes a drought.

Karam-hīn sāgar gaē, jahān ratan kā dher, Kur chhūat ghonḡā bhāē: yohī karam kā pher!

An unlucky man goes to a sea where gems abound, And whenever he touches one it turns into a shell: such is the caprice of fate!

Karam ke baliyā pakāī khīr, ho gayā dalyā.

If an unfortunate man cook a dish of milk and rice it turns out to be gruel.

(*Khīr* is a dish of milk and rice; and *dalyā* a gruel much inferior to *khīr*.)

Karam rekh amiṭ hai.

The lines of fate are immutable.

Karam rekh na miṭe, karo koī lākhoṅ chatrāi.

The lines of fate you can't efface, though a hundred thousand arts you try.

Kār ba kasrat hai.

Practice makes perfect.

Kar bhālā, ho bhālā, ant bhale kā bhālā.

Do good and find good, for the fruit of good is good.

Karchhī hāth sailāne hī ko karte hain.

Ladles are made to save the hands.

(I don't keep dogs and bark myself: fingers were made before spoons.)

Kardani khes, āmdani pesh; na kī ho, to kar dekh.

As you do, you will receive; if you have not tried it, try now.

Kare dārhi-vālā, pakṛā jāē mūkhon-vālā.

The long-beard did it and the moustache suffered.

(A man with a long beard in India is respected, whereas one with a moustache only is distrusted; the cat's paw.)

Kare ek, bhareṅ sab.

One does and all suffer.

(Want of justice: allusion to the old native method of punishing the whole family of a criminal for the crimes he only had committed.)

Kargā so bharegā.

Who does will suffer.

Karā par-panch, kahlān panch!

Who does injustice calls himself a judge!

Kargah bīch julāhā sohe, hal par sohe hālī,

Phaujan bīch sipāhī sohe, bāgan sohe mālī.

The weaver looks well at his loom, the ploughman by his plough, The soldier in his army, the gardener among his beds.

Kargah chhor julāhā jāē, nā-haq choṭ bichārā khāē.

If a weaver leaves his loom and takes to roaming he is certain to be knocked about.

(Applied to one who suffers mischief by intermeddling with what does not concern him.)

Karhāi chāṭegā, to tere byāh meṅ meṅh barsegā.

Children's superstition.

Lick the platter and it will rain on your wedding day.

(As great a misfortune in the East as in the West.)

Karhi kā sā ubāl.

Hot as curry.

(A bad temper.)

Karhi meṅ krolā.

Coals amongst curds.

(*Karhi* is a dish of sour milk and pulse. It implies that two things or persons are ill associated together.)

Kārḥ meṅ yā dārḥ meṅ.

Lust or feeding.

(The world, the flesh and the devil: the pleasures of sensuality.)

Karī kāṭ belan banānā!

To cut a beam to make a rolling-pin!

Kariye apne man kī, aur suniye sab kī.

Do as you desire, but listen to all men.

(Take advice, but decide yourself as to how you should act.)

Karkā sohe pālī ne, bārāh sohe mālī ne. Rus.

Pastorals suit the shepherd, and the song of the well the gardener.

(*Bārāh*, the song sung by gardeners when drawing water from their wells.)

Kar-ke khānā, aur magan rahnā.

Earn your living and be merry.

Kar khetī, pades ko jāē, tā ko janam akārath jāē. Agric.

Who tills the soil and goes abroad wastes his life.

Kār ko kār sikhāṭā hai.

Working teaches you your work.
(Practice makes perfect.)

Kar le, so kām : bhaj lo, so Rām !

If you work, work at your business; if you sing hymns sing of God !

Karnā chāhe āshqī, aur māmā jī kī dār !

A lover and afraid of your uncle !
(Faint heart never won fair lady.)

Karne ko chākri, sone ko ghar. E.

Service is for work, the house for sleep.
(A taunt to a person who is loth to go abroad on service.)

Karnī kare to kyon dāre, aur kar-ke kyon pachhtāṭā ? Per boe babūl ke, to am kahān se khāṭe ?

Why fear to do thy duty, and having done it why repent ? If thou sowest acacias, can'st thou eat of mangoes ?
(Babūl, the acacia arabica, a thorny tree.)

Karnī khāk kī, bāt lākḥ kī.

His deeds as dust; his speech of thousands.
(Words without deeds are like a garden full of weeds.)

Karnī na dharnī, nām Gulabyā !

Nor management, nor arrangement in her, and her name Rosa !

(Gulabyā, being a name of good import, is applied to sensible women only.)

Karnī nā kartūt, 'chaliyo mere pūt.'

Nor deeds nor action, and (he cries) 'come along my son.'

(Jack is doing nothing and Jim is helping him.)

Karnī nā kartūt, kahlān pūt sa-pūt.

Nor acts nor deeds, and he is called a good son.

Karnī nā kartūt, laṛne ko maujūd.

Fit for nothing, but ready to quarrel.

Karnī nā kartūt, laṛne ko masbūt.

Fit for nothing, but strong in battle.
(Said to a boaster.)

Karo khetī aur bharo dand. Agric.

Raise a crop and pay a fine.
(Allusion to cases of over assessment of land revenue.)

Karo khetī aur boḍo bail. Agric.

Plough a field and sow oxen.
(A good breed of oxen is becoming extinct.)

Karo to savāb nahīn, na karo to āzāb nahīn.

Do it and gain not, don't do it and lose not.

(A transaction from which neither gain nor loss accrues.)

Kar pānī, na mūḥh pānī !

Nor water on the hands, nor on the face !
(Said of a dirty man.)

Kar sevā, khā mevā.

Do your duty and reap the fruits.
(Serve and be served.)

Kartab kī biddiyā hai.

Art depends on practice.
(See next.)

Kartā ustād, na kartā shāgird.

Who works is master, who works not is pupil.
(Plod beats genius.)

Kar to dār, na kar to Khudā ke gnaab se dār.

Do it and fear, do it not and fear God's vengeance.

There were two mendicants (*sādhs*) one of whom said "do it and fear": said the other "If I don't do it why should I fear?" The first said nothing and went away. Shortly afterwards some thieves went to rob the king's palace and gave, according to their custom a necklace to the *sādhs*, which they put on his neck without his knowledge, while he was meditating: next morning when it was found on him he was led to execution. His friend the first mendicant saw him and used the second part of the proverb. *Moral*: Always fear God.

Karūṅgā, par ṭalūṅgā nahīn.

I won't move until I have done it.
(A headstrong man.)

Karvā subhāo, dubantī nāo.

A bad temper is like a sinking boat.
(As it is always in trouble.)

Karvā thū thū, mūṭhā hap hap.

He spits out the bitter, and gulps down the sweet.

Karvā zahar.

Bitter as poison.
(Bitter as gall.)

Karve se milye, mūṭhe se darye.

The bitter greet, but fear the sweet.
(All is not gold that glisters.)

Karyā bāman, gor chamār, tekrā sang na utre pār. E.

A black Brāhman, and a fair Chamār won't do you any good.

(Pure Brāhmins are usually fair, and pure Chamārs, a very low caste, usually black.)

Kāsā bhar khānā, āsā bhar chalnā.

A pot full of meal and a walk the length of the staff.
(An easy life.)

Kāsā dije, bāsā na dije.

Give food, but never give lodging.
(To a stranger: be cautious in your dealings with strangers.)

Kashmīrī be-pīrī, lazzat na shīrīn.

The faithless Kashmīrī hath nor flavour nor sweetness.

Kashmīrī se gorā so kopṭī.

Who is fairer than a Kashmīrī is a leper.
(The natives hold Kashmīrīs to be the fairest of all orientals.)

Kātā aur le dauṛī. Wom.

Off to the market as soon as she has spun:
(To be in a needless hurry.)

Kāṭā aur ulāṭ gayā.

The snake bit and turned round.

(By which the poison is said to be more completely infused and its effect rendered more certain.)

Kāṭak, bāt kahā tak.

October is over before you can speak.

(The pleasant cold weather is soon over.)

Kāṭak jo ānōre tare khāṛ, Kuṭumbh sahīṭ bai-kunṭhe jāṛ. Superstition.

Who eats beneath the *ānōlā* tree in October will go to Heaven with all his family.

(Allusion to the feast of *ānōlā chādashī* held on the 11th of Kāṭak (October.) The *ānōlā* is the *emblica officinalis*.)

Kāṭak kuyā, Māh bilāi, Chaiṭ meṇ chiriyā, sadā lugāi.

Bitches in October, cats in January, sparrows in April, women always.

Kāṭā sūl parelan ko, pakṛī roṭī jiryāve ko. E. Wom.

She can reel off the spun thread, and manage the baken cakes.

(Said of a malingerer who avoids really hard work.)

Kāṭe bār, nām ho talvār kā; laṛe sipāhī, nām ho sardār kā.

The sharp edge slays and the credit is the sword's; the soldier fights and the credit is the general's.

Kāṭegā baṭāū kā, sikhgā nāū kā.

The wayfarer is cut, while the barber's son learns.

(A barber learns by shaving fools.)

Kāṭe kate, na māre mare.

It can't be cut by cutting, nor killed by killing.

(The cat's nine lives.)

Kāṭe par non mirach lagānā.

To put salt on the wound.

(To add insult to injury.)

Kāṭh chhilo to chiknā, bāt chhilo to rukhī.

Scratch wood and it grows smooth, scratch a word and it grows rough.

Kāṭh kā ghorā, lohe kā zīn, jis par baiṭhe Langar Din.

A wooden horse and an iron saddle, on which sits Lame Jack.

(A crutch.)

Kāṭh kā ghorā nahīn chālā.

A wooden horse will never walk.

Kāṭh kā ullā.

A wooden owl.

(A blockhead.)

Kāṭh ke ghore daurate haiṭ.

To set the wooden horse galloping.

(To raise the wind : to fly a kite.)

Kāṭh kī hāṇḍī bār bār nahīn charṛhī.

You can't put a wooden vessel on the fire twice.

(I am not to be cheated twice : deceit cannot be repeated with impunity and effect.)

Kāṭne-vāle ko thorā, baṭorne-vāle ko bahut. Agric.

Little to the reapers and much to the sheaf-makers.

(Because the latter get the gleanings.)

Kāṭo to khūn nahīn.

If he were cut, no blood would flow.

(Describes a man pale with fright.)

Kaunā kamāi par tel bukvā? E. Wom.

On what income do you expect oil and cosmetics?

Kaune rūp par etnā singār? E. Wom.

On the strength of what beauty do you deck yourself thus?

Kaun har roz atāṭiq ho samjhāne ko?

Who will teach day after day?

(i. e. without payment : workmen won't work without payment.)

Kaun kahe Rājā jī naṅge haiṭ?

Who would say that the Rājā is in rags?

(Nor one ever cavils at the rich or powerful.)

Kaun kisī ke āve jāve? dāna pānī lāṭā hai. Superstition.

No one visits another; it is the prospect of food that takes him there.

Kaun sā darakhī hai jise havā nahīn lagī.

What tree is there that the wind does not reach?

(All are subject to the troubles of life.)

Kaunī chakkī kī piṣā khāyā hai?

At what flour-mill have you eaten?

(That you have grown so plump.)

Kaurī gāṇṭh kī, jorū sāṭh kī.

Keep your penny in your pocket and your wife with you.

Kaurī kaurī māyā jorī, kar bāṭen chhal kī;

Bhāri bojh dharā sir ūpar; kis bidh ho halkī?

Money and wealth gathered by deceit are a heavy load upon the head; how will you get rid of it?

Kaurī kaurī pe jān detā hai!

For the sake of a penny he would risk his life!

Kaurī ke tīn tīn ho gaṛ.

Three for a farthing.

(Dirt cheap)

Kaurī ke vāste masjid dhāte haiṭ. Mah.

He would let the mosque go to ruin to save a penny.

Kaurī nahīn gāṇṭh meṇ chālē bāg kī sair!

He has not a penny in his purse and goes to visit the gardens!

(Where the gardeners will expect a present.)

Applied to one, who sets about any undertaking without possessing the necessary means to accomplish it.)

Kaurī na ho, to phir kaurī ke tīn tīn haiṭ.

If you have not a penny you are dirt cheap.

(See above *kaurī ke tīn tīn*, etc.)

Kaurī na rakh kafan ko, bijū kī shak! ban rah.
Don't keep enough to buy a winding sheet,
but be like a hyena.

(Who lives upon dead bodies and has no
occasion for a shroud. The spend-thrift.
Eat, drink, and be merry for to-morrow we
die.)

Kaurī pās nahīn, paṛī aṣm kī chāt.

Without a penny about him he has acquired
a taste for opium!

(Opium is a very costly drug.)

Kaurī pe khūn nahīn hotā!

Blood is not shed for a penny!

*Kavvā chalā hans kī chāl, apnī chāl bhī bhūl
gayā.*

The crow in imitating the swan's gait forgot
his own.

(Imitate the ways of the wealthy and you will
lose your own.)

Kavvā kār le gayā.

The crow has carried off his ears.

Spoken of a fool, who believes whatever
is said without examination. The saying is
taken from the story of a silly fellow, who being
told that a crow had taken away his ears, began
to pursue the crow, without waiting to examine
if it was so.

Kavvā tar-tarātā hī hai, dhān sūkhte hī hai.

E. Wom.

The crows keep on cawing, but the corn
dries all the same.

(The business in hand goes on well, notwith-
standing the opposition of cavillers.)

Karve kī dum men andr kī kaṭī.

Pomegranate blossoms on a crow's tail.

(To describe a black ugly person finely dress-
ed.)

Karvon ke kose se kahīn dhor marte hai?

Do cattle ever die for a crow's curse?

(If one person wish ill to another from in-
terested motives, it has no effect.)

Karvon ko angūrī bāg.

A vineyard for crows.

(Pearls before swine.)

Kāyā kashṭ hai, jān jokhon nahīn.

It is pain to the body, but not a danger
to life.

(A common consolation in sickness in the
mouths of physicians and priests.)

Kāyā māyā kī kyā bharosā hai?

No reliance on wealth and life.

Kāyā pāpī achchhā, man pāpī kuchh nahīn.

Better be a leper than a knave.

Kāyā rākhe dharam, aur pūnjī rākhe beohār.

Your religious observances preserve your
body, and your capital your trade.

Kāyath kā betā parhā bhalā, yā marā bhalā.

A Kāyath's son should be either learned
or dead.

(All occupations are hereditary in India:
that of a Kāyath is to read and write; hence
point of proverb.)

Kāyath kā hathyār qalam hai.

The pen is the Kāyath's weapon.

(See preceding.)

*Kāyathon men sab se chhōte, aur bhāndon men
sab se bade kī kambakhtī hai.*

The youngest among the Kāyaths and the
chief among players are the most unfor-
tunate.

(The youngest in a Kāyath family is made to
do all the household work and of course the
best player is most in requisition.)

Kehū ke jeth pūt, kehū ke lekhe kamvā. E.

To some he is an elder son, to others only
a boy.

(His relatives are proud of him and strangers
merely know him as a boy.)

*Kekar kekar dharo nāon, kamrā orhle sārē
gāon. E.*

The whole village wears a blanket, what-
ever you choose to call it.

(A rose by any other name would smell as
sweet.)

Ke karnī kare, kekrā sīre bīte. E.

One does the act, and another is called to
account for it.

Khāē kāsā bhar, chālē āsā bhar.

He eats a bowlful and walks the length of
a stick.

(Applied to a lazy gluttonous fellow.)

Khāē ke gāl, nhāē ke bāl nahīn ehīpte.

The face of the well-fed and the hair of
the bathed cannot be hid.

(Spoken of one who denies something that he
has done, but whose countenance betrays
him: thy speech doth betray thee.)

Khāē kī barīān, tūng rahēn khariān! Panj.

Fed on balls of pulse and strong on his
legs!

(Barīān is very nutritious food.)

Khāē na khilāē, khālā didon āge pāē! Mah.

Wom.

My aunt neither eats nor gives me to eat,
may she lose her eyes and legs!

(A curse.)

Khāē nānā kā, kahlāve dādā kā.

He lives on his mother's father and is
called the grandson of his father's father.

Khāēn to ghī se, nahīn jāēn jī se.

If he cannot eat with butter he'll die.

(A gourmet.)

Khāē to pachhtāē, na khāē to pachhtāē.

Eat and repent, eat not and still repent.

(Said of nasty food not easily procurable:
proverb usually refers to *bār ke laḍḍā*, sweet-
meats made of sawdust and covered with
sugar, distributed as a joke at the Holi
festival.)

Khag jāne khag hī kī bhāshā.

Only a crow understands crows' language.

Khāē bhalī, kī mātī bhalī?

Feeding is dearer than a mother!

Khāi kare kamāi, kappar kare singār.

Eat to earn and dress to adorn.

Khāi Mugal ki tārī, kahān jāgi bāhri?

She has tasted the Mugal's food, and will never leave him.

(Said of a mistress: Mugsals are popularly supposed to be the best livers in India.)

Khairāt ke tukre aur bāsār meñ dakūr.

He lives upon alms, and belches in the market.

(Applied to any one who boasts of acquirements, which in fact are borrowed: to eructate is in India a sign of having dined well!)

Khair! jo hūā so hūā!

Well! let bygones be bygones!

Khair kā berā pār hai.

The boat of the upright goes across.

(Virtue succeeds: *berā pār honā*, idiom, to succeed.)

Khair kī jūti, khairāt kā nārā, parh de, Mullā, aq̄ udhārā. Mah. Wom.

My shoes and breeches were got as alms, so Mullah, marry me on credit.

(Mullahs or priests always receive a fee for the marriage ceremony.)

Khāiye man bhātā, pahniye jag bhātā.

Eat to please yourself, dress to please the world.

Khāk chāt-ke kahtā hūn.

I lick the dust before I speak.

(To imply extreme humility.)

Khāk chhānte, ber binte.

Winnowing dust and picking up wild plums.

(To be unprofitably employed: *ber*, or the fruit of the *syzygium jujuba*, is of no value.)

Khāk dāle chānd nahīn chhiptā.

The moon is not hid by throwing dust on it.

(Solid worth is not sullied by slander.)

Khāk dhul bakān ke phul.

The dust of the ground, and the flower of the *bakāyan*.

(They are equally worthless: proverb used to typify a person of worthless character, or one who makes worthless assertions.)

Khā-ke jalāī chaliye kos, marīye āp, Daib ke dos!

Walk a mile quickly after your food and die and blame Fate!

Khā-ke pachhtātā hai, nahā-ke nahīn pachhtātā.

You may eat and regret, but not bathe and regret.

Khāki ande kī paidāyash.

The brood of an addled egg.

Khāki andon meñ bachche nahīn hote.

Addled eggs bring forth no chicks.

Khālā jī kā ghar nahīn hai. Mah.

It is not your aunt's house.

(Not an easy matter: in India a man can do much as he pleases in his aunt's house.)

Khālā kā dam aur kivr̄ ki jorī. Mah.

Only an aunt alive and a pair of door flaps.

(Said to a boaster.)

Khālā kā rutba mām ke barābar. Mah.

An aunt is as a mother.

(Allusion to the affection entertained in India by women for their sisters' children.)

Khālā kī mehmānī, hāth dāl pachhtānī. Mah.

Wom.

To accept the invitation of an aunt and repent of it.

(Visit your aunt, but not every day in the year: don't outstay your welcome.)

Khā le, pahan le, so apnā.

Only what you eat and wear is yours.

(Said of the childless, as what he would save would go to strangers.)

Khal gur ek hī bhāo!

Treacle and oil cakes at the same price!

(A bad government: *gur* is much more expensive than *khal*.)

Khālī banyā kyā kare? Is kotī ke dhān us kotī meñ dhare.

The unemployed shopkeeper will move his grain from one room to another.

(He cannot bear to be idle and will do a useless thing rather than nothing.)

Khālī ghar meñ qalandar baithe.

The *qalandar* will reside in an empty house.

(The *qalandar* is a Mahammadan ascetic: moral is, lock up your house when you leave it.)

Khālī hāth kyā jāūn? Ek sandesa letā jāūn.

How can I go empty handed? Let me at least take some message!

(Allusion to the natives' trick of never saying straight out what they want: to beat about the bush.)

Khālī hāth muñh tak nahīn jātā.

Empty hands don't go to the mouth.

Khālī kharīti, pūrī fatīhatā. Wom.

An empty purse is a great curse.

Khalil Khān fāktā mārte haiñ.

Khalil Khān is shooting doves.

(Idiomatic phrase: to make a happy hit.)

Khālī mabāsh, kuchh kiyā kar!

Never be idle, do something!

Khālī se begār bhālī.

Forced labor is better than idleness.

Khalq kā halq kis ne band kiyā?

Who can stop the people's voice?

Khalq Khudā kī, mulk bādshāh kā.

The people are God's and the land the king's.

Khalq kī sabān Khudā kā naqqāra.

The voice of the people is the drum of God.

(*Vox populi vox Dei*.)

Khalyā sās kin sāson meñ? Kodoñ kā bhāt kin bhāton meñ? E.

The wife's aunt is no mother-in-law, as millet is no rice.

Khām ko kām sikhātā hai.

Work teaches the unskilled.

(Practice makes perfect.)

Khānā aur aīnā.

Eating and lounging.

(Said of an idle lad.)

Khānā aur aghānā!

(1.) Overeat and be drowsy!

(2.) Overeat and swell!

Khānā aur gurrānā.

Feed and growl.

(Ingratitude.)

Khānā na kaprā, sañt kā bhatrā. E. Wom.

Nor food nor raiment, a husband but in name.

(See next.)

Khānā na kaprā, sent kā karnā.

No food nor raiment, and to keep her on nothing.

(Said of an improvident marriage.)

Khānā parāyā hai, to pet to parāyā nahīn hai.

The food is another's, but the belly is your own.

(Said to one who gormandises at a feast.)

Khānā pānā gāñh kā, niri salām alek.

My food and drink at my own expense, and my salutation returned.

(The point is that the speaker hoped by making friends with a great man to get something out of him: hence proverb describes fruitless court paid to a great man.)

Khānā sharakat, rahnā farāgat!

Eat in company, and live at ease!

Khānā vahān khāo, to pānī yahān pīnā.

Take your food there, and your drink here.

(Used in summoning a man in an emergency.)

Khāñḍā bāje ran parē, āñṭā bāje ghar parē.

The clatter of swords portends war and domestic jars a ruined house.

Khāñḍ aur rāñḍ kā joban rāt ko.

Sweets and harlots are best at night.

(Sweets are usually eaten by natives at the evening meal.)

Khāñḍ binā sab rāñḍ rasoī. Hin.

Without sugar a dinner is like a widow.

(For whom no one in India has any regard.)

Khāñḍ khūñdegā, so khāñḍ khāḍgā.

Who treads out sugar will eat sugar.

Khāñḍ kī roṭī, jahān toro, tahān mīṭhī.

A sweet cake is always sweet, wherever you may break it.

Khāne ke dānt aur, dikhāne ke aur.

Some teeth to eat with and some for show.

(Said of elephants' teeth and tusks and applied to hypocrites.)

Khāne ko bi'smī'llah, kām ko istagfir'ullah. Mah.

Ready for the grace before meat, but for work "God forbid."

Khāne ko mawwā, pahne ko amawwā.

He eats mawwā flowers and wears amawwā.

(He starves the belly and feeds the back: mawwā flowers contain no nutrition in them, and amawwā means gaudy clothing.)

Khāne ko na mile; khair, par nashē ko mile.

It is of no use for food; well, it will do for strong drink.

(Nashā is a wider term than any in English and includes anything intoxicating, as bhāng, opium, liquor, etc.)

Khāne ko piche, nahāne ko pahle. Hin.

Bathe before eating.

Khāne ko sher, kamāne ko bakrī.

He feeds like a lion, but works like a goat.

Khāne ko ūḍ, kamāne ko majnūn.

Ready to eat, useless for work.

(Majnūn, properly a madman, used for any emaciated or weakly person.)

Khāne meñ chatnī, palang par nañnī.

Take sauce to your meat and a harlot to your bed.

Khāne meñ sharm kyā? aur ghūñson meñ udhār kyā? [blow on loan]

Who is ashamed to eat? and who takes a (An eye for an eye and a tooth for a tooth.)

Khanjar tale tuk dam liyā, to phir kyā?

A moment's respite under a sword is of no consequence.

Khān khānā, jin ke khāne meñ batānā.

Khānkhānā's dinner was served on gold.

(Bahram Khān, Khān Khānān, the friend and adviser of the emperor Akbar, is the person here alluded to.)

Khaṛā bahist meñ gayā.

Anchored in heaven.

(Died in the odour of sanctity.)

Kharab arab lauñ Lakshmī, ude ast lauñ rāj,

Tulsi, Hari ki bhagṭ bin yeh āve keh kāj?

Millions of money and dominion from East to West avail

Nothing, saith Tulsi, without devotion to God.

(Tulsi Dās was the celebrated author of the Hindi Rāmāyan.)

Kharab khasta, nāj sastā.

Forlorn as cheap corn.

(A man reduced to very low circumstances.)

Kharā khel Farrukhābādī.

The fair play of Farrukhābād.

(Allusion to the purity of Farrukhābād rupees.)

Kharbūzā chāhe dhūp ko, aur ām chāhe menh,

Nārī chāhe vor ko, aur bālak chāhe neh.

Melons want the sun, and mangoes want the rain, Women want a strong hand, and children want love.

Kharbūze ko dekh-kar kharbūzā rang pakartā hai.

Melons mixed with melons change colour.

(i. e. ripen; society moulds men.)

Kharch ghanā, aur paidā thoṛī, kis par bāndhūn ghorā ghorī?

With great expenses, and small income, on what shall I keep horses?

Khaṛe pīr kā rozā rakkhā hai kyā?

Are you keeping a fast for the standing priest?

(Said to one who doesn't take a seat on paying a visit.)

Khaṛe rassi, baithe kos, khāṛe pīte tīn kos.

Stand still and it will be a chain, sit a

while and it will be a mile, eat and drink
and it will be three miles.

(Said of time lost on a journey. *Moral*, don't waste your time.)

Kharī mazdūrī, chokhā kām.

Cash payment means good work.

Khārishtī kuttīyā aur makhmal kī jhūl!

A mangy bitch in a velvet dress!

(An ugly woman in a handsome dress.)

Kharsā piyārā bijnā, siyālē piyārī āg,

Barkhā piyārī tin chiz, kambāl, chhāvā, rāg. Rus.

In summer I like a fan, in winter a fire,

In the rains a blanket, a roof and a song.

*Khasam, devar donoñ ek sās ke pūt; yeh huā,
yā voh huā.* Rus. Wom.

Your husband and his younger brother are
sons of one mother; if it is not the former,
then it is the latter.

(That you can live with: allusion to the *kar-*
do marriage, or levirate, among the Jāts.)

Khasam kā khāññ, bhāñ kā gāññ. Wom.

She is supported by her husband, but gives
her brother the credit of it.

(A habit among native women.)

*Khasam kiyā sukh sone ko, kī pāñ lag-ke rone
ko.* Wom.

I took a husband to live with and have only
a wall to weep against.

(Allusion to the misfortunes attending to the
marriage of a young girl with an old hus-
band, by which the father of the bride for
mercenary interests renders the poor-girl
the victim of life-long misery.)

Khasam se chhūte, to yāron ke jāñ.

Free from the husband, off to the lover.

(Be off with the old love before you're on with
the new.)

Khas kam, jahāñ pāk.

The less the filth the purer the earth.

(Said of the death of a bad man: These three
years I came seeking fruit on this fig tree
and found none: cut it down: why eun-
bereth it the ground! Luke, xiii. 7.)

Khātā bhī jāñ, barrātā bhī jāñ.

He goes on eating and grumbling over it.

Khātā kare bīvī, pakrī jāñ bāññ.

The mistress sins and the slave girl pays
for it.

Khāte kamāte raho!

May you earn and eat!

(A benediction)

Khāte pite jog mile, ausar mile na koñ.

In prosperity all are your friends, in adver-
sity no one.

(A friend in need is friend indeed.)

Khāt pare to khet, nahīñ, bhūr kā ret. Agric.

Manure it and it is a field, otherwise it is
sandy desert.

Khatri se gorā, so piñtrogī.

Who is fairer than a Khatri is a leper.

(Applied to one who endeavours to deceive a
person wiser than himself: Khatri is fa-

mous for their fair skins and good compl-
xions.)

Khāññ to gehūñ, na to rahūñ chūñ.

If I eat, it shall be wheat, else I'll remain
as I am.

(i. e. hungry: said of the dainty.)

Khāve bakrī kī tarah, sukhe lakrī kī tarah.

He eats like a goat, yet is dry as a stick.

(Spoken of a lean person with a great appe-
tite.)

Khāve chandā, rahe bandā. Agric.

Eat pulse and keep your health.

(Pulse is considered to be very wholesome
food by natives.)

Khāve ghorā, yā khāñ rorā.

To feed a horse and build a house.

(Is ruin: building is sweet impoverishment.)

Khāve mot, tore kot.

Who eats vetches can storm a fort.

(See *khāve chandā, rahe bandā*.)

Khāve mūñg, rahe ūñg.

He that eats *mūñg* is drowsy.

(The *phaseolus mungo* is considered weaken-
ing food: see preceding.)

Khāve pāñ, tukre ko hairāñ.

No bread for his stomach and a taste for
betel leaves.

(Which are a luxury only for the wealthy.)

Khāve se khāvā chhiltā hai.

Shoulder rubs shoulder.

(A great crowd: a crush.)

Khāvind rāj buland rāj, pūt rāj dūt rāj. Hin.
Wom.

The husband's reign is a great reign, the
son's reign is the devil's reign.

(A woman is better off while her husband is
alive than when she is a widow dependent
on her son.)

Khōyā piyā āñg lagā.

Food and drink nourishes the body.

Khedī gillo ant ko per hī niche āñ hai.

The hunted squirrel runs to the tree.

(The wanderer returns home at last.)

Khel khilāñ kā, bhagat bhāñyā jī kī.

Good play comes from practice, devotion
comes from the heart.

Khel khilāñ kā, paisā madārī kā.

The player has the game, but the money
goes to the conjuror.

(*Madārī* is a man who makes money by play-
ing conjuring tricks.)

Khel men rove so kavāñ. Children.

Who cries in a game is a crow.

(i. e. a spoil-sport.)

Khel na jāñ murgī kā, urāñe lagā bās.

He does not understand cock-fighting and
has taken to hawking.

(Spoken of a man incapable of even an easy
matter who attempts one more difficult.)

Khep hārī, janam nahīñ hārī.

I have lost this trip, but not my life.

(While there is life there is hope.)

Khet barānī, jāis niām rājānī. Agric.

An unirrigated field is like the gift of a king.
(Who is generally a capricious tyrant and his gifts uncertain: allusion to the uncertain character of the cultivation in India that depends only on rainfall.)

Khet bigāre kharṭuā, aur sabhā bigāre dūt. Agric.
Backbiters ruin society, as weeds ruin the field.

Khet gae kisān. Agric.

He is a husbandman that goes to the field.
(A man's qualifications can only be known by trial: a tree is known by its fruit.)

Khetī kar-kar ham mare, bahore ke koṭhe bhare. Agric.

I worked myself to death in the fields, and it was the banker that filled his granary.
(Allusion to the indebtedness of the cultivating class of India.)

Khetī khasam setī.

Husbandry depends on the master.
(The master's eye makes the mare fat.)

Khetī, pātī, bīnī, aur ghore kā taṅg,
Apne hāth saṅvāriye, chāhe lākhoṅ hoṅ saṅg.

Your fields, your letters, your wants, and your horse's girths Look to yourself, even if you have a thousand servants.

(If you want a thing done well do it yourself.)

Khetī rāj rajāḍ, khetī bhāt maṅgāḍ. Agric.

Husbandry makes kings and beggars both.
(A good harvest means wealth and a bad one ruin.)

Khichṛī chālī pakāvan ko charkhā tor jalā;
Āyā kuttā khā gayā, baiṭhī ḍhol bajā.

To cook her dinner she burnt her spinning wheel; Then came a dog and ate it, and now she grieves.

(Spoken of one who gives up a thing in possession to obtain another and loses both: *ḍhol bajānd*, to do an unprofitable thing: a bird in hand is worth two in the bush.)

Khichṛī khāte pahonchā utar gayā.

His wrist is dislocated by eating *khichṛī*.

(By a very slight exertion. To express great affected delicacy: *khichṛī* is merely rice and pulse.)

Khidmat se asmat hai.

Advancement depends on service.

(Those can best command who can best obey.)

Khilāḍ kā nām nahīn, rulāḍ kā nām.

You will get no name by feeding (a child), but you will by making him cry.

Khil batāshon kā mel hai.

It is a fair of *khil* and *batāshā*.

(*Khil*, parched rice, and *batāshā*, a sweet, are always distributed together at the *Dīvālī*. Proverb expresses things well paired.)

Khil batāshon kā meh.

It is raining *khil* and *batāshā*.

It is related of a noted Sheikh Chilli (typical fool) that he once brought home some stolen property which his mother hid away. She, however, fearing lest his stupidity should lead to discovery, contrived to let fall unseen a

shower of *khil* and *batāshā* (parched rice grains and lumps of sugar) which the fool was made to believe had dropped from the sky. In due course enquiries were set on foot and the fool confessed to the theft. But his mother pleaded that he was an idiot, and by way of proof suggested the question, "when was the theft committed?" The fool promptly replied, "Don't I know! it was the day it rained *khil* and *batāshā*."

Khinchā khinchā voh phire jo parāḍ bich meh par. [here and there.]

Who interferes in other's affairs are dragged
(To give evidence, etc.: of little meddling comes great ease.)

Khirdāḥ kā gānth kāhe hī kat. E.

The turner's tool cuts through every thing.

Khisyānī billī khambā noche.

An angry cat scratches the pillar.

(Applied to one who shews impotent rage.)

Khizar mile, jī, Khizar mile! Mah.

I have found Khizar.

(*Eureka!* Said by a person who succeeds according to his wish. Agreeably to oriental story, Khizar is the name of a prophet, who is said to have found out the fountain of life, and having drunk thereof to have become immortal. In Hindustānī he is generally called Khwāja Khizar, and is considered as the great guide to those who have lost their road in the wilds, and is *par*, excellence the god of the flood.)

Khizri khabar sachchī hotī hai.

The words of Khizar are true.

Khogir kī bhartī.

The stuffing of a pack saddle.

(Applied to any worthless thing, which is only required to fill up space.)

Khol gharā, kar be dharā. Mercantile.

Open the jar, and get ready the scales.

(The phrase is applied to one who, without having the means of payment, is extremely urgent in his demand to be expeditiously served.)

Khol kīrā, khā harisāh.

Open your purse and eat your pottage.

(Prate is but prate, it's money buys land.)

Khon barā, khon-posh barā; khol-ke dekho, to adhā barā. Mah Wom.

The tray is large and so is the cover; take it off and you will find only half a cake in it.

(A pun on the word *barā*, great, and also a cake.)

Khon pāk, khon-posh pāk; khol-ke dekho, to khāk hī khāk. Mah. Wom.

The tray is clean and so is the cover; take it off, you will see nothing but dust.

Khotā paisā, khotā betā, vaqt par kām ālā hai.

A bad penny and a bad son will serve some turn or other.

(Moral: cast aside nothing as useless: waste not want not.)

Khub duniyā ko āsmā dekhā; Jisko dek'hā, so be-vaṣā dekhā.

I have tried the world well; And all in it are untrustworthy.

Khūb guregī, jo mil baithege dīvāne do.

When madman meets madman they spend a jolly time.

(Birds of a feather flock together.)

Khūb hī dānti khatte huē.

His teeth were completely set on edge.

(He was rendered entirely helpless : used of a man completely worsted in argument or very severely reprimanded : he had not a word to say for himself.)

Khudā bhare ko bhartā hai.

God fills the full.

(To him that hath shall be given.)

Khudā bhūkā uḥḥātā hai, bhūkā sulātā nahīn.

God wakes the hungry, but does not send the hungry to sleep.

(i. e. men wake up hungry and go to bed full : in India the very poorest have an evening meal.)

Khudā dekhā nahīn, to aqal se to pahchānā hai.

You have not seen God, but you may comprehend Him with your understanding.

(Applied to any fact which is ascertained by presumptive evidence.)

Khudā detā hai, to chhappar phār-ke detā hai.

When God gives He gives through the roof.

(i. e. unexpectedly.)

Khudā detā hai, to nahīn pūchhātā, "tū koun hai.?"

When God gives He does not enquire, "who art thou.?"

Khudā do sīng de, to voh bhi sahe jāte haiñ.

If God were to give me two horns, even with them would I be content.

(To express resignation.)

Khudā ganje ko nākhūn na de!

May God never give the bald-head nails!

(A prayer that a mean man may not be put in a position of authority: Jack in office.)

Khudā hāsir o nāzīr hai.

God is omnipresent and omniscient.

Khudā khudār gadhe savār!

May you be deserted of the world and ride on an ass!

(A curse: to be set on ass with the face to its tail was a favorite degrading punishment before the English occupation.)

Khudā kā darvāzah hamesh khulā hai.

God's gate is ever open.

Khudā kā dīyā kandhe par, panchon kā dīyā sir par.

God's judgment is on the shoulder, but the judge's on the head.

(Men pay more attention to the opinion of the world than to their consciences.)

Khudā kā dīyā sir par.

God's decree is on my head.

(Resignation: this proverb is also a riddle, the answer being 'the moon,' based on a pun on the word *dīyā*, which means 'decree, gift' or 'lamp'; so the riddle is "God's lamp is overhead.")

Khudā kā mārā hurām, apnā mārā hald! Hin.

Killed by God is unlawful, killed by yourself is lawful food!

Khudā ke gazab se dartē rahiye.

Fear the wrath of God.

(Said to one who is about to commit any bad action.)

Khudā ke ghar meñ chor kē kyā kām? Mah.

What business has a thief in the house of God?

Khudā ke ghar meñ sab kuchh. Mah.

In the house of God there is every thing.

(With God all things are possible.)

Khudā ke ghar se phire haiñ. Mah.

They have returned from the house of God.

(Said of a person who has just escaped death: also in derision of a person who affects to forgettell events.)

Khudā khafā ho, to paidal chālā; siyādah khafā

ho, to sir par bojhā rakhā; jo khush ho, to meñh barsā; siyādah khush ho, to beṭā de.

When God is angry He makes you travel on foot, and when He is more angry He puts a load on your head; but when God is pleased He sends rain, and when He is best pleased He gives a son.

Khudā kī batēñ Khudā hī jāne.

God only knows the things that pertain to God.

(The mysteries of God, God only knows: the proverb is a part of a line in a well known poem by Nazir "jo khūb dekhā to, yaroh, ākhīr Khudā kī batēñ," etc.)

Khudā kī chorī nahīn, to bande kā kyā dar?

When you cannot hide from God, why fear man?

Khudā kī lāṭhī meñ āvāz nahīn.

God's club makes no noise.

(Spoken by one enduring oppression which he can't avoid.)

Khudā kisī ko kisī kā mohtāj nā kare!

May God never make one man dependent on another!

Khudā kisī ko lāṭhī le-kar nahīn mārta.

God never strikes with a stick.

Khudā ko yād karo.

Remember God.

Khudā lagī koī nahīn kahtā, mūñh dekhī sab kahte haiñ.

No one says what is pleasing to God, but every one says what is pleasing to man.

(i. e. mankind prefers flattery to truth.)

Khudā laṛne kī rāt de, bichharne kā din nā de! Wom.

God grant us the night of fighting, but never the day of separation!

Khudā mahfūz rakhe har balā se!

God keep us from every calamity!

Khudā mehrbān, to jag mehrbān.

When God is kind the world is kind.

Khudā mehrbān, to kul mehrbān.

If God is kind, then all are kind.

Khudā ne to javāb de diyā hai, be-hayāī se jite hai!

God has long done with him, but the shameless fellow won't die!

Khudā razāq hai, bandah qazzāq hai.

It is God that provides, man that robs.

(*Qazzāq*, robber, a word derived from the plundering Turkish tribe of the *Qazzāqs* (Cossacks).)

Khudā sab kī mehnat suārath kartā hai, akārath nahīn kartā.

God makes the labour of all successful, never unsuccessful.

Khudā se khair māngo!

Pray to God to keep thee safe!

(Said to boasters, liars, evil prognosticators, etc.)

Khudā shakkar-khore ko shakkar hī detā hai.

God gives sugar to the sugar-eater.

(God tempers the wind to the shorn lamb.)

Khudā ke vāste billī bhī chūhā nahīn mārī.

The cat does not catch mice for the sake of God.

(People are generally moved by selfish motives.)

Khudā vāste kī dushmanī hai.

Enmity for the sake of God.

(i. e. without reason.)

Khudā zālim se pālā na dāle!

God save me from the tyrant's clutches!

Khudī aur khudāī meñ bair hai.

There is enmity between self-love and holiness.

Khud kaddah rā ilāje nest. Pers.

There is no remedy for one's own actions.

Khud rā fazīhat, digare rā naīhat. Pers.

A scoundrel himself he preaches to others.

Khufṭa rā khufṭa kī kunād bedār? Pers.

How shall a sleeping man awake a sleeping man?

Khundā hathiyār, aur kiyā bhatār, kiś ke kām nahīn ātā. Wom.

A blunt tool and a paramour are of no use.

(*Kiyā bhatār*, is used towards a man not formally married to the woman he lives with.)

Khūn voh jo sir charḥ-ke bole.

Murder speaks of itself.

(Murder will out.)

Khurchan Mathrā kī, aur sab naqal.

Real cream comes from Mathurā, all others are copies.

Khurdā na burdā, muft dard gurdā. Pers.

Nothing for eating and drinking, but a stomach-ache all the same.

Khurkī huā, chor ubhrā.

No sooner there is a sound than the thief is off.

Khur khānsī, terī dāī ke gāl meñ phānsī!

Coughing and coughing, the nurse is throttled!

(Said to children.)

Khush-āmdī kī mūñh kālā.

The flatterer's face is black.

(He is disgraced.)

Khush-āmad se āmad hai.

Flattery brings income.

(You must learn to please, if you want to live at ease.)

Khushkā khāo.

Eat rice.

(Idiomatic phrase: hold your tongue.)

Khush rah, Pathānī, nika! gayā pānī!

Thanks, Pathān, my work is done!

(Used when an employer is satisfied with work done for him.)

Khutke par sonā.

There is gold on his stick.

(Born with a silver spoon in his mouth.)

Kiryā aur tarkārī khāne hī ke bā. Bhoj.

Greens and oaths are made to be taken.

Kis bāg kī mūñ hai?

What garden is this radish from?

(An expression of contempt.)

Kis birte pe tattā pānī? Wom.

On what account do you want warm water?

(Used towards a worthless husband: warm water for washing is a luxury in India.)

Kisī kī āvā bigre, in kī khadāne kī khadānā bigar gayā.

The kilns of some go wrong, of others the very clay.

(Of some families but one is led to take to evil ways, in others all are.)

Kisī kī ghar jal, koī tāpe.

One man's house burns and another warms himself.

(Applied to those who are pleased with great misfortunes befalling others, if they bring a small advantage to themselves.)

Kisī kī hāth chale, kisī kī sabān chale.

Some use their fists, some their tongues.

Kisī kī laṭkā, koī mannat māne.

One man prays for another's son.

(Applied to sons-in-law and to adopted children.)

Kisī kī mūñh chāl, kisī kī hāth.

Some bite and some strike.

(He that strikes with the sword, will be beaten with the scabbard.)

Kisī ke kyā dabail bastē hai?

Why should I care for any one?

(I care for nobody and nobody cares for me!)

Kisī ke nuṣṣān kī ravā-dār na ho!

Wish not loss to any one!

Kisī kī mehnat zāyā nahīn hoī.

No one's labor goes for nothing.

Kisī ko apnā kar lo, yā kisī ke ho raho.

Make some one your friend or some one your patron.

Kisī ko baigān bāḍ, kisī ko baigān path.

Aubergines agree with some and disagree with others.

(One man's meat is another's poison.)

Kisī ko sādī, kisī ko badhāi.

Earnest to one man and performance to another.

(Breach of contract.)

Kisī ko tave meñ dikhāi detā hai, kisī ko ārsī meñ.

Some persons see themselves in an iron plate, others in a mirror.

(The point is that some have to use a ready-made mirror, others are sharp enough to polish an iron plate into a mirror for themselves : hence proverb refers to the superior intelligence of some people over others.)

Kisī ne yeh bhī nahīñ pūchhā, ki tere mūñh meñ kaē dāñt haiñ ?

No one even asks now how many teeth you have in your mouth ?

(The roads are safe: said of the English Government. *Pax Britannica*.)

Kis khet kā bathvā hai ?

What field is this weed from ?

(See above *kis bāg ki mūli hai ?*)

Kis kī māñ ne dhaunḍā khāyā hai ?

What ill-fated mother bore thee ?

Kiyā, par kar na jāñd; main hōñ, to kar dikhāñ.

Wom.

She did it, but did not know how to do it; had I been there I would have shown her how.

(Based on a story in the *Alif Laila*.)

Kodon de-ke parhen haiñ.

He studied on a present of millet.

(He did not give a proper fee to his master, who consequently did not attend to him with care.)

Kodon kā bhāt kin bhāñ meñ ? mamiyā sās kin sāñ meñ ? E.

What's millet among the kinds of grain or a wife's aunt among mothers-in-law ?

(In India when the wife's mother is dead her uncle's wife takes her mother's place, but indifferently.)

Koelā hoē na ūjlā sajī sābāñ lā.

You can't make charcoal white by washing it with soap and soda.

(Proving white's black.)

Koelon kī dallālī meñ hāñh kāle.

Coal brokers have black hands.

(Touch pitch and you will be defiled.)

Koh kindan o kāñ bar āvudan. Pers.

To dig up a hill to find a straw.

(To look for a needle in a bundle of hay.)

Koī aīne meñ dekhe, koī ārsī meñ.

Some look at themselves in a mirror, and some in a tiny looking glass.

(*Ārsī* is the mirror worn in a ring on the thumb by women : the point is that the face is the same wherever seen. A rose by any other name would smell as sweet.)

Koī āñh kā andhā, koī hīye kā andhā.

Some are blind of the eyes and some of the heart.

(None are so blind as those that won't see.)

Koī bhī mā ke peṭ se to lekar nahīñ niklā hai.

Wom.

No one was taught in his mother's womb.

Koī dam kā damāmā hai.

It is a show of but a few moments.

(Said of human life.)

Koī dam kā mehmāñ hai.

He is but a moment's guest.

(Said of a dying person, or of a very old man.)

Koī dam meñ sarsoñ phūllā hai.

The mustard will blossom by and bye.

(He will soon be intoxicated.)

Koī ilm ko dost rakhtā hai, koī rupāñ ko.

Some love learning, and some money.

Koī kah-ke sunāē, ham kar-ke dikhāē.

Some talk, but I act.

(Deeds not words.)

Koī kām kare dām se, ham dām karen kām se.

Some get work by money, I get money by work.

(Some occupations require capital.)

Koī khīñche lāñg langōñ, koī khīñche mūchhar-yāñ; Kohe chāñh-ke dī duhāñ, 'koī mat kāri-yo do jāñyāñ.'

One wife strips off his breeches and the other pulls off his moustaches, So he cries from the houstop, 'let no man marry two wives.'

Koī kisī kā kuchh nahīñ kar saktā.

No one can do any thing to any body.

(Said of a good government or full liberty.)

Koī kisī kī qabr meñ nahīñ jāñd.

No one goes into another's grave.

(We are all accountable for our own actions.)

Koī māl meñ mast, koī khyāl meñ mast.

Some love their wealth, and some their tastes.

Koī mare, koī malhār gāve.

One dies and another sings songs.

(*Malhār*, a song of joy for the rains.)

Koī mol meñ bhāñ, koī tol meñ bhāñ.

Some are heavy in price and some in mere weight.

Koī mujh ko na māre, to main sāre jāññ ko māññ ! [whole world !]

If no one would beat me, I should beat the

(Spoken in reproach to a coward.)

Koīrī kā gāñ meñ dhobī paṭvārī.

In the village of *Koīrī* the washerman is an accountant.

(Washermen in India carry their accounts of clothing very correctly in their heads, and so are good mental accountants, but they are wholly illiterate: *Koīrīs* are an agricultural class in the east of Hindustān.)

Koī sunē na sunē, main kahtā hūñ.

I'll have my say, let any body hear or not.

(Said of an idle talker.)

Koī tolon kām, koī molon kām ?

Some are light in weight, some in price.

Kokh ki āch sahī jāī hai, perū ki āch nahīn sahī jāī. Wom.

The pain of the womb can be borne, but not the pain of the pelvis.

(A woman can console herself at the death of her child, but not at the death of her husband.)

Kokh māng se thandī rahi ! Wom. Benediction.
May you ever be happy both in womb and head !

(Here *kokh*, womb, stands for offspring, and *māng*, crown of the head, for coverture.)

Kolhū kāṭ mogrā bandā.

To cut a pestle out of an oil-mill.

(To spoil a large and costly thing in order to make a small thing of little value.)

Kolhū kā bail ho gayā.

He has become the ox of an oil-mill.

(To work as a galley slave : the oxen of oil-mills are proverbially overworked.)

Kolhū ke bail kī tarah rāt din phirtā hai.

He works night and day like the ox of an oil-mill.

(See preceding.)

Kolhū ke bail ko ghar hī kos pachās.

The mill-ox is always fifty miles from his stall.

(Allusion to his continuous work.)

Kolhū se khal utri bhāī bailōn jog.

When the oil-cake is removed from the mill, it is fit for the oxen.

(Spoken of one worn out with age, or out of place, so as to have lost the estimation in which he was formerly held : *khal* is the cake from which the oil has been expressed, and so is the refuse of the seeds.)

Koṭī kā ghar jalē, qalandar gāṇḍā māṅge.

The grazier's house is on fire, and the mendicant begs for sugarcane.

(To do a thing out of season : also expresses that all people think only of their own interests.)

Koṭī dārās thūk se.

The leper will frighten you by spitting at you.

(His spittle is greatly abunned, the disease being supposed to be contagious.)

Koṭī katanyān, mungrā san āṇḍī, āṛ pār baīṭhe girast dāṇḍī. Tir. Agric.

For idle reapers heavy sheaves, For those that work from end to end but fallen straws.

(I have seen the wicked flourishing as the green bay tree.)

Koṭī ke jūn nahīn paṛī.

The leper has no lice.

(Native observation.)

Koṭī ko dāl bhāt, kamḍut ko phuthā. E.

The lazy lives on rice and pulse, the hard-working only on peas.

(Which are very cheap. See above *koṭī kaṇanyā*, etc.)

Koṭī mare sangāṭī chāhe !

When the leper dies he wants a companion !

Koṭī meṅ khāj.

Itch on top of leprosy.

(Misfortunes never come singly.)

Kos chālī na, 'bābā, pyāī.' Wom.

Not a mile travelled and "father, I am athirst."

(Applied to a person, who has hardly commenced a work and complains of fatigue.)

Kose jīn, asise marē.

The accursed live and the blessed die.

(Threatened men live long : whom the gods love die early.)

Kotah gardan dum dard.

A short neck and a long tail.

(Said of a wicked person.)

Kotah gardan, tang peshānī, harām-sāde kī yehī nishānī.

A short neck and a narrow forehead are the signs of a wicked man.

Koṭhe se girā sanbhālā hai, nasar se girā nahīn sanbhālā.

Fall from the housetop, and you can be saved ; fall under the evil eye and you will never be saved.

Koṭhe-vālā rove, chhappar-vālā sove.

The dweller in brick weeps, while he of the hut sleeps.

(Uneasy lies the head that wears a crown.)

Koṭhī dhoī kich hāth lage.

In washing the house the plaster sticks to the fingers.

(Touch pitch and you will be defiled.)

Koṭhī kuṭhile ko hāth na lagāo, ghar bār sab tumhārā. Wom.

Except the cupboard and the wardrobe the whole house is yours.

(Sham love : said of women who ill-treat their son's wives.)

Koṭhī meṅ chāur, ghar meṅ upās. E. Wom.

Grain in the barn, hunger in the house.

(Said of a fool or a miser.)

Koṭhī meṅ se moṭhī nahīn niklī.

One grain has not been taken from the store.

(Said 1st, of a man's estate that is unimpaired and of which no part is spent or lost. 2nd, of a young man come to years of maturity and yet uncorrupted by intercourse with the world, especially with regard to women.)

Koṭ ko kalpāē ke, koṭ kaise kṛ pāē ?

Who troubles others, how shall he get repose ?

(Admonition to children : when you trouble us like this remember that your children will trouble you.)

Koyal bolī aur seh-bandī dūbi.

The cuckoo sings and the tax collector has disappeared.

(The engagement for the revenues was formerly made with reference to the period of harvest, when the money was collected by persons appointed temporarily for that purpose. The *koyal*, or Indian cuckoo, sings at the *Rabi* or spring harvest, and the proverb

implies that a person is absent precisely when he should be engaged in his duty.)

Koyal kâlê kavve ki jorâ.

The cuckoo is the black crow's wife.

(One matches the other: both birds being black in India.)

Kûân bechâ hai, kûân kâ pâni nahîn bechâ.

I have sold the well, not its water!

(A quarrel on ridiculous grounds.)

Kuârî khâe rotîyân, biyâhî khâe botîyân. Wom.

The virgin daughter eats bread, but the married eats the (parents') bones.

(In India anything does for the unmarried daughter living with her parents, but as soon as she is married, presents must be made to her at every one of the numerous Hindû festivals.)

Kuârî ko sadâ basant.

Maidenhood is perennial spring.

Kuâr jârê kâ duâr.

September is the door of winter.

Kuâr kâ sâ jhallâ, âyâ, barsâ, challâ.

Like September clouds, they came and rained and passed away.

Kuchâl sang hânâi, jû jân kî phânâi. Wom.

To joke with the vicious is to hang yourself.

Kuchâl sang phirnâ, âp mût meh girnâ.

To associate with a wicked man is to fall into a sewer.

Kuchh ânrû se poñchhite hain.

They wipe their eyes as if they were full of tears.

(Sham affection.)

Kuchh basant kî bhî khabar hai?

Do you know that the spring has come?

(Said to one who does not rejoice when it is spring, and ironically to one who laughs when he should weep.)

Kuchh dâl meñ kâlâ kâlâ hai.

There is something black in the pulse.

(There is something wrong: to smell a rat.)

Kuchh ham samjhe, kuchh tum samjhe.

You thought one thing and I thought another.

(Cross purposes: to be at sixes and sevens. See story under *kuchh tum samjhe*, etc.)

Kuchh kho hî ke sikhite hain.

Loose and learn.

(To buy experience.)

"Kuchh lete ho?" kahâ, "apnâ kâm kyâ hai?"

"Kuchh dete ho?" kahâ, "yeh sharârat bande ko nahîn âtî!"

To, "Will you take any thing?" he replies,

"what other business have I?" To, "Will

you give any thing?" he answers, "so

villainous a practice is unknown to your

humble servant!"

Kuchh lohâ khoîâ, kuchh luhâr khoîâ.

The iron somewhat bad, the smith somewhat of a bad workman.

(Faults on both sides.)

Kuchh sudrîhî, kuchh parmârîhî.

Somewhat for self and somewhat for Heaven.

(Serving God and Mammon.)

Kuchh to bâolî, kuchh bhûton khaderî. Wom.

Somewhat mad and somewhat possessed by evil spirits.

(Said of a silly and foolish woman.)

Kuchh to gehûn gîlî, kuchh jindrî dhîlî.

The wheat is somewhat damp and the pin (of the hand mill) is rather loose.

(Faults on both sides.)

Kuchh to khalat hai, kî jis se yeh khalat hai.

There must be defect to cause this fault.

(There is a screw loose somewhere.)

Kuchh to kharbûsa mîthâ, aur kuchh âpar se qand!

The melon's something sweet, and on it there's some sugar.

(Doubly sweet.)

Kuchh tum samjhe, kuchh ham samjhe.

You think one way, and I another.

☞ A foot passenger, carrying some treasure, asked a horseman to relieve him of his load as far as the next stage. The horseman declined to burden himself, and went on. Soon after the horseman regretted that he had missed such a rare opportunity of making off with so much money, while the foot passenger, on his part, congratulated himself on the other's refusal, but for which he might have lost his money. The two met again and on the horseman offering to take charge of the treasure the other replied in the words of the proverb.

Kûde, phânde, tore tân, tâkâ dunyâ rakhie mân.

Who dances and sings commands the world's regard.

Kûd kûd machhli, bagule ko khâe!

The fishes jump up to eat the heron!

(The world upside down.)

Kûd, mûe, kûd; terî nalyon meñ gûd.

Nîkal gayâ gûd, to rah gayâ mardûd. Mah.

Wom.

Jump, you rascal, jump, while marrow is in your bones.

When that marrow is gone, you will be no better than a corpse.

Kûdie kûdie nachanyâ ho jâtâ hai.

By skipping and skipping one becomes a dancer at last.

(Practice makes perfect.)

Kûân jhakûle hîn.

They are bawling in a well.

(To try its echo; said of any unprofitable diversion.)

Kûen kâ biyâh, gît gâven masit kâ!

At the marriage of a well, she sings the song of the mosque!

(Applied to a person who does any thing out of place. It is an agricultural custom in Hindustân to marry two wells together for luck and to sing an appropriate song on the occasion.)

Kūē ki maṭṭī, kūē hi ko lag jāī hai.

The clay of the well is expended on the well.

(Said of the profit of any thing being laid out on that whence it was derived.)

Kūē meṁ bhang paī hai.

Bhang (hemp) has fallen into the well.

(The water is as green and deleterious as the color of *bhang*, said when a whole community seems foolish or intoxicated.)

Kufr torā Khudā Khudā kar-ke.

By the grace of God I broke his wicked spirit.

(*Kufr*, properly unbelief in Islām, but here a wicked disposition: said of a turbulent man when subdued.)

Kulēl meṁ gulel.

A shot in a merry time.

(To fall like a bomb shell: a sudden interruption of happiness: to throw cold water upon.)

Kulhyā meṁ gur nahīn phūṭā hai.

You cannot break sugar into a little pot.

(A great event cannot be kept a secret: *gur* is always kept in large and strong pots owing to the weight of the balls into which it is made up.)

Kumhārī kā gussa utre gadhe par.

The wrath of the potter's wife falls upon her ass,

Kumhār kā gadhā, jahīn ke chūtar maṭī dekhe, tahīn ke pichhe daure. E.

The potter's ass runs after any one whose breeches are muddy.

(He takes him for his master.)

Kumhār kahe se gadhe par nahīn chahīdā.

The potter won't ride his ass if you tell him to do so.

(Said of an unreasonably obstinate person.)

Kumhār ke ghar bāsān kā kāl !

A scarcity of pots in the potter's house !

Kumhār ke ghar chukke kā dukh !

A want of saucers in the potter's house !

Kumhār se pār na basā, gadhe ke kān amethe.

Unable to settle with the potter he wreaks his vengeance on his ass.

(Said of one who, unable to retaliate himself on him who has offended him, bullies others.)

Kumbe-vāle ke chārōn palle kichar meṁ haiṁ.

The man with a family is dragged into the mire on all sides.

Kunda-i-nā-tarāsh. Pers.

An unlopped trunk.

(A block-head.)

Kūnde ke is pār, yā us pār.

On this or that side of the platter.

(To migrate from the blue bed to the brown: a lazy man.)

Kunṛan ki agārī, aur gosā ki pichhārī.

To the green-grocer early, and to the butcher late.

(If you want to get good things: in India the best vegetables go early in the day and the best meat is sold late.)

Kūth ke sor kiya, tas bhi na tūṭā pāpar ;
"In bhujā dandōn pe," kahte the, "sipar chireṅge."

With all your strength you could not break a wafer, and yet you cry, "with these arms I could tear a shield."

Kūrh aur dhī !

Ignorant and confident !

(Ignorance is the mother of conceit.)

Kurī par phulel dālnā,

To pour oil of roses on a dunghill.

(To throw pearls before swine.)

Kursī kā ahmaq.

A consequential fool.

(*Kursī* means a chair, used only by the rich and persons of consequence; it is also the name of a town in Oudh noted for the folly of its inhabitants.)

Kuryāl meṁ gulelā lagā.

The pellet hits the perch.

(A sudden misfortune upon a person when he feels himself secure and happy: *kuryāl* is properly a bird sitting at its ease and preening its wings.)

Kushtah kushtah mikunad. Pers.

I. Alchemy kills.

II. Alchemy strengthens.

(*Kushtah* in India is a medicine made of metals treated alchemically and used by *hakims* in cases of impotence.)

Kusum kā rang tin dīn, phir bad rang.

The safflower keeps its gaudy hues for three days only, and after that it gets pale.

(The temporary nature of beauty.)

Kuṭnī se to Rām bachāve ! pyārī ho-kar pat utṛāve. Wom.

God protect you from a procuress ! She will gain your heart and betray your honor.

Kūto to chūnā; nahīn, khāk se dūnā.

Well-beaten it is plaster; unbeaten it is worse than dust.

(*Chūnā*, a plaster made of lime and hardened by being beaten while wet.)

Kuttā bhauṅkā hī kartā hai; hāthī chalā hī jātā hai.

The dog may bark, but the elephant goes on.

Kuttā bhauṅke, qāfilā sidhāre.

[dog.]

The caravan proceeds in spite of the yelping

Kuttā bhī baiṭhā hai, to dum hilā-kar baiṭhā hai.

Even when a dog sits down, he brushes the spot with his tail.

(Said in recommendation of neatness.)

Kuttā chauk charhā, chapnī chāṭan jā.

Make a dog into a bridegroom, and he will still lick the pot-lids.

(With whatever respect a mean person may be treated, he will not relinquish his beggarly habits.)

Kuttā dekhegā na bhauṅkegā.

If the dog does not see it, he will not bark.
(Keep it out of sight, or somebody will want it.)

Kuttā ghās khāē, to sabhī pāl leh.

If dogs could live on grass, every body could keep one.

Kuttā ke ātā hōē, to liṭṭī lagā-ke khāē. E.

If the dog had flour he would have baked bread for himself.

Kuttā mare apnī pīṛ, mīyān mānge shikār.

The dog is dying in agony, and his master wants him to go hunting.

Kuttā mūnh lagāne se sir chaphe.

Indulge the familiarity of a dog, and he will jump on to your head.

(Keep the mean in their own place.)

Kuttā pāē, to savā man khāē; nahīn, to diyā hī chāt-kar rah jāē.

A dog will eat a hundred-weight and a quarter, if he can get it; if not, he is content to lick the lamp.

Kuttā pāle voh kuttā, sāsre janvār kuttā, bahān ke ghar bhāī kuttā; sab kutton kā voh sardār, jo rahve beṭi ke bār.

Who keeps a dog is a dog, the son-in-law living on his father-in-law is a dog, the brother living on his sister is a dog; but the father who lives on his daughter is a dog of dogs.

Kutte kā mags khāyā hai.

He has eaten dogs' brains.

(Said of a great talker.)

Kutte ke bhavānke se hāthī nahīn darta.

An elephant is not frightened at the barking of a dog.

Kutte ke pāon jā, aur billī ke pāon ā.

Go at the dog's pace and come back at the cat's.

(Post haste : both animals travel rapidly.)

Kutte kī dum bārah baras nalve meṅ rakkho, tau bhī terhī kī terhī.

Put a dog's tail into a straight pipe for twelve years, and it will still be as crooked as ever.

(Said of a man incorrigibly bad.)

Kutte kī maut marnā.

To die a dog's death.

Kutte kī nīnd.

A dog's sleep.

(Said of a light sleeper: dogs awake at the slightest noise.)

Kutte kī sī paslī phayke. Superstition.

My heart beats like a dog's.

(The sensation of a throbbing over the ribs is supposed to indicate the approach of an absent lover or friend.)

Kutte ko ghī nahīn pachtā!

Dogs can't digest butter!

(i.) A worthless person cannot keep a secret. (ii.) he cannot possess wealth without feeling proud of it.)

Kutte ko haḍḍī bhālī lagtī hai. Hin.

Dogs best love a bone.

(Hindū skit at the Muhammedans.)

Kutte ko masjid se kyā kām? Mah.

What business has a dog in the mosque?

Kutte ko maut āve, to masjid meṅ mūt jāve. Mah.

Death approaches the dog, when he makes water in the mosque.

(As he will be severely punished.)

Kutte! terā mūnh nahīn, tere saīn kā mūnh hai.

Not your mouth, dog, but your master's, (barks.)

(He presumes on his master's protection.)

Kutton ko dūn, par tujhe na dūn.

I'd rather throw it to the dogs than give it to you.

(Bitter hatred.)

Kutyā choroṅ mil gai, to pahrā kaun de?

If the dog befriend the thief, who then is to keep watch?

(Said of dishonest servants.)

Kutyā ke chhināle meṅ phāns hai.

Entangled in the meshes of a lustful bitch.

(Overwhelmed in undeserved misery.)

Kūze dhaleṅ kī māt?

Will the cup upset first or the jar?

(To express that no one knows whether an old man or a child will die first.)

Kyā āg lene āē the?

Did you only come for fire?

(Ultior objects.)

Kyā bālū kī bhūt? Kyā ochhe kī prīt?

Pit kare gambhār se, janam janam jā bit.

What is a wall of sand? What is the friendship of the vile? Make friends with the weighty and keep it up all your life.

Kyā bharosā hai zindgānī kā?

Ādmī bulbulā hai pānī kā!

What reliance is there on life?

Man is but a bubble of water!

Kyā chūryān phūṭ jāēngi?

Will you let your armlets be broken?

(An assignation.)

Kyā dam kā bharosā hai?

What reliance is there on life?

Kyā darsī kā kūchh, kyā muqām?

What matters it to a tailor whether he march or halt?

(He has only his needle, etc., to carry.)

Kyā dīn jāte dekhe?

Don't you see that the world is passing away?

Kyā ghās meṅ sānp nahīn chaltā?

Does not a serpent creep in grass?

Kyā Gomtī kā pānī pīyā hai?

Have you drunk of the Gomati?

(The Gomati is the river of Lucknow, the people of which are noted for effeminacy.)

Kyā hijrān ne rāh māri hai?

Will eunuchs rob you on the high way?

(A reproof to one, who pleads frivolous difficulties about going any where.)

Kyā hī muṭṭhī pakṛī hai !

What a grasp he has of his wrist !

Kyā jāne gaṇvār ghuṅgavā kā yār ?

What does a village boor know of the art of making love ?

Kyā Kābul meṅ gadhe nahīn hote ?

Are there not donkeys in Kābul ?

Kyā karegā Daulā ? Jise de tise Maulā. [wills.

What can Daulā do ? God gives to whom he (The speech of a celebrated *faqir* of the 17th century A. D. named Shāh Daulā, to whom people used to go to request the accomplishment of their wishes. Shāh Daulā's tomb is in the Gujrat District of the Panjab.)

Kyā khāk terī arvāh ? Chūlhe meṅ se nikal bhār meṅ jā.

Dust on your wishes; go out of the stove into the oven !

(Out of the frying pan into the fire.)

Kyā khūb saudā naqd hai ? is hāth de, us hāth le.

What splendid business cash transactions are ! given with one hand and taken with the other.

Kyā koelon kī nāo dūb jāgī ?

What if the charcoal boat be upset ?

(It will bring no great loss.)

Kyā lare sūrmā ? kyā lare anjān ?

It wants a warrior or an ignorant man to make a good fight.

Kyā legayā Sher Shāh ? Kyā legayā Salīm Shāh ?

What have Sher Shāh or Salīm Shāh carried to the tomb ?

(Said when any one boasts of his wealth or possessions: Sher Shāh Sūr and his son Salīm Shāh Sūr were two celebrated emperors of Delhi between 1542 and 1554 A. D.)

Kyā main terī patṭī ke niche paidā huī hūn ?

Wom.

Was I born under your bed ?

(Am I inferior to you ?)

Kyā makkhī ne chhīnk dīyā ?

Did a fly sneeze ?

(That you have dropped your work : Hindūs will not begin anything if any one sneeze, but will wait a while.)

Kyā mūnh aur kyā masālāh ?

What a mouth and what spices !

(Spoken of one who undertakes anything for which he is unfit, or which does not become him.)

Kyā mūnh meṅ ghuṅniyān hai ?

Have you got a pellet in your mouth ?

(*Ghuṅniyān* are pellets of pulse boiled and seasoned with pepper and salt.)

Kyā mūnh meṅ panjīrī bhārī hai ?

Have you crumbs in your mouth ?

(*Panjīrī* is pounded bread made with *ghī* and sugar into crumbs.)

Kyā mūnh par phūṭkār barasī hai ?

Curses are raining down on your face !

(The result of a very disgraceful act.)

Kyā mūnh se phūl jharṭe hai ?

Flowers are falling from his mouth !

(Said of a person who deals in scandal or abuse : ironical.)

Kyā naṅgī nahāgī aur kyā nichoregī ?

Can a naked bather wring out his clothes ?

(Said of a man of small possessions.)

Kyā pānī mathne se bhī ghī nikaltā hai ?

Can you get butter by churning water ?

(Drawing blood from a stone : also sticking to a futile argument.)

Kyā pāon meṅ meṅhāī lagī hai ?

Have you *hinā* on your feet.

(Said to one who won't walk quickly : *hinā lawsonia alba*, is put on the feet to beautify them and also medicinally to cool them. When it is on the wearer he naturally walks carefully to keep it there.)

Kyā pardestī kī pūt ? Aur kyā phūs kā tāpnā ?
Diya kalejā kārh, huā nahīn āpnā. Wom.

What is a fire of straw, and what is a stranger's love ? Give him your heart and he is never your own.

Kyā pidṛī ? Aur kyā pidṛī kā shorbā ?

What's in a tom-tit and what's in tom-tit soup ?

(I am but a poor creature; hit a man of your own size.)

Kyā qāzī kī gadhī churāī hai ?

Have I stolen the judge's ass ?

(Said when a man is unjustly threatened or punished.)

Kyā sānp kā pāon dekhā hai ?

Have you seen a serpent's legs ?

(Spoken in reproach of an impossible statement.)

Kyā sānp sūng gayā ?

Has a serpent smelt you ?

(*Sāng jānā*, idiom here for bitten: the notion is that after a snake has bitten a man, he is unable to speak; hence proverb asks "why are you so silent ?")

Kyā sau rupāe kī pūñjī ? aur kyā ek betē kī aulād ?

What's hundred rupees for capital, and what is one son for posterity ?

(So small a sum is soon spent and an only son may die.)

Kyā shān meṅ battā lag jāgā ?

Will it stain you character ?

(It never injures a man to work with his own hands, or to do a kind office for an inferior.)

Kyā shān meṅ juṣṭe par jāāgē.

Will the threads of your dignity be unravelled ?

(This and the one preceding are also said in reproof of frivolous and indolent reluctance to do any thing.)

Kyā sove rājā kā pūt, kyā sove jogī abdhūt ?

Either a royal child or an ascetic enjoys a sound sleep.

Kyā tamāshe kī bāt hai ? Jis kā jā vohī chor kahlā ?

What a wonderful thing ! the person robbed is called the thief !

(It is a common practice of the Indian Police to make out that there is some trick on the part of the complainant, when they are unable to trace a theft.)

Kyā toṭkā karne āī thī ? Wom.

Have you come to cast a spell ?

(Said of a short visit.)

Kyā udhār kī mān marī hai ? Mercantile.

Is the race of credit extinct ?

(Credit can always be had somewhere or other: usually said by the disappointed applicant for a loan.)

Kyōn andhā nautā aur kyōn do bulāē ?

Why invite a blind man and feast two ?

(If you invite a blind man to a feast, he is sure to bring with him another man for his assistance; why run a risk and bear a loss !)

Kyōn ānkhon meñ khāk dālte ho ?

Why do you throw dust in my eyes ?

Kyōn bahisht meñ lāteñ mārte ho ?

Why do you spurn paradise ?

(Said in reproof of wordly enjoyment.)

Kyōn chabā chabākar bāteñ karte ho ?

Why do you speak as if you were chewing something ?

(Why do you hesitate !)

Kyōn kuhī aur kyōn kuhāī ?

Why speak so as to be spoken against ?

(Think before you speak: look before you leap.)

Kyōn kāñṭh meñ ghasāte ho ?

Why do you drag me amongst thorns ?

(Said to an old man who shows too much respect towards a young man.)

Kyōnkar, rī, tū utrī pār ? kyōnkar, rī, tū chālī bāt ? kyōnkar, rī, tu ne yeh ghar jānā ? kyōnkar, rī, tū ne mujhe pahchānā ?

How did you cross the river ? how did you fare on the way ? how did you find this house ? and how did you recognize me ?

(It is said that a woman being disgusted of *karḥī*, which, being considered a luxury among natives, was presented day after day for her food, went to one of her relations on the other side of the river to avoid it. On her arrival the hospitable relative placed the same dish before her: *moral*, one man's meat is another man's poison.)

L.

Lābhe lohā dhoiye, bin lābh na dhoiye rūtī.

A person will carry iron for gain, and not even cotton without it.

Lachārī parbat se bhārī.

No hill so heavy as (the weight of) helplessness.

Lachār meñ bichār nahīn.

Necessity lacks judgment.

(Necessity knows no law.)

Lachchmi bin ādar kaun karē ?

No money, no respect.

Lachchmi se bhet na, daridr se bair ! Bhoj.

He cannot get prosperity, and quarrels with adversity !

Lād de, lādā de, hānkne-vālā sāth de.

Give me a load for my beast and give me a driver too.

(Used in reproof of an unreasonable request.)

"Laddū" kahe, mūñh milhā nahīn hotā.

The mouth is not sweetened by saying "sweets."

(Fine words butter no parsnips.)

Laddū lare, chūrā jhare.

When sweetmeats quarrel crumbs fall off them.

(When rich men fight counsel looks bright.)

Laddū na toro, chūrā jhār khāo !

Break not the sweetmeat, but live on the crumbs that fall from it.

(Don't touch the principal, but live on the interest.)

Lad kī nāñ Bhanbhār Khātūn !

The darling's name is My Lady Meddlesome !

Laddā larkā juārī, laddī larkī chhīnāl.

A spoilt son becomes a gambler, and a spoilt girl a harlot.

Lad meñ āve kukrī, bal bal jāve kavvā.

When he falls in love with a hen a crow sacrifices himself on her.

Lāē dām, banē kām.

Money ensures success.

(Money makes the mare to go.)

Lāēgā dārā to khāēgi dārī, na lāēgā dārā to parēgi khuārī.

If the husband earns the wife eats it; if he does not earn there is a quarrel.

(Marriage is an insane desire to keep another man's daughter.)

Lagā so bhagā.

Begun and over.

(Said of the shortness of life, etc.)

Lagā to tīr; nahīn, tukkā hī sahī.

If it hits it is an arrow; if not, it is at any rate a reed.

(Advice to keep on trying till success is insured.)

Lage āg to bujhe jal se, jal meñ lage to bujhe kaho kaise ?

Water can quench fire, but how shall the fire be quenched if the water takes fire ?

Lage dam, miṭe gam !

Smoke and drive dull care away !

(Opium eaters' proverb: said when they begin to smoke.)

Lage ko bidāriye nā, bin-lage ko hilāiye nā.

Don't desert a friend, and don't make a friend of a stranger.

Lage ragrā, miṭe jhagrā.

When the grinding begins the talking ceases.

(Bhang-drinkers' proverb: *bhang* is hemp leaves)

ground to a fine powder and mixed with water. *Bhangis*, or *bhang*-drinkers, always grind their own *bhang* : hence proverb.)

Lage tote bhītōn belne.

The parrot is out with the secrets.
(The cat's out of the bag.)

Lagi men aur lagi hai.

A sore place is always being hurt.
(Misfortunes never come singly.)

Lag gai jūṣ, ur gai khek, phul pān si ho gai deh.

The shoe struck me and blew away the dust,
so my body is now as light as a flower.
(i. e. I don't care for the shoe-beating : said of a shameless person.)

Lag lagi, tab lai kahān ?

When one is in love, what shame remains ?
(All "love" in India is illegitimate.)

Lahū lagā sakidōn men mile !

He sprinkles himself with blood and thinks himself martyr.
(Said of the vain-glorious.)

Lajādhur bahoryā, sarāe men derā ! Bhoj.

A shameful wife, and an abode in an inn !

Lajāl larikā dhōṛhī tohe. Bhoj.

A boy ashamed looks at his own stomach.

Lajālū mare, dhīhāū jīe ; Gangā-jal Chamārōn piye !

The worthy are dying and the unworthy living, for Chamārs are drinking Ganges water.

(According to high caste Hindus the low caste Chamār is not entitled to the holy Ganges water.)

Lajānā bolū mūnh bidore. E.

The shame-faced goat shows his teeth.
(Said of one who covers his shame with a forced laugh.)

Lāj ki āṅkh, jāhā se bhārī.

A good reputation is heavier than a ship.
(Obliges people to keep it up : *noblesse oblige*.)

Lākḥ kā ghar khāk men milā diyā !

The mansion is levelled to the dust.
(By a bad house-wife.)

Lākḥ tadbīr ek taraf, aur ek taqdīr ek taraf !

A hundred thousand plans on one side,
and one fate on the other !

Lakīr par faqīr.

Devoted to an old track.
(A slave to old customs or manners.)

Lakṛī ke bal bandrī nāche.

A monkey dancing to a stick.
(A rod for a fool's back.)

Lakṛī par faqīr !

It is his staff that makes him a *faqīr* !
(Outward show.)

Edlāch bas parlok nasā.

Avarice leads to hell.

Lālāch buri balā hai.

Avarice is a truly bad thing.
(No vice like avarice.)

Lālāch gun ghar binās.

Avarice is the root of all evil.
(*Effodiuntur opes irritamenta malorum.*)

Lālāch pashemān hai.

Avarice leads to shame.

Lālā kā ghorā, khāi bahot chālē thorā.

The tradesman's horse eats much, and goes little.

(Because he does not understand how to keep it.)

Lāl Bujhakṛ bājhiyān, aur na bājhi ko :

'*Karī barāngā tār-ke ūpar hī ko lo.*'

Lāl Bujhakṛ understood, but no one else :

"Take off the beams and pull him up."

(Said of a foolish expedient.)

The story goes that while a boy had his two arms round a pillar his father gave him some peas into his two hands. Thereupon a difficulty arose among the people of the town as to how he could be extricated from his uncomfortable position without sacrificing the peas. So they summoned their wisest man, Lāl Bujhakṛ, who advised that an opening should be made in the roof and the boy drawn up through it !

Lāl Bujhakṛ bājhiyān, aur na bājhi ko :

"*Pair merī chakkī bāndh ke koī hīrā kūdā hoe.*"

This Lāl Bujhakṛ understands and no one else : "A deer with a mill-stone fastened to his leg must have jumped here !"

(The wise observation of the wise-acre on seeing the foot mark of an elephant. For Lāl Bujhakṛ see preceding.)

Lālchī ko jāhān tāng.

The world is too small for the avaricious.

Lāl Khān kī chādar barī hogī, to apnā badan dhāṅkēgā : hām ko kyā ?

If Lāl Khān's sheet be large, it will cover his body, but what does that concern me ?
(In reply to one, who describes the riches of another.)

*Lāl-kitāb ūḥ bolī yōḥ, "Telī bail larāyā kyōḥ !
Khal khilā-ke kiyā musand ; bail kā bail aur dand kā dand."*

The Red-book (Qāzī) up and spake, "Oilman, what made the ox to fight ? The cakes you gave it made it strong, so I must have the ox and a fine as well."

The story goes that a Qāzī passed the verdict above quoted on an oilman who was charged with allowing his ox to kill the Qāzī's. But when it was finally proved that it was the Qāzī's ox who killed the oilman's, the Qāzī made light of the offence by saying, "*Jānvar hī to thā : he was only an animal, (knows no better.)*"

Lāl, nīch nīr-bachān kah, bānh det sau bār.

Bher pūṅchh Bhādoṅ naṛī ko gaḥ utre pār ?

My friend, the worthless promise, and give their hands a hundred times. Can you cross a river swollen by the rains by holding on to a ram's tail ?

(Natives give the hand to clench a bargain.)

Lālōḥ ke lāl ban rahē haiṅ.

They have become the sons of the worthy.
(To be in clover.)

Lāl pyārā, to us kā khayāl bhī pyārā hai.

If you love your love, you love his thoughts.
(Love me love my dog.)

Lambe ghūnghat-wālī se darye !

Fear the long-veiled woman !

Langat parle ughār ke pālē. Bhoj.

The shameless has fallen into the power of the naked !

Langotī meñ phāg khelte hain !

He plays the Holi without even clothes !

(Applied to one, who without the means sets up for luxury and elegance : it is necessary to have money to perform the ceremonies at the Holi festival satisfactorily.)

Langre lūlhe gae barāt, bhāt ke birgā khailan lāt.

When the crippled go in a marriage procession, they get kicks instead of food.

(More kicks than half-pence.)

Langre lūlhe gae barāt, do do jūte, do do lāt.

When the crippled go in a marriage procession, they get two shoes and two kicks.

(*Jūtā* means here a blow with a shoe, considered most ignominious in India.)

Langre ne chor pakrā, "dauṛyo, Miyān Andhe" /

The cripple seized a thief, and said, "Blind man, come and help !"

Langrī ghorī, masūr kā dānā !

A lame mare and masūr for food.

(Pearls before swine : *masūr* is an expensive kind of pulse.)

Langrī kaṭṭo, āsmān pe ghoslā !

A lame squirrel with a nest in the sky !

Lankā meñ se jo nikle so bāvan gaz kā.

All who come from Lankā are 52 yards high.

(The people of Lankā (Ceylon) are supposed in their ignorance by the Hindūs to be still *rākshasas*, or ogres. The proverb is used to describe a very wicked person.)

Lāo kūd, masñ dūbūñ !

Bring me a well, that I may drown myself !

(Put in the mouth of a shameless person, when reproached with his faults and told that he ought to drown himself.)

Lāo sūpī, khakhor bhūtī, mere saiyāñ par itnī bītī ! E. Wom.

Bring me a shell to scrape the wall, my husband's substance must not be wasted thus !

The story goes that a young wife entering her husband's house, to show off her anxiety to assume her duties scraped off the pat of rice placed by custom on the wall as part of the marriage rite, so that nothing of his might be wasted. A new broom sweeps clean.

Larāi aur āg kā barhānā kyā ?

It is not difficult to fan a quarrel or a fire.

Larāi kā ghar hāññī, aur rog kā ghar khāññī.

Laughter is the source of quarrels, and coughing of disease.

Larāi meñ laḍḍā nahīñ batte hain.

Sweetmeats are not distributed during a battle.

Larāke ke chār kāñ.

The quarrelsome have four ears.

(They have twice as many things to quarrel over as the peaceable.)

Lārā līrī kā yār, kabhī na utre pār.

Procrastination's friend never gains his end.

(Procrastination is the thief of time.)

Larēñ na bhīrēñ, tarkash pahne phīrēñ.

They neither fight nor combat, but flourish their quivers.

(Barking dogs seldom bite.)

Larēñ na bhīrēñ, zirā pahne phīrēñ.

Neither fights nor combats, but struts about in his mail.

(A carpet knight.)

Larēñ sāñḍ, bārī kā ḍhurkas.

When bulls fight the fields are spoilt.

Lare sipāhī nām ho Sardār kā. [credit.]

The soldier fights, but the general gets the

Larkā jane Bivī, aur patṭī bāñḍhe Miyāñ.

My Lady is brought to bed, and my Lord girds his belly !

(*Patṭī bāñḍhā*, is to tie on a bandage to alleviate pain.)

Larkan ke bhagvā nā, bikāi ke gāñ. E. Wom.

Not a strip for the child, but a coat for the cat.

(Not a penny for my own, and help for the stranger.)

Larkā parkāve ke na chāhīñ, harkāve ke chāhīñ. E.

Rather snub than encourage a child.

Larkā rove bālon ko, nāi rove muñḍāi ko.

The child cries over its shaven poll, the barber for his fee.

(All mind their own interests.)

Larkā rove, khasam chillāḍ, larkaurī mehariyā fazāhat ho. E. Wom.

The child cries, the husband roars, and the mother gets abuse.

(A family quarrel.)

Larke ke pāññ pālne meñ pahchāñe jāte hain.

You can tell what a child is like in his very cradle.

(Said of a promising child.)

Larke ko jab bheriyā legayā, tab totṭī bāñḍhī.

When the wolf has run off with the child the door is made fast.

(Shutting the stable door after the horse is stolen.)

Larke ko mūññ lagāo to dāṛhā khasote, kutte ko mūññ lagāo to mūññ chāte.

Pet a child and he'll pull your beard ; pet a dog and he'll lick your face.

"*Larkī, terā biyāñ kar den*" ? *kahā, "main kaise kahūñ ?"*

"My girl, must we get you married !" Said she, "how can I say !"

Larkon kâ khel, chiriyâ kâ marnâ.

Boys' play is death to the birds.

(What's fun to you is death to me.)

Larkon men larkâ, bûrhone men bûrhâ.

A child among children and a man among men.

(All things to all men.)

Larte to nahîn, mûle marte haiñ. Wom.

They fight not, but speak ill of the dead.

(Said of backbiters.)

Larton ke piche aur bhagton ke age.

In the rear of the warriors and in the van of the fugitives.

(Said of a coward: he who fights and runs away will live to fight another day.)

Lashkar kî agarî aur andhî kî picheharî.

The front of an army and the rear of a storm.

(Are the most fearful to see.)

Lashkar men unt badnam.

The camel gets abuse in the army.

Lata hâthî bîtaure barabar.

A lean elephant is equal to a stack of cow-dung.

(Even the wreck of a large fortune is considerable: in India the elephant is valuable for his ivory however weak he may be and cow-dung is a very valuable article in domestic use. Also the meaning may be taken that a lean elephant looks as large as a village stack of cow-dung.)

Late kî joë, sare gaon kî sarhaj. E.

The wife of a poor man is the sister-in-law of the whole village.

(I. e. Every body is free to flirt with her: in India it is customary to jest with a sister-in-law.)

Late pate din kâtiyo.

To pass the day reeling about.

(To be in difficulties.)

Lâthî hâth kî, bhâi sâth kâ.

A stick is best in the hand and a brother on the spot.

Lâthî ke hâth malguzârî be-bâq.

With a stick in your hand your rent is paid up.

Lâthî liye pân par khâk.

The feet will only get dusty from the use of a staff.

Lâthî märe pânî nahîn judâ hotâ.

There is no separating water by beating it with a stick.

(Relations cannot be divided, however they may quarrel: blood is thicker than water.)

Lâth mûñh phat.

Breaking the mouth with a club.

(Said of those who speak without thinking.)

Lât mârî jhoprî; "chûlhe-miyân salâm."

He kicks his hut and bids adieu to his hearth.

(Said of nomads who have no fixed abode.)

Lâton kâ deo bâton se nahîn mântâ.

A devil only fit for kicks won't heed words.

(Bad men must be beaten: a rod for the fool's back.)

Lauñdî ban-kar kamandâ, aur bîvî ban-kar khândâ.

Work as a slave and live as a lady.

(Work and you will get.)

Lauñdî kî sât kyâ? randî kâ sâth kyâ?

Bher kî lât kyâ? aurat kî bât kyâ?

What is a slave-girl's dignity? What is a harlot's friendship?

What is a sheep's kick? What is a woman's word?

Lauñdî ko lauñdî kahâ, ro dî; bîvî ko lauñdî kahâ, hans dî.

Call a slave a slave and she will weep; call a lady a slave and she will laugh.

Le de âtd kathautî men.

Put the flour into my platter.

(Said of a person who thinks only of his own wants.)

Le-ke dîyâ, kamâ-ke khâyâ, aisi taise jagat men âyâ.

Who pays his debts and earns his living, came for nothing into the world.

(Put into the mouth of a bad man.)

Le liyâ pallâ, aur binan lagî sillâ. Agric.

The gleaner brings her basket and begins.

(Said to one who acts without previous permission.)

Le lugrî, chal gudrî! Wom.

Take the old clothes and go to the market!

Lenâ denâ kâm dom dhârîyon kâ; muhabbat ojab chîs hai.

Taking gifts is for pimps and harlots; love is quite another thing.

Lenâ denâ sârhe bâis!

No business at twenty-two and a half!

(Said of those who bargain but don't buy; Sârhe bâis being an incomplete number here represents an incomplete bargain.)

Lenâ ek, na denâ do.

Don't take one and pay two.

(See that you get your money's worth.)

Lenâ na denâ, bâton kâ jamâ-kharch!

No business, but a mere bargain of words!

Lenâ na denâ; "gârî bhare chandâ."

Nor give nor take, and "fill the cart with pulse."

(Empty words buy no barley.)

Lenâ na denâ jhûthon mûñh chhûtarval.

No business, but plenty of jabber.

Lenâ na denâ; kâre na masle!

Nor give nor take; nor business nor bargain!

Lenâ dene ke mûñh men khâk; muhabbat bari chîs hai.

Giving and taking are as dust in the mouth; there's nothing like pure friendship!

(The miser's maxim.)

Lenâ ke dene par gâ.

It is come to giving instead of taking.

(A bad speculation.)

Letâ mare kî detâ?

The taker or the giver must die.

(Before I pay the debt: put into the mouth of a man who does not mean to pay his debt.)

Lihās kī āṅkh jahās se bhārī. Wom.

No ship so heavy as a good reputation.

(See *lāj kī āṅkh*, etc.)

Likhe Isā, paṛhe Mūsā. Mah.

Moses only can read the writings of Jesus.

(Said of an illegible hand.)

Likhe Mūsā paṛhe Khudā. Mah.

i. God only can read the writings of Moses.

ii. His writing is so scratchy that only he himself can read it.

(Said of a bad hand : bad puns on the words *Mūsā*, Moses, and *Khudā*, God, by dividing them thus *mū sā*, like a hair, and *khud ā*, having come himself.)

Likhe na paṛhe, dūdh māre kaṛhe.

He can neither read nor write and has plenty of milk (to drink.) !

Likhe na paṛhe, nām Muḥammad Fāzīl.

He neither reads nor writes, but is named Muhammad the Doctor !

Likhā āve nahīn, miṭāven donōṁ hāth.

He cannot write, but blots with both hands.

Likhtam ke āge baktam nahīn chaltī. [written.

Oral (evidence) is valueless in the face of

Lik lik gārī chale, tik chale kapūt :

Lik chhor ān chalen, shāir, singh, sapūt.

On the old beaten track a cart and a foolish son will go, But a poet, a lion, and a clever son will leave it.

(These three will shew their inventive genius and skill and valour.)

"*Lip, bahū, divālī, āī ! pot, bahū, Divālī āī.*"

"*Chhed chhidālī māthe mārī ! kyon, sā-ū, yehī Divālī thī !*"

"Plaster, my girl, the Divālī has come !

White-wash my girl, the Divālī has come !"

"What ! the leavings thrown at my head !

Why, mother-in-law, is this the Divālī ?"

(A skit at the bad treatment of young brides at the hands of their husbands' mothers in India. All houses are plastered and whitewashed at the Divālī festival.)

Lipūn oṭā, mare moṭā !

I will plaster thee, *oṭā*, if a rich man die !

(The prayer of the Achāraj Brāhman, who gets the rich covering in which the corpse is wrapped, besides other presents. The *oṭā* is a small image kept in a corner of these Brahmins' houses as a household god, and is now supposed to be thus addressed.)

Lohā jāne, luhār jāne : dhaunkne-vāle kī balā jāne !

Let the iron care and the smith care ; why should the bellows-blower care ?

(Smiths in India keep a man on fixed wages to blow their bellows, and the point of the proverb is, that the business is between the iron and the smith, and the bellows-man has merely to do his own work.)

Lohā kare apnī baṛāī, ham bhī haiñ Mahādeo ke bhāī.

The iron to extoll himself becomes the brother of Mahādeo.

(Said when mean people claim a right to

relationship with some great man : allusion to the iron *tirsul*, or trident of Mahādeo (Sivā), now itself regarded as a god.)

Lohe kī manḍī meñ mār hī mār.

In the iron mart, it's hammer, hammer, hammer.

Lomṛī ke shikār ko jāē, to sher kā sāmān kar lījiye.

If you go a fox-hunting, prepare to meet a lion.

(Even a small work needs large appliances : make sure of your object.)

Lugāī rahe to āp se ; nahīn, jāē sage bāp se.

(1.) If a woman will stay in the house, stay she will : if not, her own father can't keep her.

(2.) If a woman is chaste, chaste she will be ; if unchaste, she will go with her own father.

Luhār kī kūñchī, kabhā āg meñ, kabhī pānī meñ.

An iron-smith's brush, sometimes in the fire and sometimes in water.

Lūr na ūr, chalā miyāñ Jāgdīspūr. E.

Nor sense nor skill and he goes to Jagdīspūr.

Lutāyā bigānā māl : bandī kā dīl daryāo. Mah.

Wom.

It is another's property that is plundered ; pitiless is the slave's heart.

(She cares nothing as to what happens to her master's wealth.)

Lūtī kā mūsāl bhī bahūt.

Even a pestle is something to plunder.

Lūtī koelon kī, mār barchhī kī.

In plundering charcoal to get a wound from a spear.

(Much loss, little gain.)

Lūtī lāe, kūt khāyā.

Got by plunder and eaten in comfort.

(A successful thief or cheat.)

Lūtī meñ charkha nafa.

In plunder even a spinning wheel is a gain.

M

Mā bāp jīte harām kā nahīn kahlātā.

Whose parents are alive, is not called a bastard.

(Used by those who assert that they can prove their claims.)

Mā belī gāne-vāhī, bāp pūt barātī ! Wom.

Mother and daughter for singers, and father and son for wedding procession !

(A poor man's marriage.)

Mā betiyon meñ laṛāī huī, logon ne jānā bair parā ! Wom.

Mother and daughter quarrel and people think them enemies !

(Lover's quarrels : kiss and make up.)

Mā bhatyārī, pūt Fateh Khān. Wom.

The mother an innkeeper and the son my Lord General.

(See preceding.)

Mā bhatyārī, betā tēr-andāz. Wom.

The mother an inn-keeper and the son an archer.

(All trades and occupations in India are hereditary and hence the sting of the proverb.)

Mā chāhe beṭī ko aur beṭī chāhe mōle dhiṅg ko. Wom.

The mother on her daughter doats and the daughter on her stout lover.

Machhlī ke bachchoṅ ko tairnā kaun sikhāē?

Who shall teach young fish to swim?

(That is, one descended from virtuous parents will naturally be virtuous: innate good quality: instinct: allusion also to the hereditary nature of all occupations in India.)

Machhlī to nahīn, ki sar jāyē. Wom.

It is not fish, that it should putrify.

(Said in deprecation of undue haste.)

Mā chhoṛ, mauṣī se mazāq. Mah.

You can flirt with your aunt, but not with your mother.

Mā dāyan ho, to kyā bachchoṅ hī ko khāyē? Wom.

Even an ogress will not devour her own child.

Mā dhoban, pūt basāz.

The mother a laundress, the son a draper.

Madhure ānche, roṭī mīṭh. Bhoj.

A slow fire makes the bread sweet.

(Slow and sure.)

Mā elī, bāp telī, betā shākh-i-sāfrān.

The mother a daily laborer and the father an oilman and the son a bunch of saffron.

(The metaphorical epithet of the son means a person who gives himself airs.)

Maggah des kanchan purī, des achchhā, bhākā burī.

Maggah is a land of gold with a vile speech!

(A skit at the rough dialects of Behār.)

Maggah meṅ marnā, aḡle janam meṅ gadhā bannā. Hin. Superstition.

Who dies in Maggah will be an ass in his next life.

(Superstition based on the doctrine of the transmigration of souls.)

Māghe jāṛ na Pūse jāṛ, batāse jāṛ. Agric.

December and January make no winter, but the wind does.

Māgh kā jāṛā, Jēṭh kī dhūp,

Bare kashī se upjē ūkh. Agric.

With frost in February and heat in June, The sugar-cane grows with difficulty.

Māgh nange, Baisākhē bhūke.

Naked in January and hungry in May.

(Downright misery.)

Māgh talātāl bāṛhe, Phāgun goṛe kāṛhe.

We draw up our knees in January and straighten them in February.

(The weather is getting warm, and people no longer sleep huddled up.)

Mahad se lahad tak.

From the cradle to the grave.

Mahalle meṅ āī barāt, paṛausan kolāḡī ghabrāt.

When the procession came into the street the neighbours got excited.

(Although it did not concern them.)

Mahāvāt barsī aur sādhi sarī. Agric.

With winter rains the spring crop thrives.

Mahinā purāyā aur kamerā aghāyā.

When the month is over the workman wants his pay.

(Wages are paid by the month in India.)

Māi bāp ke lātan māre, mehrī dekh jurāse;

Chārōṅ dhām jo phirī āve, tabhūn pāp na jāē.

Hindu.

Who kicks his parents to please his wife,

His sin will cleave to him though he makes all the pilgrimages.

(It is a great sin for a Hindū to neglect his parents in favor of his wife.)

Maide aur shahāb kī sī loi.

A red and white loaf.

(A pink and white face.)

Mailā kapṛā, pātār deh, kuttā kāṛe kaun san-deh?

It is no wonder if a dog bite a man with dirty clothes and a weak body.

(A hit at the exactions of native subordinates from the weak and defenceless.)

Mail kā bail banāte haiṅ.

To make a bullock out of a speck of dirt.

(To make a mountain of a molehill.)

Mainā jo "main-nā" kahe dūdh bhāt nī khāē: Bakrī jo "main main" kare ulṛī khāl khichāē.

The mainā cries "not I" and eats milk and rice for ever. The goat cries "I, I" and loses his skin.

(Said to a boaster: There are puns upon the words mainā and main nā "not I" and upon main "I" and also the bleating of a goat. The point is that the humble mainā is well treated and the boastful goat is killed.)

Main aur merā mānas; tīse kā mūnh bhūlas.

Hin. Wom.

[burn!]

I and my husband; let every one else's face

(Selfishness.)

Main bhālī, tū shābāsh! Wom.

I am all right and hurrah for you!

(Mutual praising.)

Main bhī hūn pāñchvēn savārōṅ meṅ.

I, too, am one of the five horsemen.

☞ This proverb is founded on the following story. Four horsemen were going to the Dakhan and were joined by a man riding a very miserable hack, who replied in the words of the proverb to any one that enquired who he was.

Main bhālī kī panethā? Wom.

Which is the simpleton, I or the peddler?

Main hī pāl karā mustāṇḍā, mōē hī māre le-ke dandā! Wom.

I brought him up to be a strong man and he beats me with his stick!

(A woman to her undutiful son.)

Main kab kahūn, 'tere bete ko mirgī āve hai' ?
Wom.

When did I ever say that your son has epileptic fits?

(She purposely makes known what she denies having said.)

Main karūn terī bhalāī, tū kare merī ānkh meñ salāī. Wom.

I seek to do you good, and you would run a needle into my eye.

(Returning evil for good.)

"Main" ke gale par chhurī.

"I" (egotism) gets its throat cut.

(Allusion to the bleating of goats (*mañ*) and their slaughter for food, with a pun upon the word *mañ* which means also I (egotism).)

Main kī gardan par chhurī.

A knife is at my throat.

(Supposed to be said by a kid. The sword of Damocles.)

Main kyā terī paṭṭī tale kī hūn. Wom.

Am I in any way your inferior?

Main māñ sab milāñ, bābū koñ nahīn milā.

You have met mothers in plenty, but not a master.

(Beggars get most from the women of the houses where they beg as the men see through them better. They usually call women "mother" and men "master," hence point of proverb.)

Main marūn tere liye, tū mare vā ke liye !

I am dying for you, and you for another.

(Unrequited love.)

Main ne kyā us kī khīr khāī hai ?

Have I eaten any of his rice and milk?

(Am I under any obligation to him?)

Main to terī lāl paxiyā pe bhūlī re, Raghua !

Wom.

It was your red turban, Raghua, that misled me.

Main tujhe chāhūn, aur tū kāle dhīng ko. Wom.

I love you and you a black paramour.

(Spoken by one, who from regard admonishes another, but is not attended to.)

Majnū ko Lailī kā kuttā bhī pyārā.

Even Lailī's dog is dear to Majnūn.

(Majnūn and Lailī are the Romeo and Juliet of the East: love me love my dog.)

Mālūm hogā Hashr ko pīnd sharāb kā.

You will know on the Day of Judgment what it is to drink wine.

Mā kā māñ bhalā !

A mother's esteem is the best!

Mā kā peṭ kumhār kā āvā; koī gorā, koī kālā.

A mother's womb is a potter's kiln, some come black (from it) and some fair.

(Said of children of the same mother having different complexions.)

Makar-chakar kī ghāñī, ādhā tel aur ādhā pāñī.

The press is of deceit and fraud, half oil and half water.

(Said of the double-dealer.)

Mā ke peṭ se koī sikh-kar nahīn niklā hai.

No one comes learned out of his mother's womb.

Mā khet meñ, pūt janet meñ. Riddle.

The mother in the field, the son at the wedding.

(Answer—the *kusumbhā* flower, or safflower used for dying the marriage turbans.)

Mā kī sauk, na bāp se yārī,

Kis nāte kī tavāñ mahtārī ? Rus. Wom.

Nor my mother's co-wife, nor my father's mistress, How come you then to be my mother?

(Natives call the mother's co-wife or father's mistress "mother.")

Makke gaē na Madīne gaē, bich hī bich meñ hājī bhae. Mah.

He went to neither Makkā nor Madīna, but became a pilgrim half way.

(Said to one who gets what he wants easily.)

Makke meñ rahte haiñ, par haj nahīn karte. Mah.

Living in Makkā he never made the pilgrimage.

(The nearer the church, the farther from God.)

Makkhī baiṭhī shahad par pankh gae liptāē,

Hāth male, aur sir dhune, "lālach burī bulāē."

A fly alights in honey and entangles her wings; struggling in vain she laments her fate: (saying) "avarice is a great misfortune."

Mālī chāhe barsā, dhobī chāhe dhūp,

Sāhū chāhe bolnā, chor chāhe chūp.

The gardener wants rain, the washerman sunshine, A banker a talk, and a thief quietude.

Makkhī chhorṇā, aur hāthī nigalṇā.

To pass by the fly and swallow an elephant.

(To strain at a gnat and swallow a camel.)

Makkhī mār, baṛā chamār.

A killer of flies, is a real Chamār.

(Applied to misers as an expression of contempt: the Chamārs are a very low class.)

Māl-i-muft, dil-i-be-rahm. Pers.

The heart has no pity on another's wealth.

Mallāhī kī mallāhī dī, bāñs ke bāñs khāē.

I paid my fare in full and got beaten with a bamboo.

(Passengers by boat are liable to be struck by the long bamboos used as barge poles.)

Mallāh kā laṅgoṭā hī bhigtā hai.

The very breeches of a boatman get wet.

Māl kā mūñh karte haiñ, jāñ kā mūñh nahīñ karte.

They care for their property not for their lives.

(Said of misers.)

Māl ke nuqsān meñ jāñ kī khair.

In the loss of wealth life's safety lives.

(A friendly consolation on any loss.)

Māl par sakāt hai.

Charity is for the wealthy.

Māl-vālā hāre, gāl-vālā jīte.

The real owner loses while the loquacious wins.

(Allusion to the practice of special pleading before the British Courts.)

Mā māre, aur 'mā hī mā' pukāre.

His mother beats him and still he calls out "mother."

(The dog licks the hand that beats him.)

Mā mare, mausi jīve !

Let my mother die, my aunt is alive !

(In India an aunt bears great affection for her sister's children.)

Māmū ke kām meñ bāliyān, bhānjā aiñdā aiñdā phire.

The uncle wears the ear-rings, and the nephew struts proudly.

(Proud of another's wealth : reflected glory.)

Mā, na mā kā jāyā : sabhī lok parāyā.

Nor mother here, nor any of my mother born : all the land is strange to me.

(Said of a strange country.)

Mā nārangi, bāp kolā, beṭā Raushan-u-d-daula,

The mother an orange, the father a lemon, and the son Mr. Light-of-fortune.

(Said of a half breed.)

Mānas kasme ko muāmla kasautī hai.

Business is the touch-stone for men.

Man bhāṣe to dhelā supārī.

If you like it, a clod is a betel-nut.

(Love is blind : the proverb is based on the fact that women and children will some times eat small lumps of earth.)

Man bhar kā sir hilāte haiñ, paisā bhar kī zabāñ nahīñ hilāte !

The ton-weight head waggles, but the ounce weight tongue won't waggle.

(Said of a person who in answer to a salutation nods his head, but does not say "good morning.")

Man bhoīg, karam diladdrī.

Desirous of pleasures, but doomed to poverty.

Man chāhe, mundyā hilā.

The heart desires, but she refuses.

(A woman's 'nay' is 'yea'.)

Man chaltā hai, par taṭṭū nahīñ chaltā.

His mind goes, but his hack won't.

(Want of means.)

Man chanchal, karam diladdrī.

Desirous of pleasures, but doomed to poverty.

Man changā, to kaṭhautī meñ Gangā.

If your mind be pure, then Gangā is in your kaṭhautī.

(Gangā is the holy water of the Ganges and kaṭhautī the vessel used by a leather-worker for tanning hides and so a thing much despised by Hindus.)

The following story is told about Rāṣ Dās, the Chamār Bhagat, or saint. Rāṣ Dās was at his work when a company of pilgrims to the Ganges passed by him and he asked them to offer

a few *kauris* to the Ganges for him, on the condition that the goddess Gangā appeared and held out her hand for the *kauris*. Gangā duly appeared and took the *kauris* and gave them in return a golden *karā* (wristlet) to be given back to Rāṣ Dās. The pilgrims however took the *karā* to the Rājā of Rāṣ Dās's country, who gave it to his Rānī and she desired to have it matched. In their extremity the pilgrims again went to Rāṣ Dās and told him what had happened, and he having pity on them showed them the pair to it in his *kaṭhautī*, and hence proverb.

Mañdve ke āte meñ shart kyā ?

What conditions are made on buying *mañd-vā* flour ?

It is customary in buying things of value to stipulate a certain price on condition that on examination the article proves of good quality; but the flour of *mañdvā* (a millet,) being of little value, no such condition is required.

Māne na jāne, 'mañ bhī naushā kī khālā.'

Mah. Wom.

Nor known nor recognized and "I am the bridegroom's aunt."

(Unreasonable interference: having a finger in the pie on any pretext.)

Māne to deo, nahīñ bhīt kā leo ! Hin. Wom.

Believe and he is a god, otherwise he is only plaster !

(Faith can move mountains.)

Mañgāi chhīnt, lāyā int.

He called for chintz, and they brought him bricks.

(To ask for bread and get a stone.)

Mañgāi hīng, lāyā adrak.

The one asked for asafoetida and the other brought ginger.

(Cross purposes.)

Māngan gaṛ so mar gaṛ aur marēñ jo māñgan jāñ; Woh nar pahle hī mare, jo hote kardenāñh.

Those that begged were disgraced and those that will beg will be disgraced; But he is most disgraced, that can but won't give !

(A saying of the Brāhmans to encourage alms-giving.)

Mānge bhik, pūchhe gāñ kī jama !

A beggar ! and he wants to know the rental of the village !

Mānge har, de baheṛā.

He asks for *har* and he gives *baheṛā*,

(*Har* and *baheṛā* are two kinds of myrabolans: Cross purposes.)

Mānge ke mañgnī, guryā kā siñgār.

A doll dressed up in borrowed clothes. (Borrowed plume.)

Mānge meñ tāngā.

A gift of a borrowed thing !

Mānge par tāngā, buṛhiyā kī barāt.

Begging from a beggar, is like marrying an old woman !

Mānge tānge kām chale, to byāñ kyon kare ?

If a man could do with borrowing (a wife), why should he marry ?

Mān ghate nīt ke ghar jāē.
Gyān ghate ku-sangat pāē,
Bhāo ghate kuchh mukh ke mānge,
Rog ghate kuchh aukhad khāē.

Every day visits lessen esteem, Bad company lessens holiness, Asking favors lessens self-respect, Using a remedy lessens illness. Respect is lessened by constant visiting. (Familiarity breeds contempt.)

Māng jānch-ke gae jhānjhā: māng leñ to lāge lājā.

If he give he is angry over it: if he take back he is put to shame.

(Unwilling charity.)

Mangnī ke baul ke dīnt nahīn dekhīe hañ.

Never look at the teeth of a gift ox.

(Never look a gift horse in the mouth.)

Mangnī ke satvā, sās ke pinḍā. E. Wom.

Borrowed meal is offered to the mother-in-law.

(Expresses the dislike young brides have in India to their mothers-in-law, who are apt to treat them as slaves.)

Mangnī kī chādar, tā par pachās kā ādar! Wom.

A borrowed sheet, and she offers it to fifty different people!

Man hamrā pās, dhan ān kā pās. E. Wom.

My mind is mine, his wealth is his.

(Contentment: my mind to me a kingdom is.)

Man hulāsa, gāve gīt.

A merry heart sings songs.

Man jāne pāp; māñ jāne na bāp.

The heart knows its own sin; not mother, nor father.

Man kī ankus gyān.

Conscience is the goad of the mind.

Mān kā māhur, aur apmān kā laḍḍū.

Rather poison with respect than dainties with contempt.

(Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Proverbs xv. 17.)

Mān kā pān bhī bahut hotā hai.

A betel-leaf presented with respect is a great gift.

Mān kā pān, hīrā samān.

A betel-leaf presented with respect is as good as a diamond.

Mankā pherat janam gayā, aur gayā na man kā pher. Kar kā mankā chhoṛ-ke, tū man kā mankā pher.

In counting your beads you have spent your life, but the crookedness of your mind has not gone; Give up the rosary in your hand, and devote yourself to the rosary of the heart.

(There is an elaborate play on the words *man*, *mankā*, *pher*, and *phernā* in this saying. Servants be obedient to them that are your masters; not with eyeservice as men-pleasers,

but doing the will of God from the heart. Ephesians vi. 6.)

Man karbe moṭā, khaibēñ soñā; man karbeñ meñhīñ, sagre teñhīñ. Bhoj.

Be niggardly and get blows, be generous and get everything.

Man kare pahiran chautār, karam likhe bheṛī ke bār. Wom.

Her heart on satins, but her fate on sheep's wool.

Man ke hāre hār hai, man ke jīte jīt,

Pār-Brahm ko pāye, man hī ke partūt.

Lose heart and lose all; brace up your mind and win, Almighty God can only be found through faith in the heart.

(Ask and it shall be given you: seek and ye shall find; knock and it shall be opened unto you. Luke xi. 9.)

Man ke laḍḍū phornā.

To break imaginary sweets.

(To build castles in the air.)

Man ke laḍḍuon se bhūk nahīñ miṭī.

Hunger is not appeased by imaginary sweets.

(The belly is not filled with fair words.)

Man kī māri kā se kahūñ? Peṭ masosā de de rahūñ. Wom.

To whom shall I tell my grief? I can but press my belly!

(To show very extreme hunger, said by beggar-women.)

Man malīn, sundar tan kaise?

Bikh ras bharā kanak ghaṭ jāise!

With a foul mind shall the body be fair?

It is a golden vessel filled with poison!

Man māne, ghar jāne.

Going home when so inclined.

(Independence.)

Man māñī, an-jāñī.

My heart knows though I don't.

(Pretended ignorance.)

Man maujī jorū ko kahnē "bhaujī."

A jolly fellow calls his wife a sister-in-law.

(In order to crack jokes with her: allusion to the custom often mentioned above of cracking jokes with the elder brother's wife in India.)

Man-maujī, karam diladdrī.

The heart would indulge, but fate is adverse.

Man meñ base, so supne dase.

What is in the mind will be seen in dreams.

Man meñ gāñī, tas tas rove!

Chūhā khasam kar sukh se sove.

Happy in her heart she sheds tears!

For married to a rat she sleeps in comfort.

(Allusion to marrying grown girls to small children, encouraged by the Brāhmans.)

Man meñ mūrakh, jūn meñ dukhī koñ nahīñ hai.

No one thinks himself a fool, and no one is tired of his life.

Man meñ Shekh Farīd, bagal meñ inī.

A Shekh Farid at heart, a brick under his arm !

(A saint in intention, but prepared for mischief. Hell is paved with good intentions.)

Also to describe a hypocrite. The saying is said to have originated with the act of a thief, who became the disciple of Shekh Farid, the saint of Pakkattan, and professed repentance for his evil deeds, but was unable to resist the temptation of an ingot of gold, which he found on the road, and concealed under his arm.

Man mile kā melā, chit mile kā chelā.

When hearts agree there's a company; when minds agree there's a following.

Man motiyon byāh : man chāoloh byāh. Hin. Wom.

A man of pearls and it is a marriage : a man of rice and it is a marriage !

(A man is Rs. 80. The point is that a marriage is valid whatever be spent on the ceremonies.)

Mān na mān, main̄ dūhā kī chāchī ! Wom.

Believe me or not, I am the aunt of the bridegroom.

(Said of a stranger who claims a near relationship from interested motives.)

Mān na mān, main̄ terā mehmān !

Recognized or not, I am still your guest !

(Addressed by way of reproof to an impertinent intruder.)

Mantrī bīnā rāj sūnā.

A kingdom is empty without a minister.

Man umrāo, karam diladdrī.

His heart bent on riches, but poverty in his fate.

Manvā mar gayā, khel bigar gayā.

Lose heart and you will lose the game.

(Faint heart never won fair lady.)

Mā Panhārī, bāp Kanjar, betā Mirzā Sanjar ! Mah. Wom.

The mother a chamber-wench, the father a basket maker, and the son my noble Lord !

(Said of an upstart.)

Mā pe pūt, pitā par ghorā : bahut nahīn, to thorā hī thorā. Wom.

The son is as the mother, the colt is as the sire : if not altogether, at least somewhat.

(The child is father to the man; a chip of the old block.)

Mā pisanhārī achchhī, aur bāp haft-hazārī kuchh nahīn. Wom.

A mother that grinds corn is better than a father that is captain of seven thousand men.

(The love of a mother is of more value than the love of a father.)

Mā pisan-hārī, pūt chhailā, chūtar par bāndhe būr kā thailā !

The mother a grinder of corn and the son a fop, swaggering with a bag of chaff on his buttocks !

Maqdūr kī māñ kaurī kī ragartī hai.

The scowering of kauris is the mother of opulence.

(Take care of the pence and the pounds will take care of themselves.)

Mā rā che aīñ qissa, kī gāo āmad o khar raft ! Per.

What is it to me, that a cow hath come and a donkey gone ?

(Expresses a feeling of no desire to intermeddle with what does not concern one.)

Maral bachhiyā Bāman ke dān ? E.

The dead cow is given to the Brāhman.

(Said of a useless gift.)

Mārā mūñh tabāq āge dharā na khā.

A beaten man is afraid to eat, though the platter is before him.

Maran chālī aur Sūkh sāmhe ! Wom.

Going to her death and (the planet) Venus in front of her !

It is a rule among Hindūs not to go upon any business, particularly a religious ceremony, if the planet Venus be in front. Hindū married girls will not go to their father-in-law's houses if Venus be in front of them on the road. The meaning of the proverb is, when she goes to die of what consequence are good or evil omens ?

Marā Rāvan fasīhat ho !

A dead Rāvan is disgraced.

(Allusion to the story in the *Rāmāyan* : Rāvan is a typical tyrant and his fate in the legend is here likened to that of ordinary oppressors in power who come to destruction.)

Mard aurat rāzī to kyā karegā Qāzī !

When man and woman are agreed, what shall the Qāzī do ?

(The Qāzī or Muhammadan priest performs marriages and has usually a considerable voice in settling the engagement.)

Mard jekrā gāñh rupaiyā ! E. Wom.

A man with silver in his pocket.

(Born with a silver spoon in his mouth.)

Mard kā dikhāyā na khāiye, mard kā lāyā khāiye. Wom.

Eat not before your husband ; but eat what he brings you !

(Indian custom: one of those which must make their homes so happy !)

Mard kā hāth phirā aur aurat ubhṛī.

Toyed with by a man the woman develops.

Mard kā kyā hai ? ek jūti pahñī, ek jūti utārī. Wom.

It's nothing to the man : he puts on the new shoe and throws off the old one.

(He gets a new wife as soon as the old one is dead or misbehaves herself. High caste women cannot of course marry again at all.)

Mard kā nahānā, aurat kā khānā barābar hai.

A man's bath and a woman's dinner are soon over.

(Men spend very little time in beautifying themselves, and women in India usually eat quickly.)

*Mard kā naukār mare baras bhar meñ : ranḍī
kā naukār mare chhāe mahīne meñ.*

The servant of a man may live a year, the
slave of a prostitute will die in six
months.

(Because her many visitors will over-work
him.)

Mard ke chār nikāh durust haiñ. Hin.

It is lawful for a man to have four wives.

(Hindū chaff of the Muhammadans.)

*Mard kī bāt, aur gārī kā pahiyā āge ko chaltā
hai.*

A true man's word and a carriage wheel
always go forwards.

Mard ko gard zarūr hai.

Labor is the lot of man.

Mard mare nām ko, nā-mard mare nān ko.

The hero dies for a name and the wretched
for mere bread.

Mardoñ kā ek qaul hotā hai.

A true man has but one word.

(He will never go back from it.)

Mare kā koī nahīñ, jīte jī ke sab lāgū haiñ.

None cares for the dead, all follow the
living.

(Worshipping the rising sun.)

Mare ko mar jāne de, halvā pūrī khāne de.

Let the dead be counted with the dead, and
let me eat the sweets.

(Allusion to the custom of holding a feast at
the death of an old man among the Hindūs.)

Māre na chūhī, nām Fateh Khāñ!

He never killed a rat and they call him my
Lord Conqueror.

Mare na jīye, hukur hukur kare.

He neither dies nor lives, but only gasps.

(Which is very painful to his relatives : said
of a very old man.)

Mare na māñjhā le.

Nor dead nor taken off the bed.

(We wish him dead. Among Hindūs a dying
man is taken down from his bed to the
floor as it is believed to be irreligious to
die on a bed.)

Mare na pichhā chhoṛe.

He neither dies nor relieves us.

(Of his presence: see preceding.)

Mareñ mehar, aur bhāge paṛausin. E.

The wife is beaten, and the neighbour flies
through fear.

(Of being beaten too if she were mixed up
with the quarrel : selfishness.)

Mare pe baid.

After death the doctor.

(After meat mustard.)

*Māre sipāhī nām Sardār kā; Kāṭe bār, nām
talwār kā.*

The soldier fights and the credit is the
General's; The edge cuts and the credit
is the Sword's.

Mare to shahīd, māre to gārī. Mah.

A martyr if killed, a gārī if he kills.

(A gārī is a man who fights for the faith.

The saying is to encourage Musalmāns to
fight and alludes to the doctrine of the *jihād*
or war to the death against all unbelievers.)

Mar gāē mardūd, jin kī fātehs na darūd. Mah.

The wretch has died without ceremony or
burial.

(Without extreme unction.)

Mār, gusaīyāñ, terī ās.

Master, you may beat me, yet I still depend
on you.

(Addressed to a master or patron and com-
monly by an aggrieved wife to her husband.)

Marihoñ par ṭirihon nāhiñ ! E.

I'll die before I budge from here !

Mari kyon ? sāñs na āyā ? Wom.

Why did she die ? For want of breath !

Mār ke āge bhūt nāche.

A devil will dance to a beating.

(Spare the rod and spoil the child.)

Mār khāñā, masjid meñ so rahnā.

To live by robbery and sleep in a *masjid*.

(To live in a very disorderly way ; sleeping
in a *masjid* implies having no home, like
sleeping under the arches of a bridge in
London.)

Mār khātā jāē, aur kahe "sarā māro to sahī."

He gets a beating and still says "beat me
if you dare."

(Said of cowards : of the Banyās especially.)

Mār mār ke satī karnā.

To beat a woman until she becomes *satī*.

(*Satī* is burning at the husband's pyre, and
the custom is dissuade a woman from becom-
ing *satī*, at any rate, as far as shew goes;
so the proverb means downright bullying.)

Mār mār kiye jāē, fateh dād Ilāhī hai.

Fight your battle, for the victory is with
God.

Mar mar na jāte, to bhar ghar hote. E. Wom.

Had none of us had died the house would
have been full.

Mār, mūē, mār, terī haṭṭiyāñ piṛāñ; merī

ādat na jāē ! Mah. Wom.

Beat me, you wretch, beat me till your
hands ache : but my habits will not
leave me.

(An obstinate wife to her husband.)

Marnā bhalā bides kā, jahāñ na apnā koī.

Better die abroad where you have no friends.

(A saying of the Bhagats : die where your
death will be a grief to no one.)

Marnā jinā sab ke sāk lagā huā hai.

To be born and die is the fate of all men.

Mār na jure, mānge tāṛī ! E.

He has no right even to butter-milk and
demands *tāṛī*.

(*Tāṛī* is a brew from the juice of palm trees
and is expensive, whereas every peasant
can command butter-milk.)

Marne jāñh, malhār gāñh.

He goes singing to his death.

(*Malhār* is a song of rejoicing sung especially to bring on rain.)

Marne ko jē chāhe, kafan kā toṭā.

He wishes to die, but is at a loss for a shroud.

(If wishes were horses beggars would ride.)

Marne ko kyā hāthī ghore jurte haiñ ?

Do you want horses and elephants on the road to death ?

Marne pe Dom rājā.

The Dom is the lord of death.

(*Doms* are employed to perform the funeral ceremonies.)

Mārne-vāle se jilāne-vālā barā dātā hai.

The life-giver (God) is greater than the life-taker (man)

Mā rove talvār ke ghāo se, bāp rove fir ke ghāo se.

The mother mourns a sword wound and the father an arrow wound.

(They appreciate a son's demerits or blemishes differently.)

Mār pichhe suñvār.

To strike and apologize.

(To kiss and make up.)

Martā kyā na kartā ?

What will not the dying man do ?

(The desperate man all things can.)

Mārte kā hāth pakṛā jātā hai, kahte kī sabān nahin pakṛī jāñ.

You can hold the hand of the striker, but not the tongue of the reviler.

Mart-ke pichhe, bhāgte ke agārī.

Behind the fighters and ahead of the flying.

(Said of a coward.)

Marte ke sāth marā nahin jātā.

No one dies with the dead.

(Why weep to death for one that's dead ?)

Mārte Khāñ se sab ẓarte haiñ. Mah.

Every one fears my lord Tyrant.

Marte ko māre Shāh Madār.

Shāh Madār is beating the dying.

(Shāh Madār the famous saint of Makanpūr who died in 1433 A.D.: the words are here a corruption of *shāmat-zadah*: see next. Hit a man when he is down.)

Marte ko māre shāmat-zadah.

The truly shamless beats the dying.

(See preceding.)

Maris-ishq ko dīdār kāfi hai.

For the love-sick the pleasure of the eyes is enough.

Marzi-i-Maulā az hamah aulā. Pers.

God's will before all things.

(Thy will be done !)

Mās binā sab sāg rasoī. Mah.

Without meat a dinner is but greens.

Māse bhār kī chār kachaurī, khurmā māse dhātā kā,

Ghar meñ roveñ bahan, bhāñjī, bāhar rove nāī kā,

Dhīre dhīre jimon panchon: dekho gajab Khudāī kā,

Lālā-jī ne byāh rachāyā lahngā bech lugāī kā !

Cakes of one grain weight, sweets of two and a half:

Sister and niece weeping in the house, the barber weeping outside:

Little eat the wedding guests: see the wrath of God:

The gentleman is celebrating the wedding on the proceeds of his wife's petticoat !

(Used as a skit at the extravagant weddings indulged in by the poor in India.)

Mashālehī mare to paḍbijnā ho, yahāñ bhī chamke, wahāñ bhī chamke !

When a torch-bearer dies he turns to a glow-worm, that he may shine there as he shines here !

Mashā'chī andhā hotā hai.

The torch-bearer cannot see his own way.

(Darkness under the lamp.)

Masjid ẓhat gāī, mihrāb rah gāī.

The mosque is destroyed, but the arches remain.

Mās khāē mās barhe, ghī khāē baī hoē,

Sāg khāē ojh barhe, bātā kahāñ se ho ?

Eat flesh, and you will make flesh, eat butter and you will get strength,

Eat pot-herbs and your belly will swell and no strength will you find.

Masharī ke chūṛā bhar bhar gāl. E.

Filling his cheeks with flattery's cakes.

(Said of a toady.)

Mastāī bakri bok kā mūñh chūmtī hai. E.

The she-goat on heat kisses the buck-goat's mouth.

Māshūq kī sāt be-vafā hai !

Mistresses are a faithless brood !

Mātā bargī māmūtā, saukan bargā bair ;

Dūjā ko rākhe nahin, dekhā sāñjh saver. Rus.

Wom

A mother's love, a co-wife's hate;

There is nothing like them, though thou search from morn to eve.

Mātā kā hāth, bhāī kā sāth.

A mother's love and a brother's company.

(Are most worth having.)

Mālā ke parse, Bhādoñ ke barse se peṭ bhartā hai. Agric.

The meal served by a mother, like August rains, fills the stomach.

Mat bo chāpar, ujre ṭābar. Agric.

Sow not on a stony soil, or you will ruin your family !

Mā telī, bāp Pathāñ, beṭā Shākh-i-sāfrāñ.

The mother an oil woman, the father a Pathāñ, and the son is a Bunch-of-saffron.

(Said of a low-born man. Saffron is a most expensive thing.)

Mā tenī, bāp kulang, bachhe niklā rang ba rang.

A short mother and tall father produce children of all sizes.

(Said of a mixed breed.)

Māthe gathrī, madhurī chāl; "āj na pahūn-chab pahūnchab kāl." E.

A bundle on his head, and easy his gait; and, "I'll reach to-day or at any rate to-morrow."

(An easy-going man.)

Māthe kā muraundā, bel kā khiandā. E.

No sooner was his head shaved, than a *bel* fruit fell on it.

(The *bel* fruit or wood-apple is a fruit with a very hard rind: proverb expresses great misfortune.)

Māth murā-ke phajihat bhaē, jāt pānt donon se gaē.

He shaved himself to his own disgrace, and lost both caste and clan.

The story goes that an idle man shaved his head to become a *faqir* under the impression that begging meant an easy life, but he soon found that it was very hard work; in former times if a man became a *faqir* he could not be received back into his caste.

Māth par motrī, Basant ke gīt. E.

With a bundle on his head, he sings the songs of spring.

(Vanity: the idea is of a man who is so unlucky as to be a common labourer pretending to be perfectly happy and careless.)

Matkrā de bundā, lubhāve das gundā. E. Wom.

With spangles on her forehead she lures ten lecherous men.

Mathrā, Madārī kā kyā sāth? Rus.

What has a Hindū to do with a Muhammadan?

Māi men māi milī, milī paun men paun,

Main toe pūchhūn, ē sakhi, donon men muā kaun?

Earth mixed with earth, and air with air: Which of them dies, I ask you, dear?

(The soul never dies.)

Māt kā māt hī lāgrā hai.

The entire vat is spoiled.

(The whole family are tainted.)

Mat kar sās burāi: tere bhī āge jāi. Wom.

Mother-in-law, don't ill-treat me: you too have a daughter to come after you.

(Said by a young bride to her mother-in-law when she ill-treats her, as is often the case in India.)

Mallā sāf huā.

The sky is clear.

(All obstacles are removed; my wishes are accomplished. The coast is clear.)

Matthā māngan chālīn, aur malaiyā pīchhe lukāi! E. Wom.

She asked for butter-milk with butter behind her back!

Matī kā ghara bhī thōnk bajā-kar lete hai.

Mercantile. Even an earthen pot is rung before it is bought.

(Look before you leap: earthen-pots are of hardly any value.)

Matī men hāth dāle sonā hoe hai.

If he touch earth, it will turn to gold.

(A lucky man.)

Maulā hāth barhāiyān; jis chāheñ tis deñ Mah.

Greatness rests with God; He gives to whom He pleases.

Maulā yār, to berā pār. Mah.

If God be kind you will succeed.

Mauqe kā ghūnsā talvār se barh kar.

A box on the ear in time is better than a sword-cut.

(A stitch in time saves nine.)

Maut aur gāhak kā etebār nahīn, jāne kis vaqt ā-jāi. Mercantile.

None can tell when death or a customer will come.

Maut bhālī kī jān-kandan?

Is death best or the agonies of death?

(Better a sudden death than a lingering one.)

Maut ke āge kisī kā bas nahīn chaltā.

No one's might avails against death.

Maut ke āge sab hāre nahīn.

Every body is baffled by death.

(See preceeding.)

Maut kī dārū nahīn.

There is no remedy for death.

(Death shames the doctor.)

Maut sir par kheltī hai.

Death hovers over our heads.

(The sword of Damocles.)

Māyā ganth, aur biddiā kanth.

Let your money be in your pocket and your knowledge in your head.

Māyā huī to kyā huā, hīdā huā kathon?

Nau neze pānī chārhā, taū bhī na bhīgī kor.

What boots his wealth if his heart be hard?

Put him into nine fathoms of water and he won't be wetted.

(i. e. nothing has any effect on him; said of misers.)

Māyā kā kyā jorñā, khal khānā kambal ophñā?

What is the use of wealth heaped up by living on oil cakes and wearing a blanket?

(Said of a miser who mortifies himself to hoard money.)

Māyā ke bhī pdon hote haiñ; āj mere, kal tere.

Riches have legs; to-day they are mine, to-morrow thine.

Māyā marī na man mare, mar mar gaē sarīr,

Āsā trishnā nā marī: kah gaē Dās Kabīr.

Nature hath never died, nor hath mind died; only men's bodies have died:

And desire and hope have never died: saith Kabīr.

*Māyā mere Rām kī Dharnī-dhar kī deh,
Pūñī Sāhukār kī, jas koi kar le.*

Money is God's lent by the Lord of the Earth,

The wealth is of (God) the Banker, and any one can take the credit.

(Of being generous with it : said to encourage charitable gifts.)

Māyā se māyā mile kar-ke lambe hāth :

Tulsi Dās, garib kī koi na pūchhe bāt.

The rich salute the rich with out-stretched hands : Saith Tulsi Dās, it is the poor that none regards.

(Tulsi Dās; the author of the Hindi *Rāmāyan*.)

Māyā se māyā mile, mile nich se nich :

Pāñī se pāñī mile, mile kich se kich.

The rich join with the rich, the low with the low : Water mingles with water, and mire with mire.

(Birds of a feather flock together.)

Māyā tere tīn nām : Parsū, Parsā, Paras Rām.

Wealth hath three names; Parsū, Parsā, and Paras Rām.

(A man is respected according to his means: when poor he is nicknamed Parsū, a diminutive form; when he gets on in the world he becomes Parsā, still a familiar form of address: when he becomes wealthy he is Paras Rām the full form of his name.)

Mazā mā mazā. Arab.

What is past is past.

(Let bygones be bygones.)

Mehariyā ke āge sūgan asgun.

With women good omens are bad omens.

(Women in India are generally very superstitious and given to believing in omens, of which they know an extraordinary number.)

Mehmā ghañī samudr kī jo Rāvan basā paraus.

The greatness of the sea diminished when Rāvan was its neighbour.

(The proverb is based on the story in the *Rāmāyan* : evil communications corrupt good manners. Rāvan is typical of everything that is bad.)

Mehnat āram kī kunjī hai.

Labor is the key to rest.

Mehr gāī, muhabbat gāī, gāī nām aur pān,

Huqqe se muñh jhulas, ke bidā kiya mehmān.

Neither hospitality nor civility, neither bread nor betel-leaves, the guest got a whiff of a pipe, and his leave.

(Said of niggardly host.)

Mehr hai, par dūdh nahīn.

There is kindness, but no milk.

(Fair words won't fill empty bellies: sham affection.)

Mehrī kī rok, jān ke sok.

Check your wife and she'll make you suffer.

Mehr kare, to meñh barsāve.

When (God) is pleased he sends rain.

Mele meñ jhamelā huā hī kartā hai.

A quarrel is sure to occur at a fair.

Meñdkī ko bhī sukām huā !

The very frog has caught cold !

(A sailor and afraid of the sea ! Said of an insignificant person, who gives himself airs of importance. A poor man falling in love with a rich man's daughter.)

Meñh, aur larḳā, aur naukrī, ghañī ghañī nahīn huā kartā.

Rain, posterity and service are not to be had at command.

Meñh barsagā to bauchār ā hī jāgī.

If it rain heavily some of the spray will come over me.

(Spoken by one who expresses a hope that he will come in for a share in the bounty of a liberal person.)

Meo beṭī jab de, jab okhī bhar rupayā rakh-vāle.

When the Meo gives his daughter in marriage he receives from the bridegroom a mortar full of silver.

(The Meos are low Musalman fishermen and the proverb alludes to their marriage customs.)

Meo kā pūt bārah barus meñ badlā letā hai.

The Meo's lad can take his revenge at twelve years old !

(The Meos are popularly a well-grown and powerfully made race.)

Meo marā jab jāniye, jab tija ho jāe.

Know that the Meo is really dead when the *tija* has been performed.

It is related that a Mevāṭī who was indebted to a Banyā caused a report of his death to be spread abroad. His creditor, to assure himself of the fact, followed the body to the grave where he saw it interred. The friends of the reputed dead man, however, as soon as he had gone away returned and rescued their friend from his living grave. The Banyā seeing him alive again gave utterance to the proverb above quoted. The *tija* is one of the funeral obsequies performed by Muhammadans on the third day after death.

Merā bail montig nahīn parhā hai.

My ox doesn't know logic.

The story goes that a logician enquired of an oilman the use of the bell which he had hung from the neck of his ox. The oilman replied that when he was away from the mill, he could tell that the ox was working by the tinkling of the bell. Whereupon the logician said, "suppose the ox were to stand still and shake his head and ring the bell, how could you tell whether the ox was working the mill or not !" Upon which the oilman replied in the words of the proverb.

Merā dil be-dil huā dekh jagat kī rī.

My mind is ill at rest from watching the ways of the world.

Merā mātāh usī vaqt thīnkā thā. Wom.

It was hammered into my forehead at that very time.

(Said on hearing that any thing distressing has happened.)

Merā thā, so terā huā; barāz Khuddā tuk dekhne de! Mah. Wom.

He was mine and is yours: for God's sake let me see him sometimes.

(The proverb is put in the mouth of an old mother remonstrating with her daughter-in-law, who has acquired great power over her son.)

Mere byāh, jiji ke thik thik. Wom.

The wedding is in my house, and my sister has the music.

(Jiji is the wife of a sister's husband, who can have no concern in the matter: hence proverb means a stupid waste of money.)

Mere gāon kā kuryā, nām rakhā indarjau.

In my village, it is kuryā, but here it is called indarjau.

(Both words are names for the same plant, *nerium antidysentericum*. Proverb is applied to a man who in his native place is in a low station and assumes airs of consequence abroad: cheap swagger.)

Mere hai, so Rājā ke nahūn, aur Rājā merā māngtā. Wom.

I have what the Rājā has not, so he must come begging to me.

(Applied to one who boasts of his own comforts or possessions.)

Mere hi se āg lāi nām dharā basandar. Wom.

She got the fire from me, and now she calls it sacred fire.

(Basandar is the sacred fire which no Hindū can give away, hence the point of the proverb is that, having borrowed the fire the woman calls it sacred fire, when asked to return the favor: unmindful of an obligation.)

Mere lālā ki ulī rī! Sāvan mās chundāven bhī! Wom.

The eccentricities of my husband! He builds his wall in August!

(Walls in India are made usually of mud and hence it is folly to build one in August, the wettest month in the year.)

Mere lāl ke sau sau yār, dhuniā, julāhe, aur manihār! Wom.

My son has hundreds of friends; wool-carders, weavers and bangle-sellers.

(A man is known by the society he keeps: all the trades mentioned are followed by the lowest people only.)

Mere, mere mūnh kī sī; tere, tere mūnh kī sī kartā phirtā hai.

He tells the story my way to me and your way to you.

(A flatterer.)

Mere miyān ke do kapre, suttan, nārā, bas. Wom.

A pair of trousers and a string compose my husband's apparel!

(Great poverty.)

Mere yahān āj gurrah hai.

It is a fast with me to-day.

(I have nothing to eat.)

Merī ek bolī, do bolī, merī nakhtī safā saf bolī. Wom.

I speak once or twice, that impudent wretch speaks a hundred times.

(By 'speak' understand 'abuse'.)

Merī hī billī aur mujh se hī miyon!

My own cat mewling at me!

Merī tere āge, terī mere āge kahnā achchhā nahūn.

Speaking of me to you, and of you to me is not good.

(Never tell tales out of school.)

Mil gae kī salām alek hai.

When he meets he salutes.

(Said of a false friend.)

Milki kyā jāne parāz dil kī?

What do the wealthy know of what's in others' minds?

(One half the world never knows how the half lives.)

Milki nā kahe dil kī; paithēn darvāze, niklen khirkī. E.

The wealthy keep their own counsel, going in by the front door and out by the back.

(Under native rule to expose your wealth meant losing it.)

Mintar woh mar jāz, jo arī meñ kām na āz.

Perish that friend who serves not in distress.

(A friend in need is friend indeed.)

Mirān gor barābar.

Mirān and his grave fit each other.

(Expenditure as the income: cutting your coat according to your cloth.)

Mirān kī boḍī hai. Mah.

A dish of offerings to Mirān.

(A thing to be let alone. The mujdārs and attendants at the shrine of any saint are in the habit of putting aside a large portion of the offerings and dedicating it to the 'saint,' the rest they distribute among the worshippers. They warn them that if they touch the dedicated portion they will have to pay a heavy fine in kind.)

Mirg, bāndrā, tīlar, mor; ye chārōn khetī ke chor. Agric.

The deer, the monkey, the partridge, and the peacock; these four are the thieves of the field.

Mirg kī sī ānkheñ, chīle kī sī kamar.

Eyes as the gazelle's and waist as the leopard's.

(A beautiful woman.)

Mir Sāhib kī zāt ātī hai, mūnh chīknā aur peṭ khālī hai!

Mir Sāhib is truly of a high family, with his smooth cheeks and his empty stomach!

Mir Sāhib, zamāna nāruk hai; donoñ hāthōñ se thāmāye dastūr.

Mir Sāhib, times are difficult; put both your hands to your turban.

(The last paragraph is an idiom meaning "take the greatest care." The proverb is used as a warning against a strict superior.)

Mirā phoyā !

Prince fool !

Misā, kājal kis ko ? Miyān chale bhūs ko !

Mah. Wom.

For whom shall I stain my teeth or blacken my eyelashes ? My husband gathers straw !
(To express scanty means: *res angusta domi.*)

Mūhā aur kakhāūī bhar !

What, sweet and a platter-full !

(Good things are scarce.)

Mīhā mīhā hap hap ; karvā karvā thū thū.

Sweet is gobbled up ; bitter is spat out.

Mīthe se mare, to māhur kyāñ dīje ?

Why give poison, if he can be killed with sweets ?

Mīhī bāon meñ dīn rāt kaṭṭe mālūm nahīn hote.

Pleasant conversation makes the time pass without your knowing it.

Mīhī chhuri.

A sugared sword.

(A gilt pill: temporary suffering or inconvenience leading to future advantage. Also a velvet glove: a man pleasant in conversation, but dangerous to deal with.)

Mīṭṭī pakre sonā ho.

If he takes up dust it turns into gold.

(A lucky man.)

Miyān bīvī rāzī, to kyā karegā Qāzī ?

When husband and wife agree, the judge has no cause to interfere.

Miyān gaṛ raund, bīvī gaīn paṭ raund.

When the husband goes abroad the wife also goes abroad.

(When the cat's away the mice may play.)

Miyān hāth āngūṭī, bīvī ke kan pāt,

Launrī ke dānt missī, tīnon kī ek bāt. E.

The ring on a husband's hand, the ring in a wife's ear, the black on a slave-girl's teeth, are all alike.

(All three are of a toppish kind: as the master so the servant.)

Miyān kā dam aur kīdār kī joṛī ?

My Lord's life and a pair of doors !

(Are all my Lord possesses; to express genteel poverty: shabby genteel.)

Miyān ke Miyān gaṛ, bure bure supne dē ! Mah. Wom.

My husband gone and had dreams as well !

(Misfortune never comes singly.)

Miyān kī dārhi vāh vāhī meñ gāī !

My Lord's beard is pulled off in flattery !

(See story under *mulla ki*, etc.)

Miyān meñ se niklā hī paṛe hai !

He is all too ready to draw his sword.

(A fire-eater.)

Miyān nāk kāṭne ko phīron, bīvī kahan, "nāth garhā do ! Wom.

The husband comes to cut off her nose and the wife says, "buy me a nose-ring !"

(Cross purposes.)

Miyān ne ṭohī, sab kām se khoī. Mah. Wom.

Her master toyed with her and she ran away.

(Losing a good servant by a foolish act.)

Miyān phire lāl gulāl, bīvī ke hañ bure havāl ! Mah. Wom.

My Lord enjoying himself and my Lady in distress !

Miyān ko kaun pakregā ?

Who will stop the cat's mewling ?

(Belling the cat.)

The story goes that a company of rats agreed to kill a cat, and agreed also which part of each would take for himself, but when the chief rat said, "who will stop her mewling !" they all ran away from fear !

Mīāj kyā hai ? kī ek tamāshā !

Ghaṛī meñ tolā, ghaṛī meñ māshā !

What is his temper like ? As good as a play ! One moment a pound and the next an ounce !

Misāñ jūn kī tūñ, kumbā ḍubā kyūñ.

The account is correct and why is the family drowned ?

(See story under *Hisāb jūn kī tūñ*, etc.)

Mohareñ luṭī jāñ, koelon par mohar.

His gold is squandered, and his charcoal marked with care.

(Penny wise and pound foolish: pun on the word *mohar*, a gold coin and also a seal.)

Mo ko na to ko, le chūlṭhe meñ jhoko. Wom.

Not for you, nor for me ; take it, and throw it into the fire.

Mom ho to pigle, kahīn patthar bhī piglā hai ?

Were he wax he would melt, but can you melt a stone ?

(Said of the miserly and hard-hearted.)

Mom kī nāk.

A nose of wax.

(A credulous man.)

More bāp ke upjāl kapās, more lekhe paṛāl tusār. E. Wom.

My father's cotton crop has come up, but for me there's only hail (misfortune.)

(She cannot expect any thing out of it: according to orthodox Hindū law a daughter is not entitled to a share in her father's property while he has male issue to succeed him.)

Morī kī int̄ chāubāre chaṛhī. Wom.

The brick of the drain is raised to the terrace.

(Said of an upstart or of a worthless man raised to high position: also of a *mesalliance* by which a girl of low birth is married above her.)

Mor sāiyān chikanyā, pachās bīṛā khāḍ ;

Age picṭhe rinīhā ; dīvānā banē jāḍ. E. Wom.

My husband is a fop eating 50 betel leaves (a day); and when his creditors surround him he feigns madness.

(Betel leaves are expensive luxuries.)

Mose kã ghão miyãñ jāneñ yã pãoñ.

The owner of his foot knows where the shoe rubs.

(Every one knows where his own shoe pinches.)

Muã ghorañ bhī kahīñ ghās khātā hai?

Does a dead horse ever eat grass?

(1. An objection made against offerings made to the dead. 2. A reproof to those who in old age seek the pleasures of youth.)

Mũchh-marorā, roñ torā!

Twirling his moustache and eating his bread!

(An idler.)

Muddai, muddālah não meñ; shāhid tairte jāñ.

The plaintiff and defendant go in a boat, while the witnesses are obliged to swim.

(The proof of the transaction resting with the witnesses, they have more occasion to exert themselves in court than the parties. Moral,—never be a witness.)

Muddai sut, gavāh chust.

The plaintiff careless and the witness eager.

(Allusion to the false witnesses who keep constantly hanging about courts to give their evidence to the highest bidder.)

Mũe bail kī bari bari ankheñ.

The eyes of a dead ox are always large.

(Said when praises are bestowed upon a deceased person. *De mortuis nil nisi bonum.*)

Mũnge aur so rahnge!

When we die we sleep well!

(The long sleep.)

Mũe par sau durreh. Mah.

A hundred stripes on the dead.

(Hitting a man when he is down. Dead men tell no tales.)

Mũe sher se jūñ billī bhātī.

A live cat is better than a dead tiger.

Muñis hameshah khuār.

The poor are always in disgrace.

(No crime like poverty.)

Muñis aur falsē kã sharbat.

Indigence and false sharbat.

(Incompatibility of circumstances and pretensions: false is a small plum, and a very costly article.)

Muñis aur hāt kī sair.

Indigence parading in the market.

Muñis meñ āñā gīlā.

In poverty the flour is sodden.

(Misfortunes never come singly.)

Muñis sab bahār khoñ hai, Marā kã etbār khoñ hai.

Poverty spoils all pleasures and ruins a man's credit.

Muñis kã chīrāg raushan nahīñ hotā.

The poor man's lamp is never lit.

Muñis kī jorū sadā nangī.

The poor man's wife is always under-clad.

Muñis se savāl harām hai. Mah.

It is wicked to beg from the poor.

Must kã chandan ghise jā, bilālī! Wom.

Thou fool, thou art grinding the sandal wood for nothing!

(Sandal wood ground to powder is used only by the wealthy; the point here is that the poor woman addressed has no business to be grinding it.)

Must kã karnā aur dūr lejāñ?

To do it for nothing and carry it a long way.

(To take needless trouble.)

Must kã māl kis ko burā lagtā hai?

No one objects to taking a gift.

Must kã sirkā shahad se mīhā.

Vinegar for nothing is sweeter than honey.

Must ke chīrvā bhar bhar phanke. E.

Parched rice for nothing is swallowed by mouthfuls.

Must ke khānc-vāle, ham aur hamārā bhāi. Wom.

We two eat for nothing, I and my brother.

(Allusion to the affection between brother and sister in India, which makes the sister spend her husband's goods on her brother.)

Must kī dāvat meñ faqat roñ kī gosht hai. Mah.

A feast of bread which costs nothing is as (good as) meat.

(Never look a gift horse in the mouth.)

Must kī sharāb Qāñ ko bhī halāl! Mah.

Even the Qāñ may drink of a present of wine!

(Wine is of course unlawful to the orthodox Muhammadan.)

Must meñ nīkle kām, to kāhe-ko dīje dām?

Why pay for work that can be got for nothing?

Must rā che guft? Pers.

Why cavil at a gift?

Muharram kī paidāyash. Mah.

Born at the Muharram.

(Said of a sulky fellow because of the mourning observed by Muhammadans of the Shia sect in memory of Hasan and Husain who fell martyrs in battle with Yazid.)

Mũe bachhiyā bāman ke dāñ. Hin.

A starving heifer given in alms to a Brahman.

(A useless gift.)

Mũe kyon? Sāñs na āyā. Wom.

Why did she die? For want of breath!

(A misfortune that cannot be avoided.)

Mũe tolo āñdon par.

The dead penis falls on the testicles.

(The ire of the weak falls on the innocent.)

Mũe māt, tūñ sagāi.

When a mother dies, the relationship is sundered.

(Death spares not any worldly ties. Death is no respecter of persons.)

Mujarrad sab se ālā, jis ke larkā na bālā.

The bachelor is happiest of all, that hath nor chick nor child.

Mujhe aur, na tujhe thaur.

For me no other, for you no whither.

(The wife to her husband after a quarrel: "I may not take another husband and you could not be happy elsewhere.")

Mujhe de sūp, tū hāthoñ phūnk!

Give me the winnowing fan and winnow in your own hands!

Meñh ko na māre, to sāre jahān ko mār āñ!

If no one would whip me I should whip creation!

Mukhādīm Khāñ ke sāle.

My Lord's brother-in-law.

(Said of a poor man who gives himself airs. Also of the protégé of a rich man who bullies under the protection of his patron.)

Mukh meñ "Rām Rām," bagal meñ chhurī.

"God" on his tongue, and a knife under his arm!

(Said of a scoundrel.)

Muktā māl bānar liye, Bed liye aggyāñ,

Param sundar jogī liye, kāyar hāth kamāñ.

A pearl for a monkey's share, the Vedas for a fool, A beautiful wife for a jogī, a bow for a coward's hand.

(Are pearls before swine.)

Mulāzim-i-nau tez-rau. Pers.

A new servant is very active.

(A new broom sweeps clean.)

Mālī apne hī pātoñ bhāri.

The weight of its own leaves is too much for the radish.

(Applied to one, who labors under difficulties of his own and is thereby unable to relieve others.)

Mūli aur mūli ke patvātoñ par lon kī dālī!
E.

Radishes and radish-leaves with a pinch of salt!

(Applied to one who in a pompous manner enumerates possessions of no value.)

Mūli hāth parāñyāñ; jis chāhe tis de.

The radish is in others' hands: they may give it to whom they please.

Mullā-jī kyā kahēñ, ākhūñ-jī āge hī samjhe hūe haiñ? Mah.

What can the priest teach, that the high priest has not learnt before?

Mullā kī dāñhī tabarruk meñ gāi. Mah.

The Mulla's beard goes in relics.

It is related of a Mulla who was distributing sacred tokens among his disciples, that a wag taking a fancy to his beard, plucked a hair which he desired to keep as a sacred relic. Thereupon another and another did the same till at last, in spite of the poor man's protestations he was left without a beard. The proverb is used when any one gives away his whole substance in alms or in presents to his friends.

Mullā na hogā, to kyā, masjid meñ aadāñ na hogī? Mah.

If there be no priest, will there be no call to prayer in the mosque?

Mul-i-Khudā tañg nest, pāe marā lañg nest.
Pers.

God's universe is wide enough, no helpless cripple am I.

(I can shake another oak. "Are ye able to drink of the cup that I shall drink of?" They say unto him, "We are able." Matthew, xx, 22.)

Mūl se byāj pyārā kotā hai. Mercantile.

The interest is dearer than the principal.

(The love of making money will induce a trader to risk his capital in order to secure a high interest on it. The more you get the more you want.)

Mundā jogī, aur piś dāvā, pahchāñ nahīñ jāñ.

A shaven jogī and a powdered drug cannot be recognized.

(You cannot tell his caste, or what it is made of.)

Munde sir par pāñī parā dhal gayā.

Water runs off a shaven head.

(No good counsel produces any effect on a shameless or headstrong person: water off a duck's back.)

Mund mundāe, jāñ dharāe, nagan phireñ jūā bhāñeā,

Khalrī upar rākh lagāe; man jaise kā taisā.

Some shave their heads, some let their hair grow, some go naked as a buffalo, Some rub themselves with ashes; but their minds remain as before.

(A skit at the sādhus or faqirs.)

Mund mundāe tñ gun: gāi tāñt kī khāñ,

Bābā ho jag meñ phire, peñ bhar khāyā nāj.

The three benefits of a shaven poll: the disappearance of itching, The reverence of the world and a belly-full of corn.

(A shaven poll denotes the mendicant who is highly respected and who is a successful beggar.)

Mund dī, māñg khāo.

I have shaven you, go and beg for yourself.

(A jogi to his novice.)

Mūñg, moth meñ barā kañ?

'Twixt pea and pea, which is larger?

(Caste brethren are all equal: like as two peas. Mūñg and moth are varieties of pulse.)

Mūñh chiknā, peñ khālī.

Smooth face and an empty belly.

(Said of a dandy or swaggerer.)

Mūñh dekhē kī muhabbat hai.

Friendship before one's face.

(Cupboard love.)

Mūñh dekhī sab kahē haiñ, Khudā lagī koi nahīñ kahīā. [to please God.

All say to please the countenance, and none (Men prefer to say what is pleasing to what is the truth. Mūñh dekhā is to watch another's face while speaking to him.)

Mūñh dekh-ke bīyā aur chūtar dekh-ke pīrhā.

Look at the face and offer betel-leaf, look at the buttocks and offer a seat.

(i. e. be civil when you see a man and be friendly when you know him.)

Mūh dho rakko.

Go and wash your face.

(Addressed to a person who asks any thing of another, which he does not intend to give him. Go to school. Said in reply to a preposterous request.)

Mūh gail tamāche haiñ.

As the face so the slap.

(As the person so the respect.)

Mūh hāle, sattar balā tāle.

Grind the jaws and keep off seventy evils.

(Said to a sick man.)

Mūh hī mūh māre aur tobāh tobāh pukāre.

When boxed on the ears he promises amendment.

(Spare the rod spoil the child.)

Mūh kahe "khāyā khāyā," halaq kahe "savād na āyā."

The mouth says, "I have eaten," and the throat says, "I felt no taste."

(Said of a very small quantity of food.)

Mūh kālā, bakht ujlā.

Foul face, fair fortune.

Mūh kī nivālā to nahīn hai.

It is not a morsel of food.

(That can easily be gulped down. Said of a difficult task. Rome was not built in a day.)

Mūh ke āge khandāq nahīn.

No ditch before his face.

(Nothing prevents tall talk.)

Mūh khāē, āñkh lajāē,

The mouth eats, and the eyes are kept down.

(To place oneself under an obligation.)

Mūh kī mīthī, hāth kī jhūṭī. Wom.

A sweet tongue and a false hand.

(To excite false hopes.)

Mūh ko kālak lag gāi.

The face is blackened.

(A badge of infamy : allusion to the favorite oriental punishment.)

Mūh lagāi Domnī, bāl bachche samet āē.

Encourage a songstress and she will bring her whole family.

(Give him an inch and he'll take an ell. Applied to one, who having been encouraged to expect patronage and protection, presumes to recommend several others. The Doms are a very low class of singers.)

Mūh lagāi Domnī gāve tāl be-tāl.

Favor a songstress and she will sing out of time.

(Three years a good servant, three years a pleasant companion, three years a hard master. *Moral*, don't favour a servant too much.)

Mūh laṅī aur fel mere peṭ meñ.

The vice was in my stomach before I put it to my lips.

(A villain sober is a villain drunk.)

Mūh mānge dām nahīn milte. Mercantile.

The price asked for cannot be had.

(Allusion to the haggling that is habitual in Indian Markets.)

Mūh māngī maunt to millī hī nahīn.

Not even death will come when called.

(Death shuns the wretch.)

Mūh māngī murād mile !

May you get your heart's desire !

(A beggar's cry.)

Mūh meñ āyā so bak diyā.

To blurt out what comes into the mouth.

(Speaking without thinking.)

Mūh meñ dānt, na peṭ meñ ānt.

No teeth in his head, and no guts in his belly.

(Said of a very old man.)

Mūh na tūh, nām Chānd Khūn.

Neither face nor countenance and his name Mr. Moon.

(*Chānd* (Moon) means a beautiful face in India, hence the sting of this saying.)

Mūh nūr, na peṭ sabūr.

Nor light on the face, nor patience in the belly.

(To have neither fortune nor philosophy.)

Mūh par havāiyāñ urne lagīñ.

The air is playing upon his face.

(His looks betray him. To turn pale with fear.)

Mūh par kahe so mūchh kā bāl; pīchhe kahe so jhāñṭ kā bāl.

Who speaks to your face is as a moustache; who speaks behind your back is as cast off hair.

Mūh par kahā khushāmāñ hai.

To praise before the face is flattery.

Mūh par mumāñī, pīṭ pīchhe sūr-khāñī. Mah Wom.

Relations to their faces, pigs behind the backs.

(Said of a treacherous woman.)

Mūh par pūṭ, pīchhe harāmī mūt. Mah. Wom.

A son to his face, and a bastard behind his back.

(See preceding.)

Mūh pe phūkār barāñe lagī.

Curses rain upon his head.

(Said of a bad character.)

Mūh rahle, nāk se pāñī pāye.

He drinks water with his nose, while he has a mouth.

Mūh se bolo, sir se khelo !

Speak with your lips, or shake your head !

(Said to one who assumes taciturnity.)

Mūh se hazār chāur khāñ, nāke se eko nā. E. Wom.

With your mouth you may eat a thousand grains of rice, with your nose not one.

(You may do as you like, as long as you do it properly.)

Mūh se lām kāf mat nikālo. Ped.

Let not lām kāf out of your mouth.

(This is one of the bad puns the *līterati* are so fond of; *lām* and *kāf* are the first letters of the words *lāf* and *kazāf* which mean jabber and be silent.)

Mūñh se mahāba.

The face creates fear.

(The master's eye keeps the horse fat.)

Mūñh se niktī hui parāi bāi.

Out of the lips is another's property.

Mūñh se rāl tapki parī hai.

Saliva drops from his mouth.

(To water at the mouth: an unmannerly man.)

Mūñh sūi, pet kūs.

His mouth like the eye of a needle, and his belly like a well.

(1. One who eats in small quantities, but consumes a great deal. 2. One mild in appearance, but mischievous in reality.)

Mūñh kī tātī, aur Gujrātī tālā.

A shutter of grass, with a Gujrātī lock.

(Gujrāt in the Panjāb is noted for its lock-smiths: the strength of a chain is in its weakest link.)

Murabbi biyār o murabba bikhūr. Pers.

Get a patron and eat dainties.

Murakh ke samjhāte gyan gāñh ko jā.

In teaching an idiot knowledge gets knotted.

(It is thrown away on him.)

Murakh kī sārī rain, chātar kī ek ghārī.

Better an hour with a clever man, than a whole night with a lout.

(Better fifty years of Europe than a cycle of Oathay.)

Murakh ko samjhāonā saras bī chālī jā,

Jaiñ patthar ke mā-ne chokho tir nāsā.

In teaching a fool the whole principle is lost, as in hitting a stone the beat arrow is broken.

Murakh se kyā kahiye, jā se kyā bausā?

Why speak to a fool whom nothing avails?

Murdah ba dast-i-sindah. Pers.

The dead are at the mercy of the living.

Murdah bahisht meñ jāē yā dozakh meñ, yuhāñ to halve mānde se kām. Mah.

The dead may go to heaven or hell, my concern is with the sweets and cakes.

(Put into the mouth of a Mulla who reads prayers over the dead, and receives a present of sweetmeats.)

Murde ko baith-kar rote haiñ, aur rozgār ko khare ho-kar. [standing.]

They mourn for the dead sitting and for food

(They take their ease over mourning for the dead, but are active enough in mourning over loss of means.)

Murda par say man mittī, to ek man aur bhī sahī.

There are a hundred tons of earth on the body, so a ton more makes no odds.

Murdoñ se shart bāñdh-ke sotā hai.

He will challenge a dead man in sleeping.

(Said of one who sleeps long and is not easily awakened.)

Murgā bāñh na degā; to kyā subah na hogī?

If the cock should not crow, will there be no dawn?

Murgā hazam, bakrī par dam. Mah.

He has gobbled up a fowl, and is waiting for a goat,

(A greedy man.)

Murgā pañham, bher bhasam. Mah.

What's a fowl to one who has swallowed a sheep?

Murge kī ek hī tāñg hotī hai.

Fowls have only one leg.

(A transparent excuse. Tell a lie and stick to it.)

The story goes that a great man once had a roast fowl with only one leg set before him, his cook protesting that the fowl belonged to a breed that had but one leg. Next day, he drew his master's attention to a fowl standing on a dunghill on one leg, saying "there's another!" But the master cried "shu," and the fowl flew away displaying both legs. "Well," said the servant, "if you had said 'shu' to the other fowl he would have shown another leg too."

Murgi apnī jāñ se gai, khāne-vāle ko mazā na āyā. Mah. Wom.

The fowl lost its life, and the eater was not satisfied.

(Said of a service performed with toil, and accepted with indifference. To take kindness as a right.)

Murgi ke khuāñ meñ dāñā hī dāñā.

Fowls dream but of grain.

Murgi kī azāñ kaun sunā hai? Mah.

Who minds the crowing of a hen?

(No one relies on a woman's word. See next.)

Murgi kī bāñg kī kyā eiqār? Mah.

What trust is there in a crowing hen?

(A woman's word is not to be depended on. A whistling woman and a crowing hen are neither good for God nor men.)

Murgi ko takle hī kī ghāñ bas hai. Wom.

A wound from a needle is enough for a fowl.

Musafir chālē hī jāte haiñ, kutte bhauñkte hī rahte haiñ.

The travellers go on, while the dogs keep barking.

Musalla pañār, bagal meñ yār. Mah.

Kissing a girl over the praying carpet.

(Said of a hypocrite.)

Musalmāñ dar goñ, va Musalmāñ dar kīñāb.

Pers. Mah.

The Musalmāns are in their graves, and their faith in their books.

(No true Muhammadans are left.)

Musalmāñ, qāñdāñ. Mah.

Where there are Musalmāns, there is population.

(Allusion to their habit of herding together.)

Musalmāñ meñ āñā kāñī kyā? Mah.

There should be no reserve among Musalmāns?

(Addressed to one who declines partaking of a meal to which he is invited.)

Mushk ān ast ki khud boyad, na ki attār goyad.
Pers.

Musk is known by its smell, not by the
praises of the perfumer.
(The best wine has a bush.)

Mushkil-i-nest ki āsān na shovad :

Mard bāyad ki hirāsān na shavad. Pers.

No difficulty so great but it may be over-
come : A true man never sinks under it.

Mūs kā chullū hāth meñ.

To throw dirty water.

(To cast in the teeth.)

Mūsī kā chungal.

The clutches of a miser (tyrant.)

Mūsī kā māl, nikle phūt ke khāl. Superstition.

The miser's wealth breaks out in sores.

(It is unlucky and brings evil on his heir.)

Mūsī ko namāz chhor-ke mārē. Mah.

You may leave your prayers to kill an ob-
noxious beast.

N.

Nā-ke Bāman, dekhe dhobī.

The Brahman dauces and the washerman
looks on.

(Society upside down.)

Nāchogā so pāvegā.

Who dances (works) gets.

Nāche, kūde, torē tāt, vā kā duniyā rākhē mān.

Who dances, skips and plays, is loved by
the world.

Nāch kūd bāndrā, mere māl madārī khāde.

The monkey dances and skips, and the
acrobat gets the present.

(The cat's paw.)

Nāch na sakūn āngan fērhā! Wom.

I can't dance because the floor is uneven.

(When the devil couldn't swim he laid the
fault on the water. Bad workmen quarrel
with their tools.)

Nāchne niklī to ghūngat kyā? Wom.

When you come out to dance, why be veiled?

(Dancing women in India are of course un-
veiled. Moral : don't be above your work.)

Nāchī ān yē nā, "āngan bānkre,"

Rāndhnā yē nā, "olī lōnkre." E.

Not knowing how to dance (he says), "the
floor is uneven!" Not knowing how to
cook (he says), "the greens are tough!"
(A bad workman quarrels with his tools.)

Nādān bāt kare, dānā qayās kare.

The fool speaks, but the wise man thinks.

(Think before you speak.)

Nādān doet se dōnā dushman bhālā.

Better a wise foe than a foolish friend.

Nādān ki dostī, jī kā riyān.

The friendship of a fool is the plague of
one's life.

Na daurī chalainge, na thas lagegi. E.

Who runs not, stumbles not.

(Look before you leap.)

Nadī kināre rūkhrā jab tab hoe bindās.

Trees on the river bank are apt to fall.

(Applied to those who follow a dangerous
profession.)

Nadī meñ jānā aur ziyāse ānā!

To go to a river and come back thirsty!

Nadī nāo sanjog.

The union of boat and river.

(A chance union.)

*Nadī, tū ghurrātī kyōñ hai? Main pāon hī
nahīn rakhtā.*

Pray, Mr. River, what are you clattering
about? I will not deign to wet my feet
in you.

(Addressed to one who evinces much pride
and ostentation. I wouldn't touch you
with the end of a barge pole.)

*Nadiyā, nāo, ghāt bahotērā, kahēñ Kabīr, "nām
ke pherā."*

There are many rivers, boats and ferries,
but, says Kabir, "they all have different
names."

Nāē bāvarchī, sāg meñ shorbā!

An untrained cook and a soup of greens!

(Shorba is made of meat.)

Nāē nāē hākim, nāī nāī bātēñ!

New rulers, new laws!

Nāē namāzī, aur borīye kā tahmad! Mah.

A new Musalmān and a mat for apron!

(Muhammadans usually wrap a cloth round
their legs reaching down to the knees while
engaged in prayer.)

Nāē navāb, āmān par dimāg!

A new lord and his pride in the sky!

Nāē sipāhī, mūchh meñ dandā!

A new soldier and a stick in his moustache!

(To keep it erect, as a sign of youth and
boldness.)

Nafri meñ nakhrā kyā?

There is no disputing daily wages.

Na gāē ke than, na kisān ke bhāñde.

The cow has no udder, nor the milkman a
can.

(Spoken of any thing useless.)

Na gārī bhar āshnāī, na jau bhar nālā.

Nor a cart-load of friendship, nor a barley-
corn of relationship.

(He is nothing at all to me.)

Na gūh meñ dhelā dālo, na chhīntēñ urēñ.

Throw no clods into mire, and you will not
be spattered.

*Nahā-kar khāve, khā-kar sove, Us ko ausak kabhī
na hove.*

Who bathes before his meals and sleeps
after them will never get ill.

*Nāhaq dand, putr kā sog, Nīś ut̄h panth chālēñ
jo log, Jinī birdhā meñ mar gāē mārī, Bin
āgī yeh jar gāē chārī.*

Who is wrongly fined, Who mourns a son,
Who is ever on the tramp, Who loses a
wife in old age : These four are burnt

without fire.

Nai bahū, tū kā lakhā.

A new wife and a gown of canvass !

Nai basti aur arandī kā phulel.

A new village, and castor-oil for hair-wash.
(Said of any thing of no value. Castor oil is not a substance proper for use as hair oil.)

Nai, dāi, baid, qasāi ; in kā sūtak kadhi na jāi.

Hin.

Barber, mid-wife, leech and butcher ; these four are always defiled.

Nai faujdārī aur murgī par naqqārāh. [back.

A new government and its drum on a hen's
(Expresses the speaker's disapprobation and contempt of some new rules or regulations: naqqārās are used by Rājās and here represent the insignia of royalty.)

Nai ghosān aur uplōn kā takyā !

A new milkmaid and a pillow of cowpats.

Nai javānī, mānjhā dhūlā.

Youth and a shabby bed.

(Indolence in the young: too idle to make it up properly.)

Nai kī barāt mein sab hī thākūr.

Every body is a lord at a barber's wedding.

(Thākūr, a nobleman, a lord ; but used also as an honorific title towards barbers (nāi): hence the joke.)

Nainā det batāē sab hiye ko het ahet,

Jaise nirmal ārsī bhālī burī kah det. E.

The eyes show the love and hatred of all hearts, As a clear glass showeth both fair and foul.

"Nai nāi, bāl kitne ?" "Jijnān, āge hī āte haiñ."

Pray, Mr. Barber, how much hair is there on my head ? "Sir, it will presently be laid before you."

(In reply to one, who inquires after the result of something which will soon become evident of itself. In India the Hindū head is usually shaven.)

Nainān ko neh na tūte, jaise bel birachh ko lipte, rūkh jāē na chhūte.

Love leaves not the eyes, as a creeper clasps a tree, and clings to it till it die.

Nai nāgan, tange par phan !

A young snake, with its hood on its tail !

(Applied to one who foolishly engages in a business which he does not understand: the allusion is to the cobra which has a hood on its head.)

Nainā, tohe paṭak dūh, tūk tūk ho jāē !

Pahle neh lagāē-ke, pāchhe alag ho jāē.

Eyes, I could cast you down and break you in pieces ! You entangled me in love and then took yourselves off !

Nai nau dām, purānī chha dām !

A penny for a new thing, and a farthing for an old one !

Nai nāyan aur bāns kī naharnī !

A new barber with bamboo nail-scissors !

(These should be of steel or iron. Applied to those who introduce dangerous innovations. A leap in the dark.)

Nain chhupāē nā chhupē, paṭ ghūngat kī oṭ :
Chatar nār aur sūrmā karen lākh men chot.

Veils do not hide their eyes : Clever women like warriors slay their thousands.

Nai sab ke pāon dhoē, apne dhote lajāē !

The barber washes every one's feet, but is ashamed to wash his own !

Na inṭ dālo, na chhīntōn bhāro.

Nor throw a stone, nor get splashed.

Na jīne kī shādī, na marne kā gam.

Nor delight in life, nor dread of death.

Nak chane chabānā.

To make one eat peas through the nose.
(i. e. to torment one.)

Nak de, yā naharnī de.

Give me your nose or your nail-cutter.
(To put one on the horns of a dilemma.)

Nākhālāf beṭe' se beṭī bhālī.

Better a daughter than an undutiful son.
(Sons are valued in India, daughters not ; hence point of proverb.)

Nak ho to nathiyā sobhe. Hin. Wom.

The nose-ring becomes a nose.

Nakh se sikh tak.

From top to toe.

(Said in praise of personal charms.)

Na Khudā hī milā, na visālē sanam :

Na idhar ke hue, na udhar ke huē.

I met neither God nor my love ; So I am fit neither for this nor for the next world.

(Said by a disappointed faqir.)

Nak kaṭī bālā se, dushman kī bad shugnī to huī.

If my nose is cut it is well, because it is then a bad omen to my enemy.

(It is a bad omen to meet a noseless man when starting on a journey, hence the proverb is put into the mouth of a shameless man, who thus consoles himself for having no nose (honor).)

Nak kaṭī mubārak, kām kate salāmat. Mah. Wom.

If her nose be off it is lucky, if her ear be off it is blessed.

(To describe a very impudent person.)

Nak ke bāl ho rahe haiñ.

He is the hair of his nose.

(Said of a favorite.)

Nak pakre dam nikaltā hai.

He will die if you pluck him by the nose.

(Very weak.)

Nak par diyā bāl-kar āē haiñ.

He is come with a light on his nose.

(i. e. by candle-light: too late.)

Nak par supārī toṭī haiñ. Wom.

He cracks betel-nuts on his nose.

(He is very irascible.)

Naktā, būchā, sab se ūchā !

No nose, no ears, and yet the highest of the high !

(Both conditions implying personal shame in India.)

Naklā jīve bure havāl!

Noseless he lives in a miserable state!
(Spoken of one who has fallen from a prosperous state into distress.)

*Na-koī ātā thā ghar meñ, Na-koī rātā thā,
Na-koī god meñ le-kar mujhe sulātā thā.*

No-body came into the house and No-body left it, No-body took me into his lap and put me to sleep.

The story goes that a husband left his wife at home and went on a journey. During his absence a stranger was in the habit of visiting her, and her child asked her who he was. She replied "nobody (na-koī) came and went," and henceforth the stranger's name to the child was Na-koī (No-body.) When the husband returned he petted the child and put the child to sleep, and when he remarked that in his absence there was no one to do this for the child, it replied in the words of the proverb; the meaning to it and the father being of course quite different. Cross purposes.

Nakṭe kā khāṭye, ukṭe kā na khāṭye. Wom.

Better be fed by the noseless than by the disagreeable.

(Ukṭā is a man who reminds of an obligation.)

Nakṭe kī nāk kaṭī, savā gaz aur barṭhī.

The nose of the noseless grows an ell and quarter.

(A person who has suffered public disgrace becomes callous to the loss of reputation and is more likely than ever to sin.)

*"Nakṭā māyā, pānī pilā!" "Pūtā, inhān gun-
van se!"* E. Wom.

"My nose-less mother, give me some water!"

"What upon such language, my son!"

Nāk to kaṭī, par voh khūb hī meñ marī!

Her nose is cut off, but she will still die a beauty!

Nālain, tahatū'l-ain. Arab.

Keep your shoes under your own eyes.

(Or they will be stolen.)

Nāle mūñj bagar, nāle Delā dā darshan. Punj.

Both mūñj and bagar and also the worship of Debi.

(To kill two birds with one stone: Mūñj and bagar are kinds of coarse grass used in making ropes for beds and grow by river sides, where the shrines to Devi are usually located. The point is that the pilgrims go to worship Devi and take the opportunity of bringing back mūñj and bagar to turn an honest penny.)

Nal kā mārā nalvā tūte.

A blow with a reed may break the shins.
(i. e. can open a vein.)

Na main jalātūñ terī; na tū jalā merī. Wom.
I will not burn yours, and don't you burn mine.

(I'll throw no dirt at you, don't you throw it at me.)

Na main kahūñ terī; na tū kaho merī. Wom.

I speak not ill of you; don't you speak ill of me.

(Said after a quarrel is made up.)

Na māre mare, na kaṭe kaṭe.

He neither dies from a blow, nor is cut by a gash.

(Invulnerable.)

Namāsi kā takā. Mah.

The holy man's penny.

The story goes that a mischievous boy was in the habit of pulling back the legs of the worshippers at prayer in a masjid. He did so to an old man who gave him a takā (penny). This encouraged the boy, who next chanced on a Paṭhān, who turned round and killed him.

Namāz chhurāne gaṛ the, rose gale pare! Mah.

They went to get rid of their prayers and were obliged to fast as well!

The story goes that the people begged Moses (Mūsā) to pray to God to relieve them of their five obligatory prayers, the result was that God added fasts to the prayers owing to the wickedness of mankind.

Nām Basantī, mūñh kākur as. E. Wom.

Her name Beauty and a dog's her face.

Nām barā, aur darshan thore.

A great name, and little to see.

(Great cry, little wool.)

Nām barā ūñchā, kān donon bāchā. E.

A great name, and both ears cut off.

(A stain on the family escutcheon.)

Nām barā yā dām?

A good name is better than wealth.

Nām Hirā Mal, damak kankar ē bhī nahīn.

His name is Mr. Diamond, but he has not even the lustre of a pebble.

Nām Imrit, pilōṛ bīs.

[drink.

His name Elixir and he gives poison to

Nāmī shāh kamā khāṛ, nāmī chor mārā jāṛ.

A famous banker makes much profit and a famous thief is hanged.

(Give a dog a bad name and hang him.)

Nām ke Bābājī, karnī chhāvar.

Reverend his name and dust his deeds.

Nām kī Nannū, uṭhā le jāṛ dhannī!

Her name Trot and she can lift a beam!

"Nām kyā?" "Shakar-pārā." "Roṭī kīnī khāṛ?" "Das bārāh." "Pānī kīnā pīye?" "Maṭkā sārā." "Kām karne ko?" "Loṛkā bichārā!" Wom.

"Your name?" "I'm Lollypop." "You eat?" "Loaves ten or twelve." "You drink?" "A large jar full." "You work?" "I am but a lad, you know!"

Nām levā, na pānī-devā.

None to take his name or perform his funeral.

(Destitute of issue: in Hindū law the pānī-devā, or the one who performs the obsequies of the dead, is a son or male issue of a daughter.)

Nām merā, gām terā.

The name mine, and the village yours.

(i. e. I get the benefit of your property.)

Namūd, be-būd. Pers.

Show without substance.

Nanad kã nandoi, gale lãg lãg roĩ. Hin. Wom.
She embraces and weeps over her husband's
sister's husband.

(Applied to one, who pretends great affection
for another with whom he has none or a
very remote connexion.)

Nãnã ke tukre khãve, dãdã kã potã kahlãve.

He eats the bread of his mother's father
and is called the grandson of his father's
father.

(One does the work, another gets the credit.)

Nãnã ki daulat par navãsã aindã phire.

The grandson consequential on his grand-
father's wealth.

Nãnãk, nannhã ho raho, jaisi nannhi dũb,

Per bare gir jãenge, dũb khũb ki khũb.

Saith Nãnãk, be humble as the lowly dũb
grass, Tall trees fall, but the dũb is ever
well.

(Bãbã Nãnãk was the founder of the Sikh
religion and flourished 1469—1538 A. D.
The sacred dũb (*kud*) grass is a fresh low
growth much valued in India.)

Na nau man tel hoyã, na Rãdhã nãchegã.

No nine *mans* of oil, no dance from Rãdhã.

(Applied to one, who conceals his ignorance
of any art by offering to exercise it on im-
practicable conditions.)

The story goes that a dancing girl called
Rãdhã, conscious of her inability to dance well,
would only do so on the condition that her
employers should burn nine *mans* of oil while
she was dancing, knowing very well that they
could not afford it.

Nãn chuk deotã, tilak urãele. E.

The *tilak* destroyed the wretched little god.

(Ironical honors. The *tilak* is a mark made by
rubbing sandal wood on the forehead of an
idol: hence the point is that rubbing it on
destroyed the god.)

Nangã kharã ujãr meñ, "hai koĩ kapre le?"

Stark naked in the wilds he cries, "Who
dare strip me?"

(A beggar dances before a thief.)

Nangã Khudã se barã!

A bad man is greater than God!

(He is more feared.)

Nangã mãdar-sãl.

Naked as on the day he was born.

Nangã nãche phate kyã?

A naked dancer tears no clothes.

Nangã sãth rupae kamãẽ, tin paise khãẽ.

A single man earns sixty rupees and spends
only three pence.

(Said of a man who has no family and hoards
money.)

Nang dharang.

Stark naked.

(Shameless or bare-faced.)

Nangĩ bhali ki chhĩñhe pãoi? Wom.

Is it best to go naked, or be hung up by
the heels?

(Of two evils choose the least.)

Nangĩ bhali ki tetak machõd.

Is it best to be naked or to create a row?
Wom.

(See above.)

Nangĩ ho-ke kãdã sũt, buddhi ho-ke jãyã pũt.

Wom.

She spins when she is naked, and bears
when she is old.

(If she had spun sooner she would not have
been in want of clothes; if she had borne a
son when she was young he would have
supported her in her old age. Shutting the
stable door after the horse is stolen.)

Nangĩ kyã nhãegĩ, aur kyã nichoregĩ?

With what shall a naked woman bathe her-
self, or how shall she wring out (a cloth)?

Nangĩ ne ghãt rokã, nahãve na nahãne de.

A naked woman has stopped the bath, and
neither bathes, nor allows others to
bathe.

(The dog in the manger.)

Nangõ ho bhũkhoñ ne lũt tiyã.

The hungry have rifled the naked.

Nãni ke ãge nansãr ki bãlen! Wom.

She speaks ill of her grandmother's relations
before her grandmother.

(Want of tact.)

Nãni khasam kare, navãsã chãñi bhare. Wom.

The grandmother goes astray, and the grand-
son pays the fine.

(One person is punished for the crime of
another: allusion to the custom of fining a
family by the caste *panchayat* when one of
its female members goes astray.)

Nãni marĩ, nõtã tũtã.

When the grandmother is dead the relation-
ship with her family is broken off.

(The Hindũ custom is for the relations of a
man's mother or grandmother to cease com-
munication with him as regards family
ceremonies on the death of either of them.)

*Nãni to kuãri hĩ mar gayĩ, aur navãse ke sãrhe
satreh bãn.*

The grandmother died a virgin and 17½
baths for the grandson!

(Said of an upstart: a man without a grand-
father! *Bãn* is an ablution which the bride
and bridegroom perform before marriage: the
proverb means that the grandson goes
through all these ceremonies when none
were performed at his grandmother's wed-
ding.)

Nannhe ho-kar rahiye, jaisi nannhi dũb.

Be lowly as the dũb grass is lowly.

(The dũb or sacred *kusa* grass is a low growth
and of course much valued.)

"Não kis ne ãboĩ?" "Khuãja Khizar ne."

"Who upset the boat?" "Khwaãja Khizar."

(Khwaãja Khizar is the god of the flood in
modern days. This superstition is of extra-
Indian origin and was brought in by the
Muslims, who often confound Khwaãja
Khizar with the Prophet Elias.)

Nāps sau gas, phāre na ek gas.

He would measure a hundred yards, but would never give even one.

(Said of one who always promises but never fulfils.)

Nāp na tol, bhar de jhol !

Never mind weight and measurement—fill my wallet !

Napūti kā ghar sūnā, mūrakh kā hirdā sūnā, dūlāddri kā sab kuchh sūnā.

The sonless house is empty, a fool's heart is empty, and the unfortunate's all is empty.

Naqad ko chhor nase ko na dauriye.

Don't part with your ready cash for profits in the future.

(A bird in hand is worth two in the bush.)

Naqal rā che aql ? Pers.

Imitation is not intelligence.

Naqd hū hurmat hū. Arab.

Pay cash and keep up your credit,

Naql-i-kufr, kufr nabāshad. Pers.

To copy an infidel is not to be an infidel.

(Allusion to the habits of the *naqqals* or mimics, who personate all kinds of people for public amusement.)

Naqqāre bāj dammāme bāj gae !

The kettle drums have sounded, great and small !

(Birth's shrill trumpet and the muffled drum of death ! *Naqqārā* is a kettle drum used at the births of sons and at the deaths of old people.)

Naqqār-khāne men tūti kī āvāz koun suntā hai ?

Who minds the voice of a parrot in the midst of drums ?

(A poor man's voice is not heard against the rich.)

Na rahegā hāns, na bajegī bānsī.

When there are no reeds there will be no flutes.

Na rahe mān, na rahe manī, ākhir dunyā fanā fanī. Mah.

Nor respect nor pride can last for ever, for all the world will die at last.

Nārī ke bus bhaṛ gusāṭh, nāchat haiṁ markat kī nāṭh.

A man in the power of a woman dances to her like a monkey.

(A hen-pecked husband)

Narm chob rā kirm nī-khurad. Pers.

Weevils eat soft wood.

Nārī kī kuchh surat nahīn hai, dāṛā sabhān kī karte haiṁ !

Baidoṅ kā kyā jāṭā hai, bīmār bechāre marte haiṁ !

He has no knowledge of the pulse and doctors all ! What matter it to the doctor if the helpless patients die ?

Nār ne nikālā daṅṭ, mard ne tāṛā ant !

When the woman shows her teeth, the man knows the end.

(The woman who laughs is half won.)

Nār sulakkhni kuṭumb chhikāve, ap tale kī khurchan khāve. Wom.

A good housewife feeds the household well and is content with the leavings for herself !

Nāryal men pānī nahīn jāntā, khattā kī mīṭhā.

No one knows whether the water in the cocoa-nut is sweet or sour.

(Used to express that what is spoken of is doubtful.)

Na sāṅp mare, na lāṭhī ṭūṭe.

Nor let the snake die, nor the stick break.

(An amicable settlement.)

Nasha us ne piyā ; khumār tumhen chāṛhā !

He drank the wine; why are you drunk ?

(Said to a great man's relatives when they give themselves airs.)

Na sūp dūse jog, na chāṇī sarāhe jog. Wom.

The winnowing-fan is not worth abusing, nor the sieve worth praising.

(*Arades ambo.*)

Nātā na gotā, khaṛā ho-kar rotā ! Wom.

Neither kith nor kin, so what are you howling at ?

(Said when people make a fuss about what does not concern them.)

Nātā sab se ṭāṇṭā.

The shortest men are strongest.

Naṭbiddiyā pāi jāḛ, Jāṭbiddiyā na pāi jāḛ.

You may fathom the acrobat's art, but not the wit of the Jāt.

The story goes that a king having promised his kingdom to a female acrobat if no one were found to surpass her, a simple Jāt to the astonishment of all, took up the gauntlet she had thrown down and forthwith scrambled up the pole. On reaching the top he discharged a stream of water from his person all round the place ! So the woman was beaten and the kingdom restored.

Nāt kā bachchā to kalā-bāzī hī karegā.

The rope-dancer's son is always turning summersaults.

(What is bred in the bone will come out of the flesh.)

Nāt kā na got kā, dāṇṭā māṅge poth kā. Rus.

Nor relative nor clansman, and he has the assurance to ask for a share.

(In the hereditary property.)

Na tel talī, na upar palī. Wom.

Nor oil at the bottom, nor in the ladle.

(Said of a very small dole.)

Nāṭin sikhāve āṇī ko, kī bārā deoṛhe āṭh ! E. Wom.

She is teaching her grandmother that twelve times one and a half makes eight ! (Go and teach your grandmother to suck eggs.)

Nauā dekh le, kāṅkhe bār. Bhoj. [armpit.]

On seeing a barber he finds hair under his

Nauā ke ghar chorī bhel, ān chāṅgā bār gel. E.

There was a theft in the barber's house and three cups full of hair stolen.

Nau din chāl arhāt kos !

In nine days he walked five miles !
(A very lazy man.)

Nau Kannaui, aur nabbe chālke.

Nine Kannaui and ninety hearths.

The Kannaui Brāhmans are noted for their religious scruples, and the proverb is a skit purporting to say that nine Kannaui had to build ninety hearths to prevent pollution by eating with each other.

Naukar āge chākar, chākar āge kūkar.

A servant's servant is a servant's dog.

Naukar ko chākar, manṛai ko usārā ! E.

A servant to a servant is a shed to a hut !
(The one is as absurd as the other.)

Naukar Lāṭkapūr ke hoñḥ malen aur haq len.

The servants of Lāṭkapūr take their rights forcibly.

Applied to idle and insolent servants. Lāṭkapūr was a famous singer in Akbar's time and the noblemen at whose houses he performed, used, in the usual complimentary style, in giving him a present to say it was for his servants. These are said to have been so insolent as upon this to claim it from their master.

Nau ki lakṛi, nabbe dhulāi.

The wood is worth nine, and the freight ninety.

Nāu ki sī drāi har kāhū ke pās.

Like a barber's looking glass, now in one hand, now in the other.
(Easy as a barber's chair.)

Naukri arand ki jar hai.

Service is like the root of the castor tree.

(Which has no roots to speak of : service is no inheritance.)

Naukri hai yā bhāi-bandī ?

Is it service or brotherhood ?

(That is our mutual relation : said when a servant makes excuses.)

Naukri ki jar zabān par.

The root of service is on the tongue.

(Of the employer : he can discharge any time.)

Naukri nū nāi.

Servitude is ever new.

(There is always fresh work to be done. Said also of an uncertain master.)

Naukri peshe kā ghar kyā ? kabhī yahan, kabhī wahan.

Who serves another has no home ; (and lives) now here, now there.

Naukri tāṛ ki chhān.

Service is the shadow of a palm tree.

(Very transient : there is no telling how long it will last.)

Nau kūñḍe aur das negī. E.

Nine platters, and ten to receive them.

(The neg is a present made to relations and servants at weddings.)

Nau mahine mā ke peṭ meñ kaise rahā hogā ?

How came you to live in your mother's womb for nine months ?

(Said to a mischievous boy.)

Nau man tel khāḥ, phir titer kā tiler.

He has consumed nine tons of oil and is still as thin as a starling.

Naumi Gūgā Pīr manāñ, nā charkhe ke hāñ lagāñ. Wom.

At Gūgā Pīr's naumi I cannot spin my wheel.

(The feast in honor of Gūgā Pīr, who died in 1024 A. D., is held on the ninth (naumi) of Bhādoḥ (August) : to shrink from working on a lame excuse.)

Nau naqad nī terah udhār. [credit.

Nine in cash is better than thirteen on
(A bird in hand is worth two in the bush.)

Nau sau chūḥ khā-ke billi haj ko chālī. Mah.

After eating nine hundred rats the cat went on a pilgrimage.

(A death-bed repentance : at the eleventh hour.)

Nau terah bāis na batāiye !

Don't tell me nine and thirteen make twenty two !

(Said to a person who will not be convinced. A man compelled against his will, is of the same opinion still.)

Nayā atī, perū par alāo. Hin.

The unversed ascetic squats on his haunches.

(Which will soon tire him out : the atīs sit with their hands on a bairāgan, a kind of wooden support, which enables them to remain in one position for a very long time.)

Nayā chikanyā, renḍi ke phulē ! E. Wom.

A raw youth with castor oil for cosmetic !

Nayā dānā, nayā pāñ.

New grain and fresh water.

(Used to imply a change of masters or situation.)

Nayā hukīm, de afīm.

A quack gives poison.

(Doctors kill more than they cure.)

Nayā jogī aur gājar kā sañkh.

A novice with a conch of a carrot-root.

(Sañkh is the shell-horn used by jogis when begging to attract attention : it should be a sea-shell, or failing this of brass, copper or deer-horn.)

Nayā Musalmān "Allāh hī Allāh" pukāre. Mah.

A Musalmān convert cries "Allah Allah" all day long.

(Allusion to the proverbial zeal of all converts.)

Nayā nau dīn, purānā sau dīn.

The new is for nine days, the old for a hundred.

(The conservative feeling : distrust of what is new.)

Nayā nau gandā, purānā chha gandā. E.

For the new nine, for the old six.

Nayā naukar māre hiran.

A new servant will catch a deer.

(A new broom sweeps clean.)

Nayā naukar sher māre.

A new servant will kill a tiger.

(See preceding.)

Nayā nayā rāj bhail, gagrīn anāj lhail. E.
Changes of government fill the pitchers
with grain.

(i. e. they create many poets.)

Nayā nayā Rāj, dhab dhab bāj.

A new Government makes a great noise.

Nek andar bad, bad andar nek. Mah.

Good out of evil, evil out of good.

(Used to express that good parents sometimes
have unworthy sons and vice versa.)

Nek bāt kī pūchhnā kyā?

Why take counsel about the right thing to
be done?

Nekī aur 1 ek-ah pūchh!

Charity after enquiry!

(Charity should be freely given to all: in
opposition to the teaching of Brāhmanas,
who maintain that only themselves should
be objects of charity.)

Neki barbād, gunah lāzim. Mah.

The good is forgotten, and evil return-
ed for it.

(Evil for good)

Nekī kī rah jāī hai.

The good you do will last.

Nekī kī badlā badī.

Evil returned for good.

Nekī kar aur daryā meñ dāl.

Do good and throw it into the river.

(Let not the left hand know what the right
hand doeth.)

*Nekī karne-vāle ko nekī kī masā, aur mūsī kī
ṭakkar kī.*

The doer of good has a taste for goodness,
and the doer of evil for blows.

Nekī karo Khudā se pāo.

Do good and God will reward you.

(Beggars cry.)

Nekī kī jar Pattāl meñ.

The root of good is in Pātāl.

(i. e. very deep. Pātāl is popularly the in-
fernal regions below the earth.)

Nek nām banyā, bad-nām chor.

The trader has credit and the thief none.

Nemī pāñde kamar mēñ jāī.

A scrupulous Brāhman has his locks down
to the waist.

(i. e. only for show: the Pharisee.)

Neotal Brahman shatrū barābar. E.

To invite a Brāhman is to call an enemy.

(A skit at the greediness of the class.)

Nestī meñ bārkhudārī.

Children in poverty.

(Are a burden to their parents.)

Nichān kūṭān, devān pūjān. [ped.]

The low are crushed, the gods are worship-
(One man may take away a horse while another
may not look over a hedge. The king can
do no wrong.)

Nichant sove Horā, jis ke gāṛ na gerī.

Herā sleeps sound, because he has neither
cow nor calf.

Niche se jar kāṭnā, ūpar se pānī denā.

To cut the root from beneath and to water
from above.

(Said of hypocrites.)

Nich hañse hulse rahen, tīye geñd kī pot,

Jūh jūh mātke māriye, tiyūñ tiyūñ ūchī hol.

The mean live happy and joyous, for like a
ball, The more you hit them the higher
they rise.

(The more you beat them the better they go.)

Nich na chhore nichā, nīm na chhore titāi. E.

The base will not give up his baseness, nor
the nīm (tree) its bitterness.

Nich sāt chhachhūndrī, māḱ dhare pastāi.

The low man is like a muskrat, if you
smell him you repent.

Nich sāt ek na ek ulmād!

The base-born have some vice or other!

Nich sāton meñ ab bhī barā ekā hai.

Among the low castes still the bond of
union doth survive.

(Said in reproof to a man who quarrels with
his relatives. The low castes, such as
Chamārs, are apt to settle their family
quarrels by the decision of caste panchā-
yats or assemblies. It is a fact that no case
between the Khatbunās or cot-weavers has
been instituted as yet in the courts: cases
between Kūhārs are rare.)

Nihang lāḍlā sūdā sukhi.

The free and easy are ever happy.

Nikāhī na byāhī; munda bahū kahāñ se āī. Mah.

There was no marriage ceremony; so whence
came this scald-head to be a wife.

(The byāhī is the formal marriage of a virgin;
the nikāhī is a marriage without public cere-
monies: munda, scald-head, also a widow,
as applied to women, is a term of great
reproach.)

Nikāh kī shart karnā.

A marriage settlement.

(i. e. a bargain made with difficulty, as mar-
riage settlements in India are always at-
tended with squabbles.)

Nikauryā gāṛ hāi, kakrī dekh jirā phāt. E.

Without a farthing he went to the mart,
saw a cucumber and broke his heart.

Nikhattū āve lartā, kamāl āve dārtā. Hin. Wom.

The ne'er-do-weel comes home noisy, the
bread-winner quietly.

Niklī kala, se, chālī khalaq meñ.

Out of the mouth is throughout the world.

(The cat out of the bag.)

Niklī honṭon charhī koṭhon.

Out of the lips is upon the housetop.

(See preceding.)

*Nik nīk more bhāḡ, ek ek machhalyā kī dō dō
machhalyā!* E. Wom.

How fortunate am I, for every fish I have
two!

(Little Jack Horner, sat in a corner, eating
a Christmas pie: he put in his thumb and
pulled out a plum, and said, "what a good
boy am I.")

Nikso chandā to andher bhayo mandā.

When the moon appears, the darkness flies.
(Falsehood fails before the truth.)

Nil kā māt bigrā hai.

The indigo vat is spoiled.
(Said when the whole of any goods is spoilt.)

Nil-kanth kārā bhake, mukh meñ birājeñ Rām !
Khoṭ kapaṭ kyā dekhiye, darshan se haiñ kām.

The king-fisher eats worms and calls on Rām ! Why should you note its defects ?
Your business is to look on it.

(The *nīkanth* is the vehicle of Rāma Chandra and is therefore very sacred. It is a good work for the faithful to behold it at the Dasahrā festival.)

Nil kā tīkā, koṛh kā dāg.

A mark of tattooing and a stain of leprosy.
(Can never be effaced; applied to an indelible stain on the character.)

Nīl-tāñ jis sir mandlāve, mukat-paṭi sūñ lābhā pāve. Superstition.

The head round which a blue jay flies is marked for royal gifts.

Nim hakim khatra-i-jān !

Nim mullā khatra-i-imān ! Pers.

Half a doctor and danger to life !
Half a priest and danger to the faith !
(A little knowledge is a dangerous thing.)

Nim na mīthā hoe āñch gūr ghiv se ;

Jā ko jo subhāo; jāgā jīv se.

The *nim* is not sweetened by sprinkling sugar and butter ; As the nature is, so it will be for life.

(The *nim* leaf is very bitter.)

Ninnāve ke pher meñ paṛ gā.

She fell into the toils of ninety-nine.

Two sisters married, the one a rich and the other a poor man. The poor sister asked for help, whereon the rich one gave her ninety nine rupees. Up to this time she had been contented though poor, but now she was always striving to make the ninety-nine into hundred, and so became wretched. *Moral* : contentment is better than wealth. Another story is that the content of a poor man and his wife who lived on four *paisā* a day, having excited the envy of his brother's wife, who was very rich, by way of destroying their happiness, she placed in their house a bag of 99 rupees. The delight of the poor couple at the sight of the bag was, however, turned to mortification, when, on counting the money it was found to be one rupee short of a hundred. They resolved to make up this rupee by living on one *paisā* less per day. When the rupee was thus made up, it occurred to them that by spending only two *paisā* a day they could secure twice that sum. Thus their greed growing with what it fed on, brought with it only an increase of care and suffering.

Nipūñ ke mūñh dekhlē sāt upās. E. Wom.

To see a barren woman's face is to go seven days without food. (Superstition.)

(Allusion to the belief in the "unfortunate face" very prevalent in India. To meet a barren woman early in the morning is to be sure of disaster during the day.)

Nirdhan ke dhan Girdhārī.

The poor man's wealth is God.

Nis dīn khāñ, kām ko askatāñ.

He eats night and day, and dawdles over his work.

Nīthallā banyā patthar tole.

An unemployed Banyā will weigh stones.
(Rather than do nothing.)

Nit khodñā, nit pāñi pīñā.

Ever digging and ever drinking.
(Living from hand to mouth.)

Niyāre chūlke bal bal jāññ, Sārā khātī ādhā khātīñ ! Wom.

I shall be so delighted to have a separate hearth, That half a meal will be a whole one to me !

(A young wife to her mother-in-law.)

Niyat sābit, manzil āsāñ. Mah.

Honesty makes the journey easy.
(Honesty is the best policy.)

Noh bhar khāyā to khāyā, mūñh bhar khāyā to khāyā.

You have eaten all the same, whether it be a pinch or a mouthful.
(Steal a pin, steal a gridiron.)

Nūñ-vālē kā nūñ girā, us ne uṭhā liyā ; tel-vālē kā tel giregā, to kyā uṭhā legā ?

When the salt dealer's salt falls he can pick it up again ; but if the oil man's oil is dropped, how is that to be recovered ?

Nūñ-vālē kā nūñ girā, dūñā huā, telī kā tel girā, uñā huā.

When a salt dealer's salt falls it becomes double ; but when an oilman's oil spills it becomes less.

(Because the former can then mix earth with it, and the latter can only save what has not been spilt.)

O.

Ochhā pātr ubaltā hai.

A shallow vessel bubbles up.
(They are still waters that run deep.)

Ochhe ke bāñ gire.

The mean man's oxen have fallen.
(Which is a matter of no consequence to any one : said in ridicule of an exaggerated account of a loss.)

Ochhe ke ghar khāñā, janam janam kā tāñā. Wom.

Dine with the mean, and be reminded of it all your life.

Ochhe ke sāt chāñ karnā aīñā hai, jaise bālū meñ mūtñā.

Favor shewn to the base person is as water made in sand.

Ochhe kī pīt jaise bālū kī bhīt.

The friendship of the base is a wall of sand.

Ochhe sang na bāñhiye !, ochhā buri balā ;

Pal māñ ho ghī khichī, pal māñ bisyar dhal.

Sit not with the mean, for the mean are a

great evil: One moment thick friends,
and the next moment venomous serpents.
(Blessed is the man that hath not walked
in the counsel of the ungodly, nor stood in
the way of sinners. Psalms; i, 1.)

Ochhe se Khudā kām na dāle.

God preserve me from any concern with the
worthless.

*Ochhī ke hāth lagī kaṭorī, pānī pī pī marī
padorī.* Wom.

A mean woman got a cup, and drank till
she burst.

(Set a beggar on horse-back and he'll ride to
the Devil.)

Ochhī lakṛī pharrās kī, be-biyāre pharrāe :

Ochhe ke sang baiṭh-ke, sugṛhon kī pat jāē.

The brittle branches of the fir break without
a wind: Good men lose their character by
mixing with the base.

(Evil communications corrupt good manners.)

Ochhī xūāṇī kḥasmōn khāē. Mercantile.

A small capital ruins its master.

(A small stock swallows up the owner. The
aggregated profits are insufficient to cover
the expenses.)

Ojḥ bhare, na rog jhaṛe.

Nor stomach filled, nor illness cured.

(Unfulfilled desires.)

Olāī kā pānī balainḍī nahīn jātā.

The water of the caves does not run up to
the ridge pole.

(Water does not run up hill.)

Olāī tale kā bhūt, sattar purkḥōn kā nām jāne.

E. Wom. Superstition.

The ghost under the eaves has known the
names of seventy ancestors.

Onā-māṣī na āve, "maiṇd, pothī lā de l'" Hin.
Wom.

He knows not the alphabet and asks his
mother to get him a book.

*Oṛhī chādar huī barābar, "maiṇ bhī shāh kī
khālā hūn."* Mah. Wom.

She puts on a veil like a lady, and says,
"I, too, am the king's aunt."

(Said to one who claims relationship with
some great man.)

Oṛhni kī batās lagī.

Affected by the wind of a woman's cloak.

(He is a slave to his wife: a henpecked
husband.)

Osoṇ pyās nahīn bujhī.

Thirst is not quenched with dew.

(Spoken by one to whom any thing greatly
short of his wants is offered.)

P.

Pāband phāṇse, āsād haṇse.

The free man laughs at the prisoner's chains.
(What's fun to you is death to me.)

Pachhvā chale, khetī phale. Agric. [thrives.
When the west wind blows, the harvest
(When the wind's in the west, the weather's
at its best.)

Padmanī Chamārōn meṇ hotī hai.

Beauty will occur even amongst the Chamārs.

(Padmanī is the most beautiful of the four
classes into which womankind is divided ac-
cording to features and complexion. Cha-
mārs are a low caste of black complexion
and ugly features as a rule, so a padmanī
amongst them is a *rara avis*.)

Padnī āil na peṭhyā lāgal. E.

It is no market without the shameless wench.

(Prostitutes are always to be found at mar-
kets in India.)

*Pādshāhōn aur daryāōn kā pher kis ne pāyā
hai?*

Who knows what course the ocean or the
king will take?

Pājāme meṇ se kyōn nīkle parte ho?

Why do you come out of your breeches?

(i. e. why do you fret and fume so much?)

Pag bin kaṭe na panth.

You cannot complete your journey without
feet.

(No effort, no goal.)

*Pag pavitr tirath gavan, kar pavitr kuchh dān,
Mukh pavitr jab hot hai bhaj le Sṛī Bhagvān.*

Feet are made pure by pilgrimage, the
hands by charity, And lips by calling on
Bhagvān. (God.)

Pagrī atkī hai.

There is something catching at his turban.

(Said when a man's honor is at stake: *pagrī*,
turban, is constantly used metaphorically for
honor.)

Pagrī bhitar rakḥ!

Keep your turban inside!

(Keep your honor.)

Pagrī donoṇ hāthōn se thāmḍī jāī hai.

Hold on to your turban with your both
hands.

(Sustain your honor and fame: said when
matters require delicate handling, especially
when under the eye of a strict master.)

Pagrī rakh, ghī chakh!

Keep your turban, and eat butter!

(Honesty is the best policy.)

Pāhan meṇ ke mārbe chokḥā tir nasāē! E.

If you shoot at a stone, you will spoil a good
arrow.

(Don't kick against the pricks.)

Pahārī gadhā, Pūrbi renk.

A hill donkey with an Eastern bray.

(Said of natives who affect European manners
and aimed especially at the Bengālī Babū.)

Pahār ke atḥgan silū. E.

The support of the hill is a stone.

Pahār kī utrāī chaṛḥāī donoṇ par lānat.

Cursing both up and down hill.

(An ill-tempered man.)

Pahle apnī hī dārhī kī ag bujhāi jāit hai.
Every body puts out the flames in his own
beard first.

(Charity begins at home.)

Pahle bhittar, tab deotā pittar.

First fill your own inside then the gods'
and ancestors.

(See preceding.)

Pahle bo, pahle kāt. Agric.

Early sow, early mow.

(The early bird gets the worms.)

Pahle chūme gāl gāthā.

He bit the cheek at the first kiss.

(Applied to him who behaves ill in the first
employment given to him.)

Pahle ghar men to piche masjid men. Mah Wom.

First at home, and afterwards at the mosque.

(Charity begins at home.)

Pahle hī b'ismi'llah galat. Mah.

Wrong from the very beginning.

(For explanation see under *aval hī b'ismi'llah*
etc.)

Pahle hī gase men bāl āyā. Hin.

Hair in the very first morsel of food.

(Bad omen: no good Hindū can eat food
with a hair in it.)

Pahle khānā, piche bāt karnā.

Eat first and talk afterwards.

(Attend to the business in hand.)

Pahle mārē so mīrī.

Who hits first conquers.

Pahle pahre sab ko jāge, dūje pahre bhogī,

Tisre pahre chor jāge, chauhe pahre jogī.

In the first watch all are awake, in the
second pleasure-seekers, in the third
thieves, in the fourth ascetics.

*Pahle pive bhakvā, phir pive tamakhvā, piche
pive chilam-chaṭ. E.*

The first puff is smoke, the second is tobacco,
and the third is clearing the pipe.

(The tobacco in a *luḡgā* lights slowly and
(runs short quickly.)

*Pahle pive jogī, bich men pive bhogī, piche
pive rogī.*

The ascetic smokes first, the wordly man
next, and the sick man last.

(See preceding: this proverb also alludes to
the drinking of water while taking food,
in which case read "drink" for "smoke.")

Pahle soch bichār, piche kīje kār.

First think and then act.

(Look before you leap.)

*Pahlī bohñī Allāh Miyān kī ās. Mah. Mercan-
tile.*

After handsell my hope is in God.

(Native traders never refuse handsell, as it
would bring ill luck for the rest of the day.)

Pāhonā pyārā, par ek do din.

A guest is welcome, but for a day or so.

(Don't outstay your welcome.)

Paidā huā nā paid ke vāste.

What is born is but to die.

Paidal aur savār kā kyā sāth?

Footmen and horsemen are not company.

(Drunk and sober can't agree.)

Paisā gānth kā, forā sāth kī. [wife with you.

Keep your money in your pocket, and your

Paisā kabhī nahīn tiktā.

Money abideth not.

(The fickleness of fortune.)

Paisā nahīn hāth, chale Navāb kī sāth!

No money in his hand, and he accompanies
my Lord!

Paisā nahīn pās, to kaise sūnghan bās?

Without pence how shall you smell per-
fumes?

(The penniless are turned away from the cook-
shop.)

Paisā na kaurī, Bāṅkipūr kī sair!

Without a penny to his name and rambling
with the swells!

(*Bāṅkā* is a fop, swell, and hence point of
Bāṅkipūr, the city of *bāṅkā*. *Bāṅkipūr* is
also a well-known place near Patnā.)

Paisā na kaurī, bāzār men daurī. Wom.

Without a penny to her name, and off to
the market.

Paisā pās kā, ghorī rān kī.

(Keep) your money in your pocket, and your
horse under you.

*Paise par dhar-ke boṭiyān uṛāūn, tau bhī dard
na āve. Mah. Wom.*

I could break your bones on the grind-stones
and feel no remorse.

(Parents to their children.)

Pājī to pājī, voh baṛā pajaurā hai. [scoundrel.

A rogue is a rogue, but *he* is a great

*Pakāē so khāē, nahīn khāē koī aur; daurē so pāē
nahīn pāē koī aur.*

Who cooks will eat, or somebody else will
eat; who runs will get, or some body else
will get.

(All work is of use.)

Pakhāl kā lādā aur dānk chālānā ek sā.

To carry a water-bag and to carry the post
is the same thing.

(Both are quickly carried in India.)

Pakkā honā chāhe, to pakke ke saṅg khel:

Kachchī sarson pel-ke khurī hoē na tel.

If you would be an expert keep company
with experts: You can't get oil out of
unripe mustard.

(There is a play upon *pakka* ripe, complete, and
kachchā unripe, incomplete, in this proverb.)

Pakkā pān khāsi na sukām.

In a ripe betel-leaf there is neither cold nor
cough.

(An unripe betel-leaf is said to cause cough
and a ripe betel to cure it.)

Pakkā phorā ho rahā hai.

It is like a ripe boil.

(Smarting and aching.)

Pakke am ke tapakne kũ dar hai.

A ripe mango is on the point of dropping.
(An old man is at the point of death.)

Pakki phali nahin phortā hai.

He won't even open a ripe pod.
(To describe extreme laziness.)

Pakle gular karve ke nind avā le? Bhoj.

How can a crow sleep soundly when the figs are ripe?
(Crows are very fond of this fruit.)

Pak nam Allāh kã. Mah.

Only God is pure.

Pak rah, be-bāh rah. Mah.

Be innocent and fear not.
(Innocent actions carry their warrant with them.)

Palās ke tin pāl.

The *palās* tree has but three leaves to a stalk.

(i.e. not enough for shade: used when expectations are not adequately fulfilled.)

Pal, pakhvārā, ghāṛī, mahinā, chau gharye kã sāl;

Jis ko Lālā "kal" kahan, us kã kyā ahvāl?

A minute, a fortnight, an hour, a month, a watch, and a year;

Which does he mean when Lālā says "tomorrow?"

(Procrastination: putting off from day to day.)

Pāl pāl tere jī kã hogā kāl.

Your fosterling will be your ruin.

(To nourish a serpent in your bosom.)

Pōn aur imān phere hī se achchhā rahitā hai.

A betel-leaf and conscience are best when they are turned.

Pāñche am, pachāse imlī.

Five mango trees are better than fifty tamarind.

(With reference to their relative value.)

Pāñche mūt, pachāse thākūr.

For five your friend and for fifty your ruler.

(For five rupees do not quarrel with your friend, nor for fifty with your ruler.)

Pañch jahān Panmeshuar. Hin.

Where is the jury, there is God.

(In council truth comes out: by *pañch* in this and the succeeding similar proverbs must be understood the tribal or caste gathering or syndicate that controls the morals, etc., of most Hindus by immemorial custom.)

Pāñch jūtīyān aur huqqe kã pāñī.

Five strokes with a shoe, and the water of a *huqqā*.

(Are enough for you! said in reply to an extravagant demand: a shoe-beating is very ignominious in India and the water of a *huqqā* is of course filthy.)

Pāñch kahēn billī to billī hī sahī.

If the jury say it's a cat it is a cat.

(Speaking against the majority has no weight: in a multitude of counsellors they are established.)

☞ There is also a story of a Banyā who

caught a thief in the dark. The thief began to mew like a cat, whereon the Banyā said to him in the words of the proverb, "If in the morning the Court says you are a cat you shall be a cat, meanwhile I lock you up."

Pāñch mahīne byāh ko bite, peṭ kahān se lāi? Wom.

How is it that she has a child after five months' marriage?

Pañch māne Khudā, Khudā māne pañch. Mah.

The jury believes in God, and God believes in the jury.

Pañch mil Khudā, aur Khudā mil pañch. Mah.

God is with the jury, and the jury with God.

Pañch mukh Parmeshuar.

The jury's mouth is God's.

(*Vox populi vox Dei.*)

Pañchoñ kã jūtā aur merā sir.

The jury's shoes are upon my head.

(I am ready to do their bidding.)

Pañchoñ kã kahnā sir āñkhoñ par, magar par-nālā yahīn rahēgā.

I bow to the decision of the jury, but the drain shall remain where it is.

(Said of stubbornness: quarrels over *par-nālās* or water drains from the tops of houses are very frequent among natives.)

Pañchoñ Pandē, chhaṭe Narāyan.

Nārāyan makes the sixth among the five Pāñdās.

(Spoken when a person unexpectedly joins a company in which he is very welcome and wished for: allusion to the stories in the *Mahābhārata* and the *Purāṇas*, which mix up the legends of the five Pāndavas or heroes of the *Mahābhārata* and those of Nārāyaṇa or Krishna.)

Pañchoñ savārōn meñ milnā.

To mix with the five horsemen.

(Applied to one who ranks himself among those who are greatly his superiors.)

☞ It is said: that four horsemen, well mounted and armed, were followed by an unarmed clown on a sorry pony, who on being asked where he was going, said, "we five horsemen are come from Delhi."

Panchoñ shāmil mar gaē, jāno, gaē barāt.

Suffering in company is as good as going to a wedding.

(We don't feel what is suffered along with our friends. All in the same boat.)

Pāñchoñ ungliyān barābar nahīn hoī kahīn.

The five fingers are not all of the same length.

(All men are not alike.)

Pāñchoñ ungliyān ghī meñ, chhaṭā sir kaphāe meñ.

His five fingers in the butter, and his head in the pot.

(Metaphor from a cat, or other animal, head and shoulders in a butter pot. Expresses having great abundance: to be in clover.)

Pānch panah mil kije kāj, hāre jīte na āve lāj.

When a company does business no one is blamed if it succeed or fail.

(Division of responsibility: the difficulty of fastening blame on the individuals composing a corporate body.)

Pānch-phūlā Rānī banī haiñ. Wom.

She sets up to be a Panchphūlā Rānī.

(Panchphūlā Rānī or Five-flower Princess is the heroine of many a fairy tale in India, and is always of course very beautiful.)

Pānde doū dīn se gāe.

The Brāhman lost both faiths.

☞ The story goes that a Brāhman wishing to better his condition left his original creed and became a Muhammadan. But after a while he, being disgusted at his new faith, desired to rejoin his former one, which, by Hindu custom, was impossible. Between two stools he fell to the ground.

Pānde, jī pachhtāenge, aur wohī chane kī khāenge.

You will repent, Brāhman, and eat the same pulse after all.

(Addressed to one who rejects a proposal made him, and used to express that he will afterwards gladly accept it. You may go further and fare worse.)

Pandit bhāe to kyā bhāe, gale lapete sūt ;

Bhāo bhagat jānī nahīñ, bhāe jāngal ke bhūt.

To be a Pandit naught avails, nor (sacred) threads about the neck; If he knows not true religion he is merely a demon of the wilds.

Pandit Pothi bāñchte, Mulla payhe Qurān :

Log dīkhāvo lakh karo, nāñh milye Bhagvān.

The Pandit reads his Scriptures, and the Mulla his Qurān: Men make a thousand shows, but meet not God.

(The Pandit represents the Hindus here and the Mulla the Musalmāns.)

Pandiyāin kī mīthī mīthī batyāñ.

The Brāhman's wife speaks sweetly.

(A cajoling woman.)

Pāñī bādā nāo meñ, ghar meñ bādhe dām :

Donoñ hāth ulīchye, yehī suhānā kām !

Like much water in a boat is much wealth in a house: To bale out with both hands, is a pleasant business!

Pāñī deñ aur jar kāteñ !

Cut its roots and water it!

(Stroke with one hand and slay with the other.)

Pāñī kā hagā ūpar ālā hai.

[up again.

Throw filth into the water and it will come Concealed enmity or wickedness comes to light at last. Murder will out.)

Pāñī kā sā bulbulā hai.

Like a water-bubble.

(Said of a thing very transient or feeble.)

Pāñī meñ machhī, nau nau ūkrā hissa. E.

The fish is in the water, and is being divided into nine shares.

(Count not your chickens before they be hatched.)

Pāñī meñ pakhāñ, bhūge par chhīje nahīñ :

Mūrakh ke āge gyāñ rījhe, par būjhe nahīñ.

Throw a stone into water and it is wetted and nothing more; So a fool mocks at knowledge which he does not understand.

Pāñī meñ patthar nahīñ saqtā.

Stones don't rot in water.

(A claim, though suspended, is not lost.)

Pāñī piye chhāñ-ke, gurū kīje jāñ-ke. Hin.

Strain your water before you drink it, and test your priest before you retain him.

Pāñī pī ghar pūchhñā.

First drink their water, and then ask about the house.

(i. e. what casts the inhabitants are: see next.)

Pāñī pī-kañ rāt pūchhīe ho ?

First drink his water and then ask his caste!

(In India the rules of caste do not allow a man of one caste to drink water from the hand of a man of another caste.)

Pāñī pīven chhāñ-ke, jīv māreñ jāñ-ke.

Who drinks water after straining kills life knowingly.

(Said of Jains, who are prohibited by the tenets of their religion from drinking unstrained water for fear of killing insects. The proverb is a skit at their excessive show of doing nothing which will destroy life.)

Pāñī se pahle pul bāñdhīe ho.

You throw a bridge before there is any water.

(Excessive caution.)

Pāñī se pallā kar dālā.

I have made him thinner than water.

(Reduced him to extremes.)

Pāñī aur sharāñ haiñ.

He is addicted to the five deadly sins.

Pāñī purāñā, ghritī nayā aur kulvāñtī nār;

Yeh tīnoñ tab pāyīe, jub pīrsan hoēñ Murār.

Old betel, new ghi, and a chaste wife; these three you may obtain when Krishnā (God) is propitious.

Pāñī sā puttā, chāñd sā choklā.

Thin as a betel leaf, and round as the moon.

Pāñī gor meñ laṭkāe bāñhe haiñ.

His feet hang over his grave.

(To have one foot in the grave.)

Pāñī lo bīñfī, nau lo gīñfī. Hin.

Prostration is the end of bowing, as a hundred is of reckoning.

Pāñī meñ jūtī, na sir pe chapoṭī.

Nor shoes for his feet nor cap for his head.

Pāñī tale kī samīñ sarkī jāñī hai.

The very ground trembles under my feet.

(An expression of disgust or horror at hearing any thing very false or wicked.)

Pāñī bhī kabhī chhīpāe se chhīptā hai ?

Can a sin be concealed by hiding?

Pāñī chhīpāe nā chhīpe, jas lahus kī bās. [hid.

Like the smell of garlic, a sin cannot be

Pāñī kī māl ākarāñ jāe.

The wealth of the wicked runs to waste.

(Ill got ill spent.)

Pāpi kā māi pīrāchat jāḍ, ḍaṇḍ bhare, yā chor le jāḍ !

The wealth of the wicked is expended in ex-
piation, is paid in fines, or taken by a thief !

Pāpi ke man men pāp hī base.

Only sin dwelleth in the sinner's mind.

Pāpi kī nāo bhar-ke ḍūbe.

The sinner's boat fills and sinks.

(i. e. first he is successful and then ruined.)

Pāpi kī nāo ḍūbe par ḍūbe.

The sinner's boat must necessarily sink.

(See preceding.)

Pāpiyon ke mārne ko pāp mahā bālī.

It is their own sin that chiefly slays sinners.

(He is his own greatest enemy.)

Pāp kā ghaṛā bhar-kaṛ ḍūbtā hai.

The vessel of sin sinks when it is full.

(A sinner first flourishes and is then ruined.)

Pāp ubhre par ubhre.

Sin will out.

(Murder will out.)

Par-ādhīn supne sukh nahīn.

Whoserves has no pleasure even in his dreams

Parāḍe bade āzād kartē hai.

To emancipate another's slaves.

(To cut thongs from another's leather.)

Parāḍe bharose khelā jātā, āj na mūd, kal mūd.

Who gambles on expectations will sink
sooner or later.

Parāḍe dhan par Lachehmī Narāyan. Hin.

He is the Lord of Wealth on others' property.

(i. e. he wastes it.)

Parāḍe dhan par jhīngar nāche.

The cricket dances on another's property.

(Reflected glory.)

Parā-gandah roḍī, parā-gandah dīl. Pers.

An uncertain living makes an uncertain mind.

(The miseries of a hand to mouth life.)

Parāḍe gandoḅ ke bharose na rakha !

Put not your trust in another's charms.

(Use your own strength.)

Parāḍe hāth pe shikrā pālṭe ho ?

You train your hawk upon another's hand.

(You live at another's expense.)

Parāḍe dhī, aur haṅsen batāū log.

Wayfarers flirt with other men's daughters.

Parāḍe jeb se apnī jeb men dharnā mushkil hai.

It's not easy to transfer money from another's
pocket into your own.

Parāḍe māl pe, yā Husain ! Mah.

Invoking Husain with another's property.

*Parāḍe naukrī karnī aur sāṅp kī khilānā barā-
bar hai !*

Serving another is (as dangerous) as feeding
a snake !

Parāḍe sarāḍe men haun dhūān kartā hai ?

No one raises a smoke in another's house.

(i. e. helps him by lighting his fire.)

Parāḍe thailī kī munh sakṛā.

Other people's purses have a narrow neck.

(All are slow to give.)

Parāḍe tond kī ghūṁṁā !

A blow in another's stomach !

(Does not teach me !)

Par āḍ nīṭ upāse.

Who relies on others always fasts.

Paras Nāth se chukki bhalī, jo āṭā deve pīs.

A mill-stone is better than Pāras Nāth,

because it grinds flour. A hen is better
than a fool, because she lays twenty eggs.

(A skit at the Jains. Pārasnāth is one of their
Tirthankars or special objects of worship.)

Paras chhor pūṭ kare.

To leave out your neighbours in making
friends.

(Said of a bad man: too well known at home.)

*Paras ke menh barsegā, to bauchhār yahān bhī
āvegī.*

If rain falls in my neighbour's house, some
drops may extend to mine.

(Implies that some advantage may be derived
from living near a man of property.)

Parāyā dīl parde barābar.

Another's mind is like a foreign country.

(Strangers yet.)

Parāyā dīl samandar ke pār.

Another's mind is across the sea.

Parāyā māl, jhāṅṅ kī bāl.

Another's property is refuse hair.

Parāyā sir kaddū barābar.

Another's head is like a pumpkin.

(You may beat it without mercy.)

Parāyā sir lāl dekh, apnā sir phor dāleke ?
Wom.

Shall I break my own head because I see the
red spot on another's ?

(Hindū women who live happy with their
husbands, paint a red spot on their fore-
heads. Shall I bite my nose to spite my face !)

Parāyā sir panserī barābar.

Another's head is a lump of iron.

(See *parāyā sir kaddū barābar*.)

Parāyā sir Qurān kī jagah. Mah.

Another's head is instead of the Qurān.

(Oaths are usually sworn on the Qurān and on
the head of another person.)

*Par-bas men sukh hai nahīn, nij-bas hī sukh
bhog.* Yā te par-bas tyāg-ke, rahen su-bas
budh log.

In servitude is no pleasure, in freedom
pleasure is. 'Tis hence the wise shun ser-
vitude, and dwell in liberty.

Parbat ko rāl kare, rāl parbat mēn.

(God) can reduce a mountain to a mustard
seed, and can raise a mustard seed into a
mountain.

Parche parīt hai.

Testing is believing.

(Seeing is believing: not trusting further than
you can see.)

Parde ki bīlī aur chatāī kī lahāṅgā !

A lady in a neat petticoat.

(*Pardā nashīn*, or secluded woman, means a woman of respectability and a lady.)

Parde men sardā lagāī haiṅ. Mah. Wom.

She has thrown a stain on the curtain.

(For *pardā* see preceding : she has cast a stain on her own character.)

Pardesi balam, torī ās nahīn, bāsi phūlōṅ men bās nahīn. Wom.

There is no hope of a lover gone abroad, nor scent in stale flowers.

Pardesi kā jī ādhā hotā hai.

The stranger has but half a heart.

(He is very sensitive. Natives inculcate tenderness towards the stranger, because away from home and friends, his feelings are easily wounded.)

Pardesi kī pūt ko sab kī man lalchāī ;

Doī bāt kī khoī hai ! rahe na saṅg le jāī. Wom.

All hanker after a stranger's love : But there are two drawbacks : he'll neither stay, nor take you with him.

Pardes kales nareshan ko. Hin.

Even kings suffer in strange land.

Pār gaī, mor ho āī.

Gone abroad and come home a peacock.

(Travellers' tales.)

Par ghar kūdeṅ Mūsāl Chand.

Squire Pestle jumps for joy in stranger's houses.

(The name of *Mūsāl*, or Pestle, is here applied to a busy-body, who goes uninvited to other people's houses, and officiously intermeddles in their affairs, because that instrument is very commonly borrowed, and goes the round of a whole village : Paul Pry.)

Par ghar nācheṅ tīn janēṅ : kāīth, baīd, dalāl.

Three people (thrive by) dancing attendance at other's houses : scribes, doctors, touts.

Parghat ān picheṅ kah āṅ :

Adham na ek jag tā hī samānd.

Who says one thing before (your face) and another behind your back ; The world holds no baser man than he.

Parhā na likhā, nām Biddya-dhar. Hin.

He can neither read nor write, and named Mr. Doctor.

(Applied to one who lays claim to qualities to which he has not the smallest pretension.)

Parhā na likhā, nām Mahammad Fāzil. Mah.

He can neither read nor write, and is named Mr. Doctor.

(See preceding.)

Parhe Fārsi beche tel ; yeh dekho qudrat kī khel !

He knows Persian and sells oil ! Behold the caprice of fortune !

Parhe ghar kī parhī bīlī !

A learned house has a learned cat !

(Learning attracts learning.)

Parhe ke āge tokṛā ḍālā ; us ne kahā, " mujhe uplōṅ ko bhejā."

Throw a basket before a learned man, and he will understand that he is meant to bring cow-dung cakes !

Parhe ke pās baithiye dīmā lābh.

Keep company with the learned and enjoy double benefits.

Parhe to haiṅ, par gunē nahīn.

He has learnt, but not digested it.

(Read, mark, learn and inwardly digest it : parrot learning.)

Parhe totā, parhe mainā, kahīn sipahī kā pūt bhī parhā hai.

Parrots and mainā may read, but the soldier's son never.

(The military classes are very illiterate in India, as they were formerly in Scotland.)

Parhez barī davā hai.

Regularity is the best medicine.

Parhez bhī ādhā ilāj hai.

Regularity is half a cure.

Parhā na, qazā kī. Mah.

Who does not know, cannot fail to pray.

(*Qazā karnā* is the sin of failing to pray at the stated times.)

Parhiye, dhāiyā, soī, jā menṅ haṅḍyā khudbud hoī. E.

My son, learn those things that will keep the pot boiling.

Parhoṅ men an-parhā, jaise hanṣōṅ men kavā.

The unlettered among the learned are as crows among swans.

(Crows are typical of what is objectionable in India ; *hanṣō* or swan of what is honorable.)

Parho to parho ; nahīn pitṛā khālī karo.

Learn or leave the cage.

(Metaphor drawn from talking parrots : used to a lazy servant.)

Parjā maran, rājā kī hāse.

The people die for the king's pleasures.

(Allusion to the oriental custom of forced loans to pay for royal pleasures.)

Parhā dhan gauraiyā mār. E.

Sparrows may eat up another's wealth.

(For all I care.)

Pār kahēṅ so vār hai, vār kahēṅ so pār :

Pakar kīndrah baith rah, yehī pār, yehī vār.

This side is called that side, and that side this : Stick to one side and it is both this and that.

Parkal ghōṛ bhūsaule thāṛh. E. Rus.

The tame horse runs to its stall.

Par ke dhan par chor rove.

The thief weeps over another's property.

(When recovered from him.)

Par kī khēlī par kī gāī, voh pāṛī jo māran jāī. Hin.

The field is another's and so is the cow : he is a sinner who drives it away.

(Don't meddle with what does not concern you.)

Par ko kuāñ khodiye aur ap hī dūb dūb mariye.
Who diggeth a pit for another shall fall into it himself.

Parī, piyā, tore bas ; jinne chāhā tūne ghas.
E. Wom.

I am fallen, husband, under your power ;
use me as you like.

(Said by an obedient wife to express meekness and contentment.)

Par mūt sāsū, eson ās āsū. E. Wom.

Last year her mother-in-law died, and now
she is weeping.

(Crocodile's tears.)

Par nārī painī chhurī, kōi mat lāo ang.

Dason sīs Rāvan ke dhac gae is nārī ke sañg.

Another's wife is a sharp knife, have no
dealings with her. Rāvan lost his ten heads
for such a woman.

(Allusion to the story in the *Rāmāyana* :
Rāvana the ten-headed king of Lankā carried
off Sītā, wife of Rāma Chandra, and was slain
in the war that ensued.)

Par tiryā, par dhan ke upar jo kōi utā dhare
hai,

Jab chhūte haiñ pirān, piyāre, jāke Narak parē
hai.

Who looks with eager eye on another's wife
or property, Will go to Hell when he
dies.

Parvā gaman na kījiye, jo sarb sone kī hoī.

Commence no journey on parvā, even though
it be all for gold.

(Parvā is the first of the lunar fortnight.)

Pār-vāle kahan vār-vāle achchhe, vār-vāle kahan
pār-vāle.

This side calls that side good and that side
this side.

(No one is satisfied with his lot: every body
would like to be somebody else.)

Par upkārī, dharam dhārī.

Philanthropy is true religion.

Par utrūñ, to bakrā dūñ.

If I get to the other side, I will offer up
a goat.

(A vow in time of danger, which is forgotten
when it is over. The devil was sick, the
devil a saint would be; the devil got well,
the devil a saint was he.)

☞ The story is that a Meo crossing a river
made a vow to kill a goat if he could get to the
other side safely. When he had got into the middle
of the stream the danger from the water grew
less and his love for his goat grew stronger, so he
altered his vow from a goat to a hen. But when
he got to the opposite shore all safe and sound,
being loth to kill even a hen, he picked a louse
out of his coat and killed it as a fulfilment of
his vow, saying, "a life for a life!"

Pāsang kī chor tīn jagah dandāñ ;

Jhuktā tole, rukan de, pāsang dikhāñ. Mer-
cantile.

The thief with false weights gets punished
in three ways ; Giving over weight, making

a bad bargain, and showing the difference
in his scales.

(*Pāsang* is the weight put into scales to
balance any difference their may be in the
natural weights of the pans. The point
here is that the rogue who keeps a false
pāsang has to give overweight in order to
prevent detection.)

Pāsā parē, andrī jīte.

Even a fool can win with dice.

(The cards will beat their makers.)

Pāsā parē so dāo, hākim karē so niyāo !

What the dice does is chance, what the
king does is justice !

Pās kā kuttā na dūr kā bhāī.

A dog at hand is better than a brother at
a distance.

Pās kauṛī na bāsār lekḥā.

Nothing with him and no credit in the
town.

(Tom Bowling was a citizen and though of
some renown, Of not much credit in his own
or any other town.)

Pasū kā satāñā, nirā pāp kamāñā. Hin.

To torture an animal is a great sin.

Paṭhāñ kā pūt, ghaṛī meñ auliyā, ghaṛī meñ
bhūt.

A Paṭhāñ is now a saint, and now a devil.

(Observation of the race, very superstitious
and very cruel.)

Paṭhāñ laṛāī māreñ, aur bahneñ dāṛhī phaṭ-
kāreñ.

The Paṭhāñs fight and their sisters stroke
their beards.

(i. e. the whole race are pugnacious.)

Paṭhāñon ne gāon mārā, julāñon kī chāṛk bārā.

The Paṭhāñs conquer the town and the wea-
vers get the benefit.

(By serving them, the better classes of course
holding aloof from their conquerors.)

Pator tā kī gāsī nahāñ, bevā orḥē khāñā !

The virtuous woman cannot get sack-cloth,
and the prostitute is clothed in fine linen !

Pāt pāt ko ap luṭāve. kālā muñh kar jag dikh-
lāve, tab lālon meñ lālī pāve. Riddle.

First it dissipates every rag of its clothing
and shews its black face (disgrace) to the
world, and is then distinguished among
the honorable (red.)

(Answer, the *palās* tree : which first sheds its
leaves, then puts out flower-buds of a dark
color, and afterwards displays its beautiful
scarlet blossoms, with which the whole
forest appears in a blaze. There are puns
on the words *kālā* *mūñh* black face and
disgrace, and *lālī*, redness and honor.)

Paṭṭhar ko jonk nahāñ lagāī.

Leeches cannot stick to a stone.

(Stories of distress make no impression on
a hard and avaricious heart, or instruction
has no effect on a blackhead. The heart
of a wheel-barrow.)

Patthar märe mauṭ nahin aṣṭi.

A blow from a stone is not death.

(A person cannot die until the appointed time.)

Patthar mam nahin hotä.

Stones will not melt.

(You cannot draw blood from a stone.)

Paturyä kä derä jaise thagon kä gherä.

The harlot's home is a robber's den.

Paturyä rūḥi, dharam bachä.

When the harlot gets angry your righteousness is safe.

(Because you will not then go to her.)

Pau bārah ho gāḥ.

It is the ace and twelve.

(A fortunate chance: the ace and twelve is the best throw at the games of *clausar* and *pachisi*.)

Per boe babūl ke, to am kahān se khāḥ?

If you sow acacias, whence shall you eat mangoes?

(Do men gather grapes of thorns, or figs of thistles? To express that evil deeds have evil consequences.)

Per chaphe yon hi diḥāi detā hai.

It appeared so from the top of the tree.

(If you were I you would do as I do.)

Pesha habībū'llāh jo na kare so lānatu'llāh. Mah.

The love of God on those who work, and the curse of God on those who won't.

(The devil finds some mischief still for idle hands to do.)

Pesh-i-tahib marau, pesh-i-kār-asmūdah bisau.

Pers.

Don't go to the doctor, go to the experienced.

(Experience beats learning.)

Petāhā chākar, ghasāhā ghor, khāḥ bahut kam kare thar. E.

A pot-bellied servant and a fat horse eat much and work little.

Pet bhar aur pūḥ lād.

Fill the belly and you may load the back.

Pet bhare ke gun.

The result of a full stomach.

(Used to servants when they grumble at work, and towards persons who are hard to please.)

Pet bhare ke khoḥe chāle.

The evil habits of a full stomach.

(Sinful pleasures are the portion of the rich.)

Pet bhare ki bāteḥ.

The words of a full stomach.

(To express indifference about employment and demand of exorbitant terms for the performance of work.)

Pet bhare risāle aur bḥūke bhale-mānas se dāriye.

Fear the well-fed clown, and the hungry gentleman.

(A low man raised to fortune is likely to be mischievous, and so is a man of means reduced to poverty.)

Pet bhi khālī, gad bhi khālī. Wom.

Womb and lap are both empty.

(Nor chick nor child.)

Pet bich part roḥān, tān sabhi gallān moḥān.

Panj.

Now that his belly is filled, he talks big.

(Said of one who was humble whilst in low circumstances, but gives himself airs upon acquiring affluence.)

Pet buri balā hai.

The stomach is a dreadful plague.

(The belly teaches all arts.)

Pet chale man bakhṭān ka.

He is purged and yet longs for pulse.

(Applied to one who is already involved in misfortune, and yet follows courses which are calculated to increase it.)

Pet hai yā be-imān ki qabar?

Is it a belly or an infidel's tomb?

(Said of a pot-belly.)

Pet hai yā kṭhār?

Is it a belly or a corn-binn?

(Said of a great eater.)

Pet jo chāhe so karāḥ.

The belly makes you do what it chooses.

Pet ke age "na" hai.

The full stomach says "nay."

(Satiety.)

Pet ke vāste pādes jāte haiḥ.

For the stomach's sake men go abroad.

(Needs must when necessity drives.)

Pet kṭi, mūḥ sū.

His belly a well and mouth a pin-hole.

(Said of a great-eater.)

Pet meḥ ānt, na mūḥ meḥ dāṭ.

No guts in his belly and no teeth in his head.

(Said of an old man.)

Pet meḥ chāhe qalābāsiyān khā rāhe haiḥ.

Rats are racing up and down his belly.

(He has a wolf in his belly.)

Pet meḥ ghuse to bhed milē.

You'll know him when you can get into his inside.

(Pumping secrets.)

Pet meḥ pān haiḥ.

The feet grow from the stomach.

(No food no work.)

Pet meḥ parā chārā, kūḍne lagā bichārā. Wom.

When he had filled his belly, he began to show his pranks.

Pet meḥ parī būnd, nām rakḥā Mahmūd. Mah.

Wom.
No sooner she conceives than she calls the child Mahmūd.

(i. e. a son: to count one's chicken before they be hatched.)

Pet meḥ, kār samēḥ.

Forget your stomach to do your work.

(Said when work is exacted on insufficient wages.)

Pet pāḥā kṭāḥ bhi jāntā hai.

A dog, too, knows how to fill his own stomach.

(Said of extreme selfishness.)

Peṭ piṭāri, mūñh supāri.

His stomach a big basket, and his mouth a betel-nut.

(Betel nuts are very small. See above *Peṭ kṣi, mūñh sāt.*)

Peṭ sab rakhte haiñ.

Every body has a stomach.

(No food no service.)

Peṭ se pāon kāṛhe haiñ.

They take their feet from out of their bellies.

(Applied to those that are insolent under cover of humility.)

Petū mare peṭ ko, nāmī mare nām ko.

The glutton dies for food, the ambitious for a name.

Phalsā tūtā, gāon lūtā.

When the gate is broken open the village can be robbed.

Phal khānā āsān nahīñ.

It is not easy to eat fruit.

(The plant must be first grown.)

Phāorā na kudār, barā khet hamār. E. Agric.

Nor hoe, nor spade, and a big field is mine.

(Undertaking what is beyond one's power.)

Phāore kā nām gul-saffā.

The word for a hoe is *gul-saffā*.

(To express that one has long danced attendance on another in vain, and has no longer any hopes of deriving advantage.)

☛ Taken from the story of a *faqir* whose pretensions to sanctity and wisdom induced a man to attach himself to him as a disciple. After twelve years' attendance, during which he had never got any instruction, he asked his preceptor the word for hoe and got the foregoing answer. *Gul-saffā* has no meaning.

Phar na pharī, bagichā ke nāon ! E.

Nor fruit, nor vegetables, and called a garden !

Pharyā na sārī, barī sobhā hamārī ! E. Wom.

No gown and no petticoat, and great credit is mine.

Phatāhā tilak aur madhuri bānī, Dagā-bās kī yehī nishānī.

A wide *tilak* and sweet words are the signs of a cheat.

(The *tilak* is the sectarian mark on the forehead borne by the higher castes of Hindus.)

Phatak tūtā, garh lūtā.

When the gate is broken, the fort can be plundered.

Phate ko na siye, aur rūtḥe ko na mandē to kyon-kar guzārā hoe ? Wom.

If you don't repair rents and conciliate the offended how can you get on ?

Phate meñ pāon, daftar meñ nāon.

Mixed up with a quarrel, he gets on to the court rolls !

(He is, forsooth, an officer of the court, for his name is on the rolls—as a witness !)

Phate na phūṭe, jiu jān na chhūṭe.

It neither rends nor breaks, and nor gives up its life.

(The cat's nine lives.)

Phāte se juṭe nahīñ ; koṭan karo upāe

Man motī aur dūdḥ ras inkā yehī subhāo.

If parted once they'll never join again ; however much you try : This is the quality of the heart and pearls and milk.

(Nothing really puts those who have quarrelled on the old footing.)

Pheron kī gunahgār hai. Hin

The marriage tie is her only sin.

(Said of a child-widow, who by orthodox Hindu custom is never allowed to marry again.)

Phir, be ghore, yahīñ se !

Back, horse, back out of this !

(Get thee behind me, Satan.)

Phir bhī mochī ke mochī rahe.

A cobbler he is still.

(Said to those that won't improve.)

Phir, murā, bel tale. E. [der the bel tree.

Again, you shaven-head, have you come un-
(The *bel* fruit or wood-apple is a hard fruit which falling on a bald head would much hurt it, i. e. again exposing yourself to danger.)

Phit, vā kā jīnā, to take parāñ de !

Alas, for his life, who is dependant on another !

Phūṭā chāle, nau ghar hāle. Wom.

When the ninny walks abroad, nine houses tremble.

(i. e. because her foolish tongue will do so much mischief.)

Phūṭā jurvā, sāg meñ shurvā. Mah. Wom.

The silly house-wife makes gravy of pot herbs.

Phūṭā kā māl hañs hañs khāiye.

The fool's property you can freely take.

(A fool and his money are soon parted.)

Phūṭā kā māl sarāh sarāh khāiye.

The fool's property you may enjoy by flattering him.

Phūṭā kare singār, māñgīñton se phore. Wom.

The ninny decks her forehead by rubbing brick-bats into it.

(Native women deck their foreheads with vermillion paint, made of red lead (*sāḍār*) and the point is that the fool rubs red brick-bats into hers and so of course hurts herself.)

Phūṭā ke ghar khīṛkī lagī,

Sab kutton ko chintā parī :

Bāñḍā kuttā bāñche saun,

" Lagī to hai, par degā kaun ? "

A window was made to the ninny's house,

And all the dogs felt anxious :

Till up got a tailless cur and said,

" A window there is, but who will shut it ? "

(i. e. we can get in as easily as ever. A fool does not make use of his advantages.)

Phūṭā ke ghar uḡī chāñberī,

Gobar māñḍ uḡī par gerī. Wom.

A jesamine grew in a ninny's house,

And she put her cow-dung cakes on it.

(i. e. she knew not the use if it.)

Phūṭā sūñe bañḍhe, tab sūñ toṛe. Wom.

When a ninny sews she breaks her needle.

(A bad workman quarrels with his tools.)

Phūñ phūñ kar-ke tālāb bharfā hai.

Drop by drop fills a tank.

(To express that small savings, long continued, amount to a great sum; or that trifling efforts, long and often repeated, produce great effects: many littles make a mickle.)

Phūlā badan men nahīn samāta.

He has grown till his body can't hold him.

(The world can't hold him.)

Phūl āe haiñ, to phal bhī āenge. Wom.

When you see the blossom, you may expect the fruit.

(*Phūl* here means the menses of women and *phal* means issue: when her menses have commenced a woman begins to conceive.)

Phūle phūle phirat haiñ, "āj hamāro byāh."

Tulsi, "gāe bajā-ke diyo kāñ men pā."

He goes rejoicing: "to-day is my wedding day." Saith *Tulsi Dās*, "your singing and dancing will put you in the stocks."

(A hit at the expenses of married life.)

Phūlī phūlī gaune ko; thasak nikal gai raune ko.

Wom.

Full of pride comes the bride to her husband; crest-fallen returns she from her father's house.

(A Hindu bride visits her parents soon after her marriage and it is when she finally settles in her husband's house that her life of trouble begins.)

Phūl jhage to phal lage.

When the flower falls, the fruit comes.

Phūl ki bairan dhūp, ghī kī bairī kūp.

The flower's enemy is the sun, and the butter's the bag.

(i. e. flowers wither in the sun, and *ghī* spoils in the leather bags in which it is kept.)

Phūl ki dāl niche ko jhuke.

A flower stalk hangs down.

(The true gentleman is never proud or stuck up.)

Phūl nahīn pankhī hī sahī.

A leaflet if not a flower.

(A penny if not a pound.)

Phūl phūl kar-ke chāngar bhartī hai.

Heaping flower on flower fills the basket.

(Many a littles make a mickle.)

Phūl sūngh-kar rahte ho?

Do you live on the scent of flowers?

(Said to a small eater.)

Phūl tahni hī men achchhā lagtā hai.

A flower is best on its stalk.

(i. e. it does not droop there. Every thing is best in its own proper place.)

Phūñke ke na phūñke ke, tāñg uñhā ke tāpe ke.

E. Wom.

She'll neither blow nor stir the fire, but she'll warm her legs at it.

(Said of the selfish and idle.)

Phūñk mashāl, uñhā chaupālā.

Light the torch, and take up the palanquin.

(To describe great haste.)

Phūñk phūñk-ke qadam rakhte haiñ.

To walk carefully at every step.

(Look before you leap: take heed is a good read.)

Phūphī mis lenā, bhāñje mis demā.

Be an aunt and get, be a nephew and give.

(In India nephews (*bhāñjā*) make presents to their fathers' sisters (*phūphī*.)

Phūphī āñkh kī tāra.

The apple of a blind eye.

(Said of a child whose mother is dead.)

Phūphī degchī, qalū kī bhārak.

White-washing a broken pot.

(A painted face: a whitened sepulchre.)

Phūphī sahī, āñjī na sahī.

He would rather lose his eye than apply a salve to save it.

(Applied to that species of avarice which will not expend a trifle to preserve or improve a valuable property.)

Pichhā pichhā hī hai.

Last is really last.

(No time like the present.)

Pichhī roṭī khāe, pichhī mat āe. Wom. Superstition.

Who eats the last cake will be a fool.

(It is unlucky among women to eat the last cake, which is accordingly always thrown to dogs.)

Pich pī, nemat khāi.

I have swallowed your rice-water like sumptuous fare.

(Spoken by a person, who having put up with many inconveniences in the service or society of another, declares his patience to be exhausted i. e., I have put up with these things as if it had been a state of enjoyment: I have heard enough of it.)

Pī kāran pīrī bhāi, log kahē pīnd rog:

Chhip chhip langhan main kiye, pī milan ke jog.

Silently I kept my fasts to meet my love: For my love's sake have I become pale, and the people say I have jaundice.

(Unmerited blame.)

Pī ke pātan sir dharo, dharo charan par sīs,

Bāsā ho baikunth men phir to bive āis. Wom.

Lay on your head your husband's shoes, and on his feet your head, and you will be sure of your place in heaven.

(A woman's advice to her daughter on her marriage.)

Pīpe ho pānī nahīn, āñhīrakne ko gulāb.

He has no water to drink, and he sprinkles rose-water.

Pīpal kāte, pāl bindas, bhagvāt bhāe sālās,

Kāyā garhī men dayā na byāpe, jarā mūl se jāve. Superstition.

Who cuts down *pīpal* trees, pulls down houses, and distresses saints, and has no compassion in his heart, will be ruined root and branch.

*Pīpal pūjan main chālī Nigam-bod ke ghāt,
Pīpal pūjat pī mile, ek panth do kāj.*

I went to worship at the *pīpal* tree, on
the banks of Nigam-bod,
I met my love at the *pīpal* tree, and per-
formed two objects at one time.

Pī pyālā, mār bhālā.

Quaff the cup and thrust your spear.

(*Moral* : get drunk before you go to battle !)

Pīrān na-mīparand, murīdān mi-parānand.
Pers.

The holy man can't fly, but his disciples can
make him.

(The fame of his miracles depends on the
praises of his disciples: used in the sense of
"union is strength")

Pīr ap hī darmāndah; shafāat kis kī karēngē ?
The saint is himself in distress, for whom
shall he make intercession ?

(He saved others, himself he cannot save.
Mathew xvii, 42.)

Pīr, bāvarchī, bhīshhī, khar.

Priest, cook, water-bearer and ass.

(i. e. the capacities of the above are all com-
bined in one Brāhman, who is commonly
employed by the richer natives as cook,
priest and messenger (hence called *khar*),
and also for giving water.)

Pīrī aur hamār aib.

Old age means a hundred vices.

(i. e. old men are not liked in India, because
they have to be supported and bring no
grist to the mill.)

Pīrī kī sagdī, mīrī ke yahan. Mah. Wom.

The *Pīrs* are betrothed to *Mīrs*.

(Birds of a feather fly together. *Mīr* is a title
of the Sayyids, and both Sayyids and *Pīrs*
lay claim to sanctity.)

Pīr ko na shahīd ko, pahle nakte deo ho! Mah.
Wom.

Not to priest, nor to saint, but to the worth-
less devil first !

(Used when a worthless fellow demands what
has been prepared for his betters. "Useless"
in India means "worthless.")

Pīr shay, biāmoz. Pers.

Be old and learn.

(Never too late to mend.)

Pīrānhārī ke pūt ko chabandā hī lābh.

To the son of a wheat-grinder parched grain
is a delicacy.

(The women that grind corn in India are of
the very poorest classes.)

Pīr lūn to pūn. Wom.

When I have done grinding I will thrash
you.

(Said to children. Don't think you'll be let off.)

Pīr mūī, pakā mūī, dē lauīhe khā gae. Wom.

I ground and cooked, and the louts came
and ate it.

(A mother to her idle sons.)

Pīrān-vāliyān pīr le jāngī, kuchh hattā thērāī
ukher le jāngī. Wom.

When the corn-grinders have ground the
corn, they don't take away the handle of
the (hand) mill.

(So why don't you lend them yours ! the dog
in the manger.)

Pīrām basen pahār par, aur ham Jamnā ke tīr !

Ab kā milnā kathan hai, kī pāon papī sanjīr.

My love dwells on the hill, and I near
Jamnā's banks; And now it is hard to
meet him, for fetters are on my feet.

(She is too carefully watched and the distance
is great.)

Pīrām, torī prīt ko jhuk jhuk karūn salām;

Jab se to sang nehā karō suno, na sukā ko nām.

I bow to your affections my husband; Since
I have been attached to you I have never
felt rest.

Pīrām, tum mat jānyo, bhayo dūr kā bās.

Deh, geh kitāhu rahe, prān tihārē pās.

Think not, my love, that I am far from thee.

Be body and country where they may, my
soul doth dwell with thee.

Pīdārī men band-kar rakhne ke lāyāq hai.

It is fit to be shut up in a basket and put by.

(Laid on the shelf.)

Pīth pichhe bādshāh ko bhī burā kahte hai.

They can abuse even the king behind his
back.

Pīth pichhe Dom rājā.

Behind my back the Dom is a king.

(The Doms are the lowest of the low.)

Pīth pichhe kuchh hī ho.

After me let it be as it will.

(*Après moi le déluge.*)

Pīr karī thī nīch se, palle lagī hīch.

Sis kāt āge dharā, ant nīch kā nīch.

I loved a man that was base and he
dragged me through the mire. I offered
him my head, and still was he base.

Pīr kī rūt nīrātī hai.

The ways of love are peculiar to itself.

Pīr to aī kīyē, jaise rūī kapās;

Jīte jī to sang rahe, mūē pe hove sātī !

Let your love be as a cotton robe; Round
you in life and round you in death !

Pīr to aī kīyē; jūh Hindū kī jo,

Jīte jī to sang rahe, mare pe sātī ho.

Let your love be as a Hindū wife; With you
in life and with you at death !

(By committing sati and burning at the hus-
band's pyre.)

Pīyā jīse chāhe, vohī mahāgan.

She is a wife, whom her husband loves.

Pīyā kī kamāī, mohe nahīn lahā :

Mo pe bāsū-band nahīn, aur sab gahā. Wom.

My husband's earnings are of no benefit to
me : I have no armlets, though all other
jewelry.

(Unreasonable discontent.)

Piyasā kūle ke pās jāī hai, kūd nahīn dīd.

The thirsty goes to the well, not the well to the thirsty.

(What is not worth asking is not worth having. The mountain to Muhammad.)

Postī kī āch āpar ko nahīn jāne kī.

The smoke of opium does not evaporate.

(The smoke of opium lies heavy about the room. The point is that the cry of the distressed is not in vain.)

Polkī to thoṭhī bhāī, Pandit bhayā na koī.

Dhāī anchhar prem ke paṛhe, so Pandit hoī.

All the scriptures are vain; there is no such thing as a *Pandit*. Who reads two and a half words of love is a true *Pandit*.

(A *Pandit* is a doctor in Hindu divinity. My only books were women's looks and folly all they taught me.)

Pratah kāl karo amānā, rog doṭh tum ko nahīn ānā.

[avoid you.]

Bathe early every day and sickness will

(Cleanliness is next to godliness.)

Prem kahānī kahat hūn, suno, sakṭī rī, ā.

Pī dhūndhan ko ham gān, ān āp harāī! Hin.

I tell thee a tale of love, come near, my love, to hear. I went in search of my love, and lost myself!

(A skit at the Sūfi sect of the Muhammadans, who use the terms of erotic poetry to express their love for God.)

Prem pī kī rīt meṅ yeh anrīt suhāī;

Bareṅ ānkeh, sukhe kīyā, āg lage jīyā manḥ.

In the course of love this is not meet; That eyes shed tears, hearts pine, and bosoms burn.

Prem piyālā woh piye, jo sīs dachhā de.

Lobhī sīs na de sake, nām prem kū le!

He can drink of the cup of love, who will offer his head. The coward that will not give his head, how shall he take the name of love?

(Faint heart never won fair lady.)

Prītam, har se neh kar, jaise khet kisān;

Ghātā de, aur dand bhare, phir khet se dhīyān.

My friend, love God as the husbandman loves his fields; He suffers losses and pays tribute and still he loves his fields.

"Prītam prītam" sab kakeṅ, prītam jāne na koī.

Ek bār jo prītam milē, sadā ānand phir hoī.

All say "my love, my love," but no one knows his love. If once his love be seen, he will ever happy be.

(A skit at the Sūfi. See *prem kahānī kahat* kākā, etc. above.)

Prīti dāgar jab pag rak'hā, honī hoe so ho;

Neh nāgar kī rīt hoī, tan man dīno khoī.

When once you tread on love's true path; let it happen as it may; In the region of love you lose both body and soul.

Prīti jo kīje ikh se, jā meṅ ras kī khān;

Gānḥ gānḥ meṅ ras nahīn: yehī prīti kī hān.

Love is made like sugar-cane full of nectar

sweet; but where there is a knot no nectar lies: this is the lot of love.

(The thorn within the rose.)

Prīti harēn se bāore, kar-ke toṛēn chhāī.

Gal meṅ rasā dāl-ke or nibāheṅ bāī.

Who love are fools, who love and break are fine fellows. Who but an ox will live on with a rope around his neck?

Prīti na jāne jāṭ ku-jāt, nīnd na jāne tūṭī khāt,

Bhūk na jāne bāsi bhāt, piyās na jāne dhobi ghāt.

Love heeds not caste, nor sleep a broken bed,

Hunger heeds not stale food, nor thirst soapy water.

Prīti na tūte an-mile, uttam man kī lāg;

Sau jug pānī meṅ rahe, chakmak taje na āg.

No absence can break love, where virtuous hearts are set; As flint can lose no fire,

though a hundred years in water.

Pūchhte pūchhte to Dillī chālō jāte hāī.

Ask your way often and you will get to Delhi.

(Seek and ye shall find: you'll lose nothing by asking.)

Pūjle deotā, chhoṛle bhūt. E.

Worship the gods and give up the devils.

Pul bāndhal jāē, bahū kajrī khete. E. Wom.

The bride plays in the boat, while the bridge is being thrown across.

(The mother-in-law works, while the bride plays: upside down altogether in an Indian home.)

Pūle pūle ānch hai.

Every bundle of hay is liable to be burnt.

(To express that every one has his portion of suffering.)

Pūle tale gusrān karte hāī.

To live under a thatch.

(Great poverty.)

Pun kī jar sadā harī.

Charity's a plant whose roots are ever green.

Pūrab jāo yā Pachcham, vohī karam ke lakkhan.

Go East or West, and get what is written in your fate.

(The doctrine of the fatalist.)

Pūrdā tol, chāhe manḥgā bech. Mercantile.

Let the weight be right, whatever the cost.

Purakh kī māyā, birachh kī chhāyā. Hin. Wom.

The reputation of a man is the shadow of a tree.

(As long as he lasts his reputation lasts.)

Purakh sā pakherū koī nahīn.

No bird like man.

(Allusion to the wandering habits of the human race.)

Purakh sāṭhā so pāṭhā, istrī bīṭī so khīṭī.

A man at sixty is a young elephant, a woman at twenty is on the decline.

(Allusion to the rapid development and decline of women in India.)

Purānā thīkrā aur qalāī kī bhārak!

An old potsherd well white-washed!

(An old woman decked out as a young one.)

Purāne chāvalon meṁ masā hotā hai.

Old rice has a superior flavor.

(To express the advantage of conversing with men of age and experience.)

Purāne gumbad par qalāl karṇā.

To gild an old dome.

(To decorate an old worn-out carcass.)

Purāne thūkre par naī qalāl.

Fresh whitewash on an old potsherd.

(New wine in an old bottle.)

Purānā ko jhīrkī, nāyon ko pyār.

Ill treating the old and favouring the new.

(Be kind to an old and faithful servant.)

Pūre gurū ghaṇṭāl haīn. Hin.

An old priest is only a bell-ringer.

(Allusion to the services in Hindu temples.)

Pūrī lapā ghar meṁ khāē,

Jhūtī Debi se ās lagāē!

She eats up the offerings at home, and puts false hopes in Devi!

Pūrī parē to sapūt kahāven.

If a son supply all wants, he is called a good son.

Pūrī se pūrī parē, to sabhī na pūrī khāē? Hin

If pūrīs could fill, would not all live on them?

(Pūrīs are small light cakes of flour, considered delicacies, but are of course not sufficient of themselves to support life.)

Purā bahāl sūkhāl ghāo phaphandāl. Bhoj.

When the east wind blows healed sores break out.

(When the wind is in the east, 'tis neither good for man nor beast.)

Pūs, kohnī ghūs.

In December men go into corners,

(To avoid the cold.)

Pūt bhāē syāne, dukh bhāe bīrāne. Hin. Wom.

When the son grows up, discomforts depart.

(i. e. he is then able to support his parents.)

Pūt faqīrī kī, chāl ahdīyon kī sī.

A beggar woman's son and strutting like an ahdī.

(The ahdīs were pensioners under the Emperor Akbar, liable to service on an emergency, and in their own opinion persons of great consideration.)

Pūt karē bhatār ke āge āve,

The deeds of the son are on the father.

Pūt ke pāon pālne meṁ pahchāne jāte haīn.

The child's future is read in the cradle.

(From astrological predictions and their own experience, native women profess to read the child's future even in the womb.)

Pūt kī sāt ko sau jakhon.

There are a hundred risks in a son.

Pūt kupūt ho jāē to ho, par mān kumār nakhī

hoī. Wom.

A son may be a bad son, but a mother a bad mother never.

Pūt mānge gān, bhatār leī dīn. E. Wom.

She went to get a son and found a husband.

(A skit at women going to *fagirs* to procure sons, as is very commonly done.)

Pūt mīth, bhatār mīth, kiriyā keh kar khāū? E.

Wom.

My child is dear and my husband dear, which shall I swear by?

(The horns of a dilemma.)

Pūt na bhatār, pīchhoī tārē tārē. E. Wom.

Neither her son, nor her husband, yet she howls at his absence.

(Spoken of a person who affects to sympathise with a sufferer, with whom he has no concern and about whose fate he is in reality indifferent.)

Pūtō rāt dūlambhī. Hin. Wom.

The begetting of a son is uncommon.

Pūt supūt to kyōn sanchē? pūt kupūt to kyōn

sanchē? Hin.

If your son is a good son you need not collect money; if your son is a bad son you need not gather wealth.

(In the first instance he will earn it for himself, and in the latter he will soon dissipate all you hoard.)

Q

Qabr kī mūkh jhānk-kar āē haīn. Mah.

I have just peeped into my grave.

(Snatched from the jaws of death.)

Qabr meṁ bhī tīn dīn bhāri hote haīn. Mah.

There's three days' misery even in the grave.

(Muhammadans believe that during the three days after burial they have to render an account of all their doings in life.)

Qabr meṁ pāon latkāe baīhā hai. Mah.

He has one foot in the grave.

Qabr meṁ rakh-ke khabar ko na āyā koī.

Mūs kī koī nahīn jīte jī kī sab koī. Mah.

When I am laid in the grave, no one will come to see me. None is for the dead; all are for the living.

Qabr par qabr nahīn hoī. Mah.

Grave upon grave is not proper.

(No one ever raises a tomb over a tomb.

Two in a house can never agree. This is said in reproof of a widow's marrying again. Also of extravagance; one debt on another.)

Qabrū sachchā, jhagrā jhūtā.

Possession is right, litigation wrong.

(Possession is nine points of the law.)

Qadam-i-darveshān radd-i-bālā. Pers.

The feet of the holy scare away evil.

Qadr-i-āfiyat kase dānād, kī ba musibat-i-girift

āyad. Pers.

He knows the value of ease who once falls into difficulty.

Qadr-dān ke Khudā pānte bīhāz, be-qadr ke

sirhāne bhī na bīhāz.

May God rather place us under the foot of

one who appreciates us, than at the head of one who does not.

(Mankind loves appreciation under any circumstances.)

Qadr-dān kī jāliyāh uḥāiye, nā-qadre ke pāposh mārne na jāiye.

Hold the shoes of the just, but deign not even to kick the unjust.

Qadr-i-āfiyat mālūm hogī.

The value of comfort is known (when it is lost).

Qadr khodetā hai har bār kā ānā jānā.

Visiting every day makes one cheap.

(Familiarity breeds contempt.)

Qadr ullū kī ullū jāntā hai;

Humā ko kab chugad pahchāntā hai? Mah.

Owls know the value of owls, But how shall the owl know the value of the phoenix?

(The *humā* is an imaginary bird about which the Muhammadans believe, that if it sits on any one's head that person will become a king.)

Qahr-i-darvesh bar jān-i-darvesh. Pers.

The poor man's rage only hurts himself.

Qamar dar Aqrāb hai.

The moon is in Scorpio.

(An unlucky omen or time.)

Qandāt barī daulat hai.

Contentment is the best of riches.

Qand tūḥ aur koḥlōn par mohar.

The sugar is squandered and a seal is set upon the charcoal.

(Penny wise pound foolish.)

Qaraz-dār chhāṭī par savār.

The creditor sits upon the debtor's breast.

(When he refuses him his money.)

Qaraz kāṛh kare boḥār, mehrī se jo rūṭhe bhatār, be-bolāval bole Darbār; yeh āṇōn pasham ke bār. E.

Who trades on borrowed money, who quarrels with his wife, who speaks at Court without being spoken to; these three are as cast off hair.

Qaraz kāṛh mehmānī kī, lauṇḍōn mār dīvānī kī! Mah. Wom.

The feast is on credit and the boys are driving me wild!

(By asking for dainties: a poor man's feast.)

Qaraz kī kyā mā marī hai?

Is the mother of debt dead?

(i. e. debts can still be begotten: used when a request for a loan is refused: if you won't lend I'll borrow elsewhere.)

Qasī bachchā kabhī na sachchā, jo sachchā to harāmī bachchā.

A butcher's boy is always a liar, if he speaks the truth he is a bastard.

(i. e. not a butcher's son.)

Qasī ke bhāros shikrā pālnā.

To rear a hawk on butcher's meat.

(Spoken of one who undertakes any thing for the accomplishment of which he must

depend upon others. A hawk of course should be taught to catch its own prey.)

Qasī kī beṭī das baras kī umr meḥ bachchā jāntī hai.

The butcher's daughter bears a child when she is ten.

(i. e. much before the usual time: used to denote the alacrity with which people carry out the orders of a person in authority.)

Qasī kī ghās ko katrā khā jāś?

Will the buffalo calf graze the butcher's field?

(Said by the strong.)

Qasam khāne hī ke tiye hai.

Oaths are made to be taken.

Qatal-mūzī qabl āzā! Wom. Mah.

Slay the serpent before he bites you.

Qaul-i-mardān jān dārad, Pers.

An honest man's words carry weight.

Qayāmat tūṭī hai.

The Day of Judgment is arrived.

Qāyam miāḍī sab vasfōn kī bādshāh hai.

Firmness of purpose is the best of all virtues.

Qasā ke āge hākīm ahmāq.

In the face of death the physician is a fool.

Qasā ke tīr ko dhāl kī hājīt nahī.

Against death's arrows there is no shield.

Qasā se chārā nahī.

There is no cure for death.

Qāsi bahotērā harā rahē, par bandah na hārā!

The judge has given it against me, but

I have not lost my point!

(Stubbornness.)

Qasī-i-dallāl.

A broker of quarrels.

(A mischief-maker.)

"Qāzi jī, duble kyōn?" "Shahr ke andeshē se."

"Qāzi, why are you thin?" "On the cares of the city."

"Qāzi jī khānd āyā." "Hamēn kyā?"

"Tumhārē hī tiye hai." "Phir tumhēn kyā?"

"Qāzi! the dinner waits." "What's that to me?" "It is for you!" "What's that to you then?"

(Said to a busy body.)

Qāzi kā piyādā, ghore savār.

The Qāzi's footman is a horseman.

(A skit at the high-handed ways of the subordinates of officials in India.)

Qāzi ke ghar ke chūhe bhī syāne.

In the Qāzi's house the very rats are knowing.

Qāzi ke mūsāl meḥ nārā. Mah.

The Qāzi's pestle has a string (for drawers).

(i. e. he can make others do as he likes however improper his orders may be; native view of all government.)

Qāzi kī lauṇḍī marī, sārā shahr āyā: Qāzi marē, koi na āyā.

If the Qāzi's slave girl die, all the city attends the funeral; if the Qāzi die, not a soul will be present.

(i. e. because the Qāzi is alive in the first

case and the people attend to please him, but when he is dead there is no one to please.)

Qāzī kī māsāj.

The Qāzī's rope of straw.

It is said that a new governor on arriving in a district, had occasion for a straw rope, and requested one from the Qāzī, who sent it. The charge was inserted in the revenue books and afterwards became a standing one every year. Hence the proverb signifies the demand of a thing on the grounds that it has once been given.

Qāzī niyās na karegā, to ghar to āne degā.

If the judge will not do justice, he will let you go home again.

(i. e., there is no harm in trying to get what you want, because if you don't succeed you are no worse off than you were before.)

Qismat de yārī, to kyōn ho khusāmī ?

If fortune favoured where would them be misery ?

Qismat ke lūthe ko kōi nahīn meṭ saktā.

No one can erase what destiny has written.

Qismat na de yārī, to kyōnkar kare faujdārī ?

If fortune do not favour, how will you be a great man ?

(The *faujdar* in the old days was the chief military, criminal and general administrator of a province or state, and was therefore a very great man.)

Qorma aīd bhī dāl se behar hai.

Even spoiled dainties are better than plain pulse.

Qurān par Qurān rakhne kā kyā musāḍīqa hai ?

Mah. What harm is there if you put one Qurān upon another ?

(But it would be irreverent to put anything else upon a Qurān.)

Qūt thorā manzil barī.

Scanty provender and a long stage.

(Said of a person who undertakes anything beyond his strength.)

R.

Rāb na rābrī, le uṭhe khābrī ! Rus.

(I never said a word) sweet or sour, and he drew his sword !

Rāchegā pān, birāchegī mekhdī.

If with love it is betel : with hate it is henna.

(Better a dinner of herbs where love is than a stalled ox and hatred therewith. *Pān* is a valuable and *mekhdī* a very cheap article.)

Rādhe Rādhe ratat haiñ āk, dhāk aru kair ;

Tulsi, yā Brij-bhūm meñ kahā Rām se bair ?

The *āk*, *dhāk* and *kair* repeat the name of Rādhā; Saith Tulsi, in this land of Brij what enmity is there to Rām ?

A saying of Tulsi Dās, the author of the *Rāmāyan* and so a stout votary of Rāma Chandra. In Brij—the country about Mathurā, the worship is chiefly of Krishna whose mistress was Rādhā. The *āk*, *dhāk* and *kair* are the

special products of Brij and hence the point of the saying.

Rahab bhukhile, chalaṭ tūkhile. E.

I may starve, but I will not stoop.

Rahā Karimnā, tau ghar gayā ; gayā Karimnā, tau ghar gayā. Wom.

If the wretched Karim remain at home, the house is ruined : if he go abroad the house is ruined.

(Observe the contempt thrown into the diminutive form *Karimnā*.)

Rāh chhor, kundā chale.

Who leaves a beaten track goes astray.

Rahē ant moohī ke moohī.

He is a cobbler to the very last.

Rahē jhoprī meñ khuāb dekhe mahloñ kā.

He lives in a hut, and dreams of palaces.

(Castles in the air: *chateaux en Espagne*.)

Rahē ke bhusakul, nāñ leve ke dharohar ! E.

He lives in a straw hut, and calls himself a banker !

Rahē Mahmūd ke, ande deve Masūd ke.

She lives with Mahmūd and lays eggs for Masūd.

(Kissing goes by favour.)

Rahē nām Allāh kā.

The name of God only will remain.

(i. e. all else will die.)

Rahē to tek se, jāś to jar bekh se.

Live with honor, or go altogether.

Rahi bāt thorī ; jin, lagām, ghorī !

Very little is left : only saddle, reins, and mare !

Rāh kī bāt hai.

It is a matter of course.

Rahmān jorē palī palī, Shaitān luphāve kuppe.

Rahmān stores by ladle-fuls and the devil spills by can-fuls.

(Whatever a good wife saves, the cat eats. He heapeth up riches and cannot tell who shall gather them. *Mathew xxxix, 6*.)

Rahmān ko Rahmān, Shaitān ko Shaitān.

A Rahmān for a Rahmān and a Devil for a Devil.

(Good mind good find.)

Rahm-āīś bāīś kī nishān hai.

Compassion is the sign of magnanimity.

Rahnā bhalā bides kā, jahāñ apnā nahīñ kōi.

It is best to live in a strange land where you have no friends.

(A saying of the *atīs* or free-thinkers, and attributed to Kabir.)

Raho, rī kutā, merī āś, main āñ Kātak māś !

Wom.

Wait for me, you bitch, I'll be back in October !

Rāh parē jāniye, yā bah parē jāniye. Panj.

We know him when we travel or deal with him.

*Rah, rah, bengnā, home de bñān; tujh par
sājenge tēr kamān. E.*

Stay, stay, you frog, until it is dawn, that
I may shoot you with an arrow.

Rāi bhar nākā, na gārī bhar āhnāi.

A mustard seed of relationship is worth a
cart load of friendship.

(Blood is thicker than water.)

Rāi bhar sagāi, na pethā bhar piri.

A mustard seed of kinship is better than a
gourd-full of love.

Rāi ko parbat kare, aur parbat ko kare rāi.

He (God) can turn a mustard seed into a
mountain, and a mountain into a must-
ard seed.

Rājā āge rāj; piche chhalnī nā chhāj. Wom.

While there is a king there is a kingdom;
after him there is not even a sieve and
a basket.

(Said by a widow.)

Rājā Bhīm kī qasā, Rām kī rnsā!

By God's will Rājā Bhīm died!
(Bhima, a Pāṇḍava, was an Indian Hercules.)

Rājā bulāve thāre āve.

When the king calls, he comes quickly.

Rājā chhore nagri, jo bhāve so love.

When the king leaves his city, any body
that wants can take it.

(Might is right.)

Rājā chhūṛ aur rānī ho.

Whom the Rājā takes up becomes a Queen.
(Whoever enjoys the favor of the prince,
rises to power and eminence.)

Rājā, jogī, āgan, jal, in kī ulṭī rīt:

Darte rahiye Paras Rām, yeh thori pālen piri.

Kings, mendicants, fire, and water have
awkward ways; Fear them, Paras Rām,
they love but for a short time.

(Put not your trust in princes.)

Rājā, joṛ kī kē mīl.

Kings and mendicants are friends to no one.

Rājā kī dān parjā kī āhnān.

The Rājā's alms and the subject's ablutions.

(Are equally efficacious: each is to perform
acts of piety as he is able.)

*Rājā kī parchānā aur sāp kī khilānā barābar
hai.*

To meddle with kings is to cherish serpents.

Rājā kare so niyāo, pādā parē so dāo.

What the prince declares is justice, what
the dice turn up is luck.

(The king can do no wrong.)

Rājā kī ghar gāi, aur Rānī kahlāi. Wom.

When she enters a king's house, she be-
comes a queen.

(Whatever she might have been before. In-
stances are not rare in India in which Rājās
and others have married very undesirable
women.)

Rājā kī ghar kāj, hamāre ghar thak thak.

In the king's palace feasting, and in my
house thwack, thwack.

(Native rulers levy forced contributions to
pay for the festivities on grand occasions,
as marriages, etc.)

Rājā kī ghar motiyā kī kāl!

A Rājā's house and a scarcity of pearls!

(Said on not finding what might be expected.)

Rājā kī hetī, karmōn kī hetī!

A princess born, her fate forlorn!

(Said of a menalliance.)

Rājā kī sabhā Narak ko jā.

The king's council go to Hell.

(For saying what they should not, i. e. false-
hood to please their lord.)

Rājā kī kī pāhōne, aur jogī kī kī mīl?

Who hath a king for guest? Who hath a
mendicant for friend?

Rājā ko motī kī dūkh!

A king feeling the want of pearls!

(An impossibility in India, for there he would
take by force all he could lay his hands on.)

*Rājā Nal par biptā parī, bhūnī machhli jal
mā tiri.*

When misfortunes befel Rājā Nal, a broiled
fish jumped into the water.

(Misfortunes never come singly.)

It is commonly related of the ancient
hero Nala, who was deprived by a series of
misfortunes of all his possessions and obliged
to retire with his wife Damayanti into the
forests, where they lived on whatever they
could pick up, that once having caught a fish,
they broiled it, and the Rānī finding it all
covered with ashes went to wash it in the stream,
when it recovered itself and swam away. Pro-
perly speaking however this legend should be
told of the divinely afflicted Harischandra,
better known as Rājā Harichand.

Rājā niyāo na karegā, to ghar to jāne degā.

If the king will not do me justice he will
at least let me go home.

(There is nothing like having a try.)

Rājā rāj, parjā chain.

When the king rules (with justice) his
subjects prosper.

Rājā rakhe, rānī khāve.

The king saves and the queen spends.

(Common observation in India.)

*Rājā rūthegā ānā suhāg legā, kyā kī kī bhāg
legā? Hin. Wom.*

If the king be displeased he can take back
his gifts, but he cannot deprive me of
my fate.

Rājā rūthegā apnī naṛt legā.

If the king be displeased he can but turn
me out of his city.

(Spoken in a spirit of independence. Pre-
pared for the worst. See preceding.)

Rāj kī dāṛā, bakrī kī tījā, dono kharāb.

For the king a second son, and for the goat
a third kid are both bad.

(The princes fight for the throne, and the

third kid would starve for want of milk,
a goat having but two teats.)

Rāj kā rāj men, byāj kā byāj men, nāj kā nāj men.

The king's wealth goes in his state, the money-lender's in his loans, the grain-dealer's in his grain.

Rājput, Jāt māsāl ke dhanuhī :

Tāt jā, neve nahīn kabhī.

Rājput and Jāt are like bows made of pestles : They will break, but never bend.

Rakat le gailōn sautīn ke naihar. E. Wom.

Go for blood to a co-wife's mother's house.

(Deep hatred.)

Rākhan-hār bhac bhuj chār, to kyā bigre bhuj do ke bigāre. Hin.

When he that has four hands (Vishṇu) is my protector, what harm can his enmity do me that has only two ?

Rakho is maqūle pe dār o maddr,

Ki nau naqd achchhe, naterah udhār. Mercantile.

Depend upon this motto : That nine in cash are better than thirteen on credit.

(A bird in hand is worth two in the bush.)

Rakh pachhāwā kuchh nahīn, bech pachhāwā achchhā. Mercantile.

It is useless to repent that you have kept, and well to repent that you have sold.

(Better repent you sold too soon, than repent you did not sell in time.)

Rakh pat, rakhā pat.

Pay respect and respect will be paid you.

(Honor pay, honor get : as thou givest so shall thou receive : honor to whom honor is due.)

Rakkhā to chashmon se, urā-diyā to pashmon se.

If he keep me I am indebted to him, if he turn me out I don't care.

(Said by an independent servant.)

Rakkhe to pīt ; nahīn, to palīt.

If kept up it is love ; if not, it is dirt.

Rale mile panchoṅ rahiye ; jān jā, par sach na kahiye !

Keep in with the majority, and risk your life rather than tell the truth.

(Swim with the tide : time-server.)

Rām barhā so barhe ; bal-kar barhā na ko.

Bal kar-ke Rāvan barhā, ehīn meṅ dāre kho.

Whom Rām (God) favours, prospers ; none prospers of his own strength. Rāvan prospered of his own strength, and was ruined in a trice.

(Allusion to the well known war between Rāma Chandra and Rāvan in the *Rāmāyana*. I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill ; but time and chance happeneth to them all. Ecclesiastes, ix, 11.)

Rām bharosā bhārī hai !

Reliance on God is a great thing !

Rām bharosē jo rahēṅ parbat pe hariyān.

Tulsi birvā bāg ke sīchāt hī kunhlān.

Who rely on God can thrive on a mountain.

(I have seen) saith Tulsi Dās, that garden plants will die while being watered.

Rām binā dukh kaun hare ?

Barkhā bin sāgar kaun bhare ?

Lachhmī bin ādar kaun kare ?

Mātā bin bhojan kaun dhare ?

Who can take away my pain, but God ?

What can fill the ocean, but the rain ?

Who will show respect, where is no money ?

Who will feed, but a mother ?

Rām chhoṛī Ajudhyā, man bhāse so le.

Rām has left Ajudhyā, who pleases can take it.

(Ayodhyā (Oudh) was the kingdom of Dasaratha, the father of Rāma Chandra, who was banished through the machinations of his step-mother Kaikeyi in favor of her son Bharata. The point is, as Rāma had to go it did not matter who got it.)

Rām hī Rām sat hai.

God alone is true.

Rām jharoke baith-ke, sab kā mujrā le ;

Jaisī jā kī chākri, vaisā vā ko de.

God sitting on his judgment seat hath mercy upon all ; As each man's service, so reward doth unto him befall.

Rāmji kā āsā hai !

My hope is in God !

(Said by the childless.)

Rām ke bhakt, kāth ke guriyā :

Din bhar thak thak, rāt ke ghuskuriyā. Bhoj.

The worshipper of Rām is a wooden doll :

Praying all day and resting at night.

(A skit at the Vaishnava pujāris or priests.)

Rām kī māyā : kahīn dhūp kahīn chhāyā !

Behold the mystery of God : here sunshine, there shade.

Rām milāi joṛī ; ek andhā, ek kophī !

God hath well-matched them : the one is blind and the other leprous.

(To describe two rogues, who are closely connected.)

Rām na māre, āpai marā de ku-mati chaphā. E.

God did not kill him, but his own folly did.

(His own worst enemy.)

Rām nām ko āskā, bhojan ko taiyār.

Slow to call on God, but very ready to eat.

(Said to an idle relative.)

Rām nām laḍvā, Gopāl nām ghī,

Har kā nām misrī, to ghol ghol pī.

Rām's name is as sweetmeats, Gopal's as butter, Har's as sugar, mingle them all and drink.

(A hymn or prayer constantly used at temples. Rāma, Gopāla or Kṛishṇa, Hari or Viṣṇu, are all synonyms for God.)

Rām nām le so dhakkā pāve, chhatar hildave so takā pāve. Wom.

Call on God and be pushed about, skip and dance and make money.

(The harlot thrives where the honest woman starves.)

Rām nām shamsher pakar ti, Krishn katārā bāndh liyā, Dayā dharam kī dhāl band le, Jam kā duārā jīt liyā.

Make a sword of Rāma's name and a dagger of Krishna's; Make a shield of faith and mercy, and conquer the gate of Hell.

Rām nām sumran karo; yehi nām hai tant.
Tim lok, chaudah bhavan, chhāē rake Bhagvant.

Call on the name of God; his is the powerful name. In the three worlds and fourteen quarters the power of the Holy one dwells.

Rām, Rām japnā, pardyā māl apnā.
Calling on God, he makes others' property his own.

(A hypocrite.)

Rām Rām kahte raho, jab lag ghat meñ prān / Kabhū to Dīn-dayāl ke bhanak paregi kār.

Keep on calling on God as long as life lasts; Some day or other the cry will reach the ears of the Merciful God.

Rām Rām ke kārne sab dhan dāro kho.
Murakh jāne gir parā, dīn dīn dānā ho.

Spend all thy wealth on God. He is a fool that thinks it lost, for it doubles day by day.

(A saying of the Brāhmins to encourage alms to themselves.)

Rām Rām kī lut hai; lut jāē so lut:
Ant kāl pachhtāēgā, jab prān jāēgē chhūt.

It is plunder of the name of God; plunder it as much as you can: Otherwise you will repent, when your soul departs.

Rām Rām likh de, silā tir jāēgi;
Bhajle Sitā Rām, mukt ho jāēgi.

Write the name of Rām, and stones will float: Repeat the names of Sitā and Rām, and you will get salvation.

(The allusion here is to the bridge across the sea made by Rāma Chandra while invading Lankā to recover Sitā, the stones of which did not sink because the name of Rāma was written on them.)

Rām Rām sab kōi kahe, Jasrath kahe na koe;
Ek bār Jasrath kahe koī yag phal hoē.

Every body calls on Rām, and none on Jasrath; Who takes the name of Jasrath once will reap the reward of a million sacrifices.

(Jasrath or Daśaratha was the father of Rāma Chandra and is now completely neglected in Hindu ritual: The point is that, as the father of Rāma, he is greater than Rāma.)

Rām Rām tū kaho, man mere,
Pāp kaṭhēge chhīn meñ tere.

Call on God, my heart; And thy sins will be forgiven in a moment.

Rām sahāē kare, to hōi kyā kar sake?

While God protects none can hurt you.

Ramzān ke namāzī, Muharrām ke sipāhī. Mah.
In Ramzān a worshipper, in Muharrām a soldier.

(For the rest of the year he is neither: Said of a hypocrite. The Ramazān is the month's fast prescribed to Musalmāns, and the Muharrām is the feast in honor of the martyrdom of Hasan and Hussain, prescribed to the Shia sect, at which the *idsīs* or biers of the saints are preceded by men representing an army.)

Rāndā gayā sagāi kō, āp kō lāē yā bhāi kō?

If a widower negotiate a marriage, will it be for himself or his brother?

(He will be sure to do it for himself, so don't send him.)

Rānd aur khānd kī joban rāt kō. [night.

Women and candy white shine best at

Rānd, Bhānd, sānd bigre bure.

The rage of a woman, a player, and a bull is something dreadful.

(Bhāṭe or professional bards are apt to be shockingly abusive when offended.)

Rāndēn to bahotērī rahēn, jo rāndē rahne deñ.

Widows would be chaste, if the widowers would let them be so.

(There would be no thieves if there were no receivers of stolen goods.)

Rāndho na sījhāo, mujhe bāihe khilāo.

Nor boil nor fry it, but give me my food at my ease!

(If there is no bread in the house, give me some toast.)

Rāndī faqīr karde dam meñ shāh-i-ramān kō:

Badfan kare palak meñ imān nek fan kō.

A harlot will make a king of the world a pauper in a moment: She will make a wicked man of good man in a moment.

Rāndī kī joban rakābī meñ.

A harlot's charms are in the dish.

(She goes to him who can pay her.)

Rāndī ke ghar mātāle, aur dāghōn ke ghar karāke.

Delicacies for the harlots means starvation for their lovers.

Rāndī ke nāk na hotī, to gūth khātī phirtī.

Had a woman no nose she would eat dirt.

(Cutting off the nose for inconstancy was a favorite punishment. Every woman is at heart a rake.)

Rāndī ke saikrōn yār.

A harlot's lovers may be reckoned by the hundred.

[lagī.

Rāndī kī gālī aur bhūt ke patthar kī choṭ nahīn

A woman's threats and goblins' stones break no bones.

Raṇḍī kī kamāl, yā khāḍ dhārī, yā khāḍ gārī.
The prostitute's earnings go to the musicians or to the cabmen.

(Dancing girls, who belong to the professional prostitute classes in India, are entirely in the hands of the men who accompany their songs, and are also fond of being driven about in showy vehicles.)

Raṇḍī kis kī jorū? aur bharve kis ke sāle?

A harlot is no body's wife, and a pimp no body's brother-in-law.

Raṇḍī mom kī nāḥ hoī hai.

A harlot has a waxen nose.

(By "waxen nose" understand "easy virtue.")

Raṇḍī māṅge rupaiyā—"Le le, merī maiyā."

Phakkur māṅge paisā—"Chal be sāle, kaisā?"

If a harlot wants rupees it is—"Take, my dear."

If a beggar wants coppers it is—"Go, you blackguard, how (can I give them?)".

Raṇḍī paisē kī āṣṇā hai.

Money is the harlot's love.

"Raṇḍī! terā yār mar gayā." Kahā, "kaun si gālī kī?"

"Harlot, your lover is dead." "Which one?" said she.

Raṇḍīyon kī kharchī, vakīlōn kī kharchā, pesh-gī hī diyā jātā hai.

A lawyer's fee and a harlot's wages are paid in advance.

Raṇḍ kī sāṇḍ, chhināl kī chhinṛā.

The widow's son a wandering bull; the adulteress' son a rake.

(The hit in the proverb is in the word *sāṇḍ*, which is a "Brāhmin" bull let loose from religious notions to wander at will, and the main use of which is to cover the cows of the neighbourhood.)

Raṇḍ kī sāṇḍ, saudāgar kī ghoṛā, khāḍ bahut chālē thoṛā.

A widow's son and a dealer's horse eat much and work little.

(*Saudāgar* here means professional horse-dealer, a class to be no more trusted in India than elsewhere in the civilized world.)

"Raṇḍ" ke āge gālī kyā? Hin. Wom.

The height of abuse is "widow."

(Among women generally, and especially among high caste Hindū women, to call a married woman, "a widow" is the height of abuse, and will keenly affect her, owing to the ill-omen contained in the expression.)

Raṇḍ ke charḥhe kī tarah chālā hī jātā hai.

Always in motion, like a widow's spinning wheel.

(Indian observation.)

Raṇḍ kī gāṇṭh meṁ māl kī ṭak!

There is very little in the widow's pocket!

Raṇḍ ko betī kī bal; raṇḍve ko rupae kī bal.

A widow's strength is in her daughter; a widower's in his money.

Raṇḍ mūḍ, ghar sampat nāḍ; mūṇḍ mūṇḍāḍ bhāḍ sannayāḍ.

His wife dead and his riches gone; he shaved his head and became an ascetic.

(i. e., owing to circumstances and not from any religious feelings. A *shit* at the *faqir* or mendicant classes.)

Raṇḍ rove, kuārī rove, sāth lagī sat khamī rove!

Widows weep, and virgins weep, and women with seven husbands weep with them!

(The force of sympathy.)

Raṇḍ, sāṇḍ, sirī, sannayāḍ, in se bachhe to seve Kāshī.

Be on your guard against the women, the sacred bulls, the stairs, and the devotees, and you may worship at Kāshī (Benares.)

"Raṇḍ" se barḥ ke kosnā nahīn.

No curse so great as calling a woman "a widow."

(See above "*Raṇḍ" ke āge gālī kyā?*)

Ran fateh ho gayā.

He has conquered in the field.

Rang hai usī ko, jo kahe na kisī ko!

Blessed is he that calls no body names!

Rāṅghar, Gūjar do; kutṭā billī do; yeh chāron na hoṇ, to khule kīvāron so.

If there were no Rāṅghars, Gūjars, dogs and cats we could sleep with open doors.

(Rāṅghars, low Musalmāns of corrupt Rāj-pūt descent, and Gūjars, the cowherd class, are notorious for their thieving propensities.)

Rang kavā sā aur Mahtāb nām!

As black as a crow, and named Mr. Moon!

Rang kī khushī, man kī saudā. [taste.

The choice of colours depends upon the Rang men's bhāng par gā.

All the enjoyment is spoilt.

Rangrez hote, to apnī dārḥī rangte.

Were I a dyer I would dye my own beard first.

(Charity begins at home.)

Rang rūp dekh-kar na bhūliye!

Let not gaudy hues beguile thy heart!

(All that glisters is not gold.)

Rānī dīvānī huī; auroṇ ko patthar, apnōṇ ko laḍḍū mār-ke!

The princess is quite mad; she pelts her own relatives with sweets, and others with stones!

(There is method in her madness.)

Rānī gāṇ hāt, lāṇ rījh-kar chakkī ke pāt.

When the Queen went to the market, it was the handmill that took her fancy.

(She had never known before how the corn was ground!)

Rānī ko kaun kahe "āḡā ḍhak?" Wom.

Who will tell a queen to cover her breasts?

(Who can counsel a great man?)

Rānī ko rānā piyārā, kānī ko kānā piyārā.

The lady loves her lord, and the one-eyed wife her one-eyed husband.

(Like clings to like: birds of a feather flock together.)

Rānī rūṭhegī apnā suhāg legī : kyā kisī kā bhāg legī ?

When the Queen is angry she can take back her ornaments, but she cannot take away any one's fate.

(The ornaments worn by the women at a native Court belong to the Rājā and of course are worn only during his pleasure.)

Rānī bhailā ke sukh kaun, jo nichint sūtal nā ?
E. Wom.

What is the use of being a widow, if one cannot sleep soundly ?

Rapaṭ paye kī "Har Gangā !"

Slipped into the water he cries on God !

(This involuntary ejaculation is attributed to one who has never bathed in the Ganges and so done a religious duty.)

Ras diye māre, to bis kyon dije ?

If sweets will kill him, why give poison ?

Ras māre rasāin ho.

Mercury dodged up turns to silver.

(*Rasāin* is an alchemist, and one of the commonest tricks of these people is to turn mercury into silver or gold; the generic term for the precious metals treated alchemically is *rasāin*.)

Ras meñ bis.

Poison in nectar.

(Evil in good.)

Rasoi aur rasāin barābar.

Cooking and alchemy are equally difficult.

Rasī jal gāi par bal nahīn gae.

The rope is burnt, but the twist of it remains.

(Applied to one who is ruined, but yet retains his pride.)

Rasī kā sānp ban gayā.

A rope turned into a snake.

(A mountain out of a mole hill.)

Rasoi jakre ab nahīn thairte.

Though bound with cords, he will not be restrained.

Rast-go mustis, Majlis meñ jhūṭā !

A truthful pauper is a liar in Court !

(A skit at the propensity of rich native suitors for procuring false evidence.)

Rāt bhar gāi bajāi, bachche ke nūnī hī nahīn.

All night they played and sang, but the child yet lacked the organ.

(Lacking the very thing for which so much rejoicings and festivities were kept.—In India great rejoicings are made at the birth of a son.)

Rāt gāi, bāt gāi.

The night was lost and so was the object.

(The meaning is that the night was passed in fruitless consultation : applied to ill success in any matter.)

Rāt hatāi, tarke hī āi :

Bhuk bednā burī, re bhāi.

Driven away at night, it appears in the morning : Truly hunger is a dreadful thing, my friend.

(Always turning—up like a bad penny.)

Rāt kī mālsādi, din kī khuzādi.

A harlot by night, and a lady by day.

Rāt kī niyat harām ! Mah. Superstitious.

Plaus made at night are wicked !

Rāt ko jhārū denī manhūs hai. Wom. Superstition.

It is unlucky to sweep the house at night.

Rāt ko sānp kā nām nahīn lete hañ. Superstition.

Don't mention a serpent at night.

(Women at night won't say the word *sānp*, serpent, but through fear say *rassi*, a rope, instead.)

Rāt mā kā pet.

The night is as the mother's womb.

(It covers a multitude of sins.)

Rāt Narbadā utrī, subah kūā dekh dārī ! Wom.

She crossed the Narbadā at night and was frightened next morning at a well !

Rātoi kātā kātnā, sir par nahīn nānā. Wom.

All night long she spins and still has nothing to cover her head.

Rātoi rōi, ek hī mūā ! Wom.

Long nights she cursed and only one man died !

(Much labour, little profit : *ronā* here means to call down curses.)

Rāt pare upāsī, din ko khoje bāsī. E. Wom.

He passes the night hungry, and in the morning looks for the stale rice.

Rāt pari bünd, nām rakhā Mahmūd. Mah. Wom.

She conceived last night and has already named the issue Mahmūd.

(i.e., a son, which is what every woman in India looks for most : to sell the bear's skin before catching the bear : to count one's chickens before they be hatched : first catch your hare.)

Rāt rāt kā par rahnā, bhor bhae chul denā.

It is a sojourn for the night, and a march next morning.

Rāt thoṛī, kahānī barī.

The night is short and the tale long.

(The tune the old cow died of.)

Rāt thoṛī, sāng bahut.

The night is short and the play is long.

(i.e. the time is insufficient for the work.)

Rātī dhan dhan sāt na jāve,

Jab tauñh mar-kar jiv gañvāve.

Not a mite of thy hoards goeth with thee, When thou diest and givest up the ghost.

Rātī bhar kī tīn chapāñ,

Khāne-vāle sāt sangātī. Wom.

Three cakes of a pennyweight each, And all her friends to eat them.

Rātī bhar sagāi, na gāi bhar āshnāi.

Better a dram of kinship than a cart-load of friendship.

(Blood is thicker than water.)

Rātī dān na dhī ko diyā ; dekho, rī, sandhan kā hīyā ! Wom.

Look at the liberality of the bride's mother;
she has not given her a farthing!
(For dowry.)

Rattī de-kar mānge toḷā, vāko kaun batāve bholā.

Who gives a carat and takes an ounce can
never be called a simpleton.

*Rattiyōṇ jorē toḷōṇ khove, vā ko lābh kahāṇ se
hove?*

Who spares the pence and dissipates the
pound can never gain.

(Penny wise, pound foolish.)

Rau, bandeh, kharīdār Khudā!

Go along, slave, God is thy purchaser!

(A saying of the old.)

Rau men sab ravā hai.

What comes with the stream is a lawful
prize.

(All is fish that comes into his net.)

Rāvan kā sālā.

The brother-in-law of Rāvan.

(Spoken of one who exercises oppression
under the protection of a powerful person.
Rāvaṇa, the opponent of Rāma Chandra,
is the typical tyrant of the Hīndūs.)

*Rāvan ne jab janam liyā, thī bis bhujā, das sis:
Māe achambe ho ruhī, kis mūñh men dūñ khīs?*

When Rāvan was born with twenty arms
and ten heads, His mother was puzzled
at which mouth to feed him!

(Rāvaṇa is represented as having 20 arms and
10 heads at the Dasahrā festival.)

Rasā ha qazā.

Satisfied with (God's) decree.

*Rāsī haiñ hūm bhī us men, jis men terī rasā hai;
Yahāñ yūñ bhī wāh wāh hai, aur wūñ bhī wāh
wāh hai!*

I am pleased with what pleases thee (O
God); I am content with this, and with
that!

Rasīl kī do, na ashraf kī sau.

The blackguard's two to the nobleman's
hundred.

(Foul language.)

Rasī ke pher men ā gaē.

To get into the twist of sugar candy.

(To be entangled in difficulties.)

Richh kē ek bāl bhī bahut hai. Superstition.

One hair of a bear is enough.

(A bear's hair is worn as a charm against
the evil eye by little children.)

Rijhenge, to patthar hī māreṅge.

He throws stones at you, even when he is
pleased.

(Evil for good. Spoken of a mean, avaricious
person, from whom, even in his best humour,
no good is expected.)

Rikāb par pāñ rakhe hū ho.

Your foot is in the stirrup.

(Ready to start: spoken to one who is too
eager.)

Ris bhaṭī, haun buri.

Emulation is good, envy bad.

Rishvat-khor jahannumī hai.

Who takes bribes is doomed to Hell.

Ris na kar dhan-vant kī, nīr-dhan ho-kar, yār.

Ris karante sañkron dekhe hote khuār.

Never vie with the rich when you are poor,
my friend. Look at the misery of hun-
dreds that comes of vying with the rich.

Ritā hāth mūñh tak nahīñ pahunchtā.

Empty hands don't go to the mouth.

*Rite bhare, bhare dhalkāve; Mehr kare to phir
bhar jāve.*

(God) filleth the empty, and the full he
overturneth; And in his compassion he
filleth again.

Rit kī kauṛī na ut-bilāo kī dhertī.

An honest penny is better than a hoard of
fools.

Rit na sūtvānsā, merā lāḍlā navānsā! Wom.

Nor seventh month rite nor feast, and yet
he is her darling grandson!

(The *sūtvānsā* is a ceremony performed by
women in the seventh month after the birth
of a first-born son, especially if long wished
for.)

Riyāsāt bagair siyāsāt nahīñ hotī.

There is no government without awe.

(For king and rule, rod and ferule!)

Rizālā mast huā, Khudā ko bhūl gayā. Mah.

When a blackguard is puffed up he forgets
that there is a God.

Rizālē kā lath.

A blackguard's cudgel.

(Used to describe one who is very uncouth
in his appearance and behaviour.)

Rizālē ke nākhūn hue.

A blackguard's talons.

(The instruments of oppression.)

Rizālē kī jorū ko sadā talāq.

A blackguard's wife is always being divorced.

*Rizālōñ kī dostī pāñī kī lakir; Sharīfōñ kī dostī
patthar kī lakir.*

The friendship of the base is a writing on
the water; The friendship of the noble
is a writing on stone.

Rizāq hai na maut.

(There is) neither food nor death for him.

(An unfortunate wretch.)

Rizāq na palle bāñdhte ponchhī aur darvesh;

Jin kā takyā Rab hai, un ko rizāq hamesh.

Birds and mendicants do not keep their
food with them; Those who rely on God
shall ever have food.

(Take therefore no thought for the morrow
for the morrow shall take thought for the
things of itself.)

Rode banyā gur degā!

Roar and the shopman will give you sweets!

(Women's advice to children.)

Roe se dān nahīñ milā.

Begging is not getting.

Rogī ko rogī milā, kahā "nīm pī."

A sick man met a sick man and said "drink
nim water."

(The leaves of the nim tree are believed to be
very efficacious in skin diseases.)

Rogīya bhāve, so baid batāve.

The doctor prescribes what pleases the
sick man.

(i. e. when he is rich: valetudenarians make
the fortunes of doctors in India just as much
as in England.)

Rog kā ghar khānsī, aur larāī kā ghar hānsī.

Coughing is the root of disease and chaff
the root of a quarrel.

(Native notion.)

Ro-ke pūchh le, thāis-ke urāle.

He will weep to ask your grievances of you,
and will smilingly cast them to the four
winds.

(Said of a treacherous friend who evinces
sympathy in order to fathom your secrets
and then publishes them abroad as a joke.)

Rone ko to thī hī, inte men ā gaē bhāiyā. Hin.
Wom.

Just as she was about to cry, her brother
came to see her.

(It is customary for women to set up loud
cries on the departure or return of a relative.
The point here is that she intended to cry
anyhow and her brother's arrival gave
her the excuse she wanted: to make an
excuse.)

Rone se roz nahīn barhī !

You won't get more to eat by howling for it !
(Moral: if you want more, work for it.)

Ro-ro-ke dān māngte ho ?

Would you weep to get alms ?
(See *Rot se dān nahīn milā.*)

Rote gaē, mujē kī khabar lāī !

He went whining and brought news of a
death !

(Said to an unwilling servant. The point is
that he went reluctantly and brought news
that the friend was dead, with a view to
not being sent on such an errand again.)

"Rote kyon ho" ? Kahā "shakal hī aisī hai !"

"Why do you weep ?" Said he, "I always
look like this !"

(Said of a sulky looking fellow.)

Rote rizaq hai.

By crying you get a living.

Rotī bin bhōnde lageñ sagar kutum ke log :

Rotī hī ko jān lo theh milān kā jog.

Want of bread will divide the whole family :
It is bread that is the real uniter.

Rotī gai mūñh meñ, rāt gai gūñh meñ. Mah. Wom.

The bread went down his throat, and his caste
into the filth.

(Said of a mesalliance, or of a conversion
entered into from interested motives : used
often of the native Christian converts.)

*Rotī hī kā byāñ hai, rotī hī kā kāj. Sāñch baḍon
ne hai kahā, 'sab se bhālā anāj.'*

Marriages are made for bread, and so are

feasts. The ancients have truly said that
'corn is the best of all things'

*Rotī hī ke kārne dar dar māngēñ bhik. Rotī hī
ke vāste karēñ kār sab bhik.*

For bread men go about begging from door
to door. For bread, too, men do their
business well.

*Rotī kārān chhor-kar kutum des ghar bār. Lākh
ko jā-kar basēñ rotī dhūñdān-kār.*

For bread do men leave household, home
and country. A thousand miles away do
the bread-seekers dwell.

*Rotī kārān jāl meñ phāñse pakherū āe. Rotī kārān
ādmi lākhan pāp kamāē.*

For bread do birds fall into snares. For
bread do men commit a thousand sins.

*Rotī kārān lāshkarī rān meñ sīs kaṭāē. Rotī kārān
rājā dīn gīt gāvear gōē.*

For bread do soldiers lose their heads in
the battle-field. For bread doth the
musician sing night and day.

*Rotī kārān sikkte biddiyā haiñ sab log. Jis ghar
māñ rotī nahīñ, us ghar purā sog.*

For bread do men learn science and art.
That house is full of sorrow, where is no
bread.

*Rotī karo, saltū karo, bhāt barobar nahīñ. Māwi
karo, phuppi karo, māē barobar nahīñ.*

You may make bread and you may mix
meal, but it is not rice. You may make
an aunt and a father's sister, but she is
not a mother.

Rotī khāiye sakkar se, duniyā khāiye makkar se.

Flatter the world if you would eat sugar
with your bread.

Rotī kī jagah uplā khāñā.

To eat cow-dung instead of bread.

(To act absurdly.)

Rotī kī khāk jhāñdā.

To butter bread.

(To flatter, to offer officious services; or to live
well.)

Rotī ko rove, chūhle pichhe sove. Wom.

Weeping for want of bread and sleeping
behind the hearth.

(A description of extreme poverty.)

Rotī ko rove, khappī ko ṭohve. Wom.

Weeping for the bread, she caresses the
platter. [Wom.]

Rotī ko ṭoṭī, pāñī ko billā, khasam ko dādā.

She calls her bread crumbs, her water bub-
bles, and her husband a grandfather.

(Said of a silly woman.)

Rotī na kaprā; sant kā bhaṭrā. E. Wom.

Nor food nor raiment (from him); a husband
in name only.

*Rotī par kā ghī gir paṛā, "mujhe rakkī hī
bhātī hai."*

When the butter falls off the bread, (he says)
"I prefer it dry."

(Putting a good face on it: making the best

of a bad bargain: *couteur de rose*: putting the best foot forward.)

Roti parī jo peṭ māt, to ho gayā mast sarīr; Sur-jan lage jiv ko lakh jatan tudbīr.

When bread goes into the belly the body becomes strong; And all sorts of plans and schemes are framed.

Roti pe roti rakh-kar khā!

Pile cakes on cakes and eat!
(May plenty be your lot!)

Roti gīmat kī, huqqā pānī-daurī kī!

Your bread depends on fate and a smoke on your own exertion.

(The point lies in the custom of offering a pipe to a visitor.)

Roti nahān khāo, to pānī yahān pīo.

Eat there and drink here.

(i. e. come back soon: commonly written to persons abroad and said to servants sent on urgent messages. Natives always drink during a meal and hence the point of the saying.)

Rotiyā chākar, ghashā ghōr; khāē bahut, chālē thōr. E.

An ill-paid servant and a badly fed horse eat much and work little.

(It is not an uncommon custom in India to keep a servant for his board only (*rotiyā*) without pay: *ghushā ghōrā* means a horse fed only on grass.)

Royā so mūkh dhoyā.

Weeping washes the face.

Rosē-khor, Khudā kī chor. Mah.

Who eats during a fast pilfers from God.

Rosē ko gaṛ, namāz gale parī. Mah.

We went to be relieved of fasting and prayers were added to it.

(We got more than we bargained for.)

The story is related that the people asked Moses (*Mosā*) to ask God to relieve them of the obligation to fast, but God added prayer to the fasting owing to the wickedness of mankind.

Rogār aur dushman bār bār nahīn milē.

Occupation and enemies are not found at command.

Rosē kūdīn khodnā, aur rosē pānī pīnā. [daily.]

By digging a well daily I can drink water
(Said by a penniless man who has to spend all he earns: living from hand to mouth.)

Rosī kī mārā dar dar rove: pūt kī mārā bātē-ke rove.

Deprived of livelihood wanders from door to door: deprived of a son weeps at his case.

Ros ros kī dāwē bhī gīst ho jānī hai. Mah.

Medicines taken daily become a part of your diet.

(A skit at drinking strong drinks under the pretence of taking them medicinally.)

Rothā khānā, dhārā sōnā:

Nānī sūnētā phāṭkar hōnā.

Eating dry bread and sleeping on the ground:
It is no easy matter to be a mendicant.

(A saying of *fayrī*: It is no bed of roses.)

Rūkhā so bhūkhā.

To eat dry bread is to be hungry.

(Bread without butter or relish.)

Rūkh b'ni nā nagrī sohe, bin bargan nā karyāt: Pūt bīnā nā mūtā sohe, lakh sone meṭ jaryāt.

A town without trees is incomplete, so are beams without rafters: A mother without a son is incomplete, though clad in gold.

Rupāē kī kām-rupāē se chālā hai. Mercantile.
Money carries on the business that requires money.

(Money makes the mare to go.)

Rupāē kī khīr hai!

Money makes *khīr*.

(*Khīr* is a dish made of milk and rice and considered a dainty by natives, especially Hindus.)

Rupāē ko rupayā kamā'ā hai. Mercantile.

Money begets money.

Rupāē-vālē kī ham-sha-pūchh hai.

The moneyed man always has a tail!

(A pan here on *pūchh*, a tail, and *pūchhān*, to ask: the proverb should therefore be read to mean that the moneyed man is always in request.)

Rupayā ānī jānī shā' hai.

Money is a thing that comes and goes.

(That's the way the money goes—pop goes the weasel.)

Rupayā hāth kī mail hai.

Money is but dirt from the hand.

(Sordid gold; trash. Said by beggars.)

Rupayā to Shekh; w'hīm to-julāhā. Mah.

If you've wealth you are a Shekh; if not you are a weaver.

(Shekh is here the highest class of Musalmāns: the *julāhā* or weaver is the lowest.)

Rupayā-vālē ko rupāē kī ās, mo-ko Rām kī ās. Hin.

The rich man trusts in his wealth, and I in God.

(The self-consolation of the poor.)

Rūp na singār, Khatrānī kī sādī. E. Wom.

Without beauty or ornaments, she would be a Khatrānī

(The beauty and gorgeous clothing of the wives of Khatrias or Pānjābī traders is proverbial.)

Rūp nīrūp jāē nahīn bolī. Ha'ukā, garā jāē nahīn toī.

Has he beauty or not, who can say? Is He light or heavy, who can say?

(Said of the attributes of God.)

Rūp ros, bhāg khāē.

Beauty weeps while fortune rejoices.

(Spoken when merit is neglected, or unfortunate, and demerit is exalted.)

Rūsāl bahurā, udgārā āg; Donōn thāirēn, bārē hain bhāg!

An offended wife and a blazing fire: You are lucky if they remain with you.

Rūthe bābā dārhi hāth.

An old man angry plucks at his own beard.
(He is too feeble to hurt any one but himself.
Biting the nose to spite the face.)

Rūthe ko manāē nahīn, phote ku silāē nahīn, to kām kyon-kar chālē? Hin. Wom.

If you don't appease the offended or mend your rents, how will you get along?

S

Sāban diye mail kate, Gangā nahāe pāp. Hin.
Soap cleans from dirt and bathing in the Ganges from sin.

Sāban kate mail ka, jas tan ko kate teg.
Soap washes off dirt, as sword cuts the body.

Sāban thorā, pānī gadlā, kyā mal mal-ke dhotā hai? Andar dāg lagā qudrat kā, jab dekho jab rotā hai,

With little soap and dirty water why scrub and wash? When within thee the stain of evil nature is such as makes thee weep.

Sabaq aur tabaq donoñ maujūd haiñ. Mah.

Learning and food are both before you.
(Allusion to the habit that Mullās have of keeping a boy as a servant whom they also teach: it also alludes to stipends in schools.)

Sabar kā ajar Khudā degā. Mah.

God will requite the patient heart.
(Every thing is his who knows how to wait.)

Sābas, tere saūr ko! survā pakā liyā!

Sakkar ko ghal-ghāl-ke, sarbat banā liyā!

Hurrah for your skill! you have made a soup!
And made sherbet by melting sugar!

(Ask it at a common mispronunciation: the s in all the above words should be sh.)

Sab bāton meñ hai, yāro, yehī sakhun durust.

"Allāh ābrū se rakhe aur tandurust."

Of all sayings this is the best. "God keep you in honor and health!"

Sab dhān bāis paserī. Mercantile.

All the sorts of rice are sold at 110 pases (the rupee).

(i. e. very cheap; fine and coarse at the same rate. To express a place, where no distinction is made between good and bad, wise and foolish, learned or unlearned. All tarred with the same brush.)

Sab din change, tihvār ke din nahāge. Wom.
Gay dresses every day and ill clad on holidays.

(Every day is a festival, but a festival is a fast: used to express bad management.)

Sab ek hī mātھے.

Every thing goes to (decorate) one head.
(To him that hath shall be given.)

Sab ek hī thailī ke baṭṭe haiñ.

They are all balls out of one bag.

(Chips of the same block.)

Sab gahnoñ men chandan-hār.

The necklace is the best of all ornaments.

Sab ghar matyale chūlhe.

Every house hath an earthen hearth.
(All are in the same boat.)

Sab ghaṭā deṭe haiñ, muflis ke garaz māl kā mol.
Every body underrates the price of a poor man's goods.

Sab gun bhari bait-ā-soñh.

Every good quality is found in ginger.
(Allusion to its great usefulness in India.)

Sab gun kī āgar, dhīyā, nāk binā be-hāl. E. Wom.
You would be perfect, my child, if you had a nose.

(Great braggars, little doers.)

Sab gun kī āgar, phūṭal gāgar. E.

Full of every virtue, but only a broken goblet in the house.

Sab gun pūri; kaun kahe adhūri? Wom.

Filled with good qualities, who shall call you imperfect?

(Spoken ironically, to describe one without any good qualities.)

Sab gur matī huā.

All the sugar is turned to dust.

(Much labor has been employed in vain.)

Sabhā bigāren tū jane; chugul, chūṭyā, chor.

Three persons ruin an assembly; a tell-tale, a fool, and a thief.

Sabhā kī chūki Domnī, aur dāl kī chūkā bandar barābar.

A singer that fails in public is like a monkey missing his branch.

Sab hī bāt khaṭī, sīre dāl rotī. Hin.

Best is pulse and bread; all else is bad.

(Pulse and bread are wholesome and cheap.)

Sab hī bhūm Gopāl kī, tā meñ āṭak kahā?

Jā ke man meñ āṭak hai, soṭī āṭak rahā.

The whole earth is God's, is there any stoppage in it? In whose mind is a stoppage he is stopped.

(Pun on āṭak a stoppage and Aṭak on the Indus.)

Orthodox Hindūs had a religious objection to cross the Indus, and it is said that Rājā Mān Singh in 1585 A.D. when he wanted his Hindū troops to cross it, induced them to do so by using the above verse. The story is also attributed to Ranjit Singh on a similar occasion in 1823 A.D.

Sabhi jāt Chamār kī, binā chām nahīn koē. Bi-nā chām voh āp hai, jis ko lakhe na koē.

All the world are Chamārs, for none lacketh a skin. He alone is without a skin that none can see.

(Chamārs are the low caste dealers and workers in leather.)

Sab-hī kūkar jo Kāshī jāñ, to pāsār chāḍan kaun aēñ? E. Wom.

If all the dogs were to go to Kāshī (Benares), who would there be to lick the platters?
(Dogs in India are the public scavengers.)

Sabhi miṛī kī haiñ dalyāñ.

They are all lumps of sugar.

(They are all good people.)

Sabhi padārath pāi hai, ek hī augun āh ! Jā ke kar pe dharat haiñ, bidā karat haiñ tāh.

The betel is the type of all good things with only one defect ! He parts from you to whom you give it.

(Pās is given to the parting guest.)

Sabhi sahāyuk sabul ke, keū na nibal sahāē. Pavan jagāvat āg ko, dīpak det bujhāē.

All men support the strong, and none the weak. The wind fans the fire and puts out the lamp.

Sābir o shākīr, donon jannatī haiñ. Mah.

Patient and grateful are both for Heaven.

(Blessed are the meek, for they shall inherit the earth.)

Sābit qadam ko sab jagah thāoñ.

The firm of foot finds a footing every where.

Sābit nahīñ kūñ, bāliyon kā armāñ. Wom.

She hasn't a whole ear, and yet she wants ear-rings.

Sab jag rūṭhā rūṭhan de, ek Voh na rūṭhā chāhiye.

If all the world be wroth, let it be wroth ; as long as (God) is not wroth.

Sab jite jī ke jhagge haiñ, yeh terā hai yeh merā hai. Jab chal basē is duniyā se, nā terā hai nā merā hai.

It is a life-long quarrel about thine and mine. And when we leave this world nothing is thine or mine.

Sab kāmōñ meñ pūrī ; koī na kahe adhūrī. Wom.

You are perfect in all arts ; no one can call you imperfect.

(Said as a snub to a boastful woman.)

Sab kām thakkā, to burā kām takkā.

When all (honest) trades fail he tries a mean one.

(Burā kām means here occupation beneath one's dignity.)

Sab ke dāoñ ande bachohe ; hamāre dāoñ kurak.

The lot of others is eggs and chickens ; my lot is a clucking.

(Failure.)

Sab ke datā Rām.

God gives to all.

Sab kī māiyā sāñjh.

The evening is the mother of all.

(The evening crowns the day.)

Sab kehu bole to nik lāgalā, kapūr bahū bole ihāk barelā. E. Wom.

When others speak it is pleasant, but when my daughter-in-law speaks it pricks me.

(We look to you to give us heirs, madame, but not advice.)

Sab koī jhūmar pairē, lañgri kake 'hamhūñ.' E. Wom.

As all wear anklets, the lame girl wants one too.

Sab koī miliyo, langotiyā na miliyo.

All may visit me, but the bosom friends of my childhood.

(They know us too well.)

Sab ko thel ; main akel !

All others flung aside I am alone !

(Selfishness.)

Sab kuchh gayā, miyāñ, terī chulbul na gayā.

Mah. Wom.

Every thing is gone, husband, but your childishness.

Sab kuchh gayā, miyāñ kī ṭakh ṭakh na gayā.

Mah. Wom.

Every thing is gone but my husband's ill humour.

Sab mad madai haiñ, biddiyā mad udmād.

Spirits intoxicate, but learning most of all.

(A little learning makes men mad.)

Sab peñ mēñ bīṛā jo bar ! Akās vā kī choṭī, pātāl vā kī jir : Have hare patte, lāl lāl phar. Akbar Bādshāh gūñ khar !

The banian tree is the greatest of all ! In heaven its head, in hell its root ; Green its leaves, and red its fruit. King Akbar is a stupid ass !

This saying is founded on a story related of four countrymen, who, having heard of the generosity of Akbar towards poets and men of learning, aspired one day to compose a poem worthy of the king. Three of the men succeeded in making one each of the first three lines of the above, but the fourth man was at a loss how to make one for himself. A buffoon passed by them and finding them deeply engaged in completing their poem he suggested to them the fourth line. The four country men being well pleased with this went to the king's palace and having obtained an audience, they were requested to repeat their verses. Each one in turn repeated his line, and when the fourth man had given out his, the whole palace echoed with hisses and the king rebuked him. The countryman, thinking that there was something wrong about it, instantly pointed out the man who had suggested it. The king perceiving that he was the regular country bumpkin put aside the insult with a smile.

Sab pīr chhūle, pakrī gayāñ Bibī Nūr. Mah.

All the other saints have escaped and only Lady Nūr is caught.

(Ironical : the great scoundrels have escaped and only a wretched scrape-goat captured.)

Sabr kar man meñ, tā sukḥ lahe tan meñ.

Be patient in your mind, that you may find ease for your body.

Sabr kī dād Khudā degā.

God will reward your patience.

(Said as a consolation to one suffering under oppression.)

Sabr kī dād Khudā ke hāth hai.

The reward of patience is in the hands of God.

Sabr kī dāl meñ mevā lagtā hai.

The branch of patience bears sweet fruit.

Sabr talkh ast, va lekin bar-i-shirīn dārad. Per.

Patience is bitter, but its fruit is sweet.

Sab sadqe, main alag. Wom.

I sacrifice all to you except myself.

Sab sanse mit jāgā, jab hogā Rām sahāē;

Rānī, us Bhagvān se tije dhyān lagāē.

When God helps all anxiety is removed;

So, my queen, meditate on the Blessed One.

(Don't lose heart. This saying is attributed to Kālā and also to Harischandrā, both well known Hindū heroes, who underwent great troubles in this life.)

Sab se barī bhūk, jo pāve so chūkh.

Hunger is the greatest of all things, for it swallows up all it reaches.

(Hunger is the best sauce.)

Sab se behtar hai, miyān, sāhib salāmat dūrki.

Distant acquaintanceship is the best, my friend.

(Familiarity breeds contempt.)

Sab se bhalā kisān, khetī kare aur ghar rahe.

The husbandman is happiest of all, for he tills his field and lives at home.

(Natives are loth to leave their homes and go abroad. Uneasy lies the head that wears a crown.)

Sab se bhalē Mūsāl; Chand; karen na khetī, bharen na dand.

Mr. Pestle is happiest of all; he cultivates no field, and pays no revenue.

(Said of a plunderer or brigand.)

Sab se bhālī chup.

Silence is best.

(The least said, the soonest mended.)

Sab se hiliye, sab se miliye, sab se kije chāo, Hāñjī hāñjī sab se kīhiye, basiye apne gāon.

Meet all, and play with all, and love all, And chime in with all, if you would live (peacefully) in your own village.

Sab se miṭhī bhūk!

No sweets like hunger.

(Hunger is the best sauce.)

Sab se rāl mil chāliye, jab lag pār basāē. Misht bāchan mukh boliye, jo nekī hī rah jāē.

Live amicably with all men, as long as you can. Have honey on your tongue, that you may leave a good name behind.

(Be all things to all men.)

Sab shakal langūr kī, ek dum kī kasar hai.

He has all the appearance of an ape but the tail.

Sab torēn, merā ek Rab na torē! Wom.

All may break with me, but God!

Sab ustāre bāndho, kōi talvār na bāndho. Kar do ye manādī, kōi dastār na bāndho.

Keep razors, but keep no sword. Proclaim it by the drum, that none should wear a turban.

(A complete subversion of the Indian notions of propriety: oppression.)

Sabā mat deo gavāran ko, hañḍyā bhar bhāt bigāran ko. E.

Don't give *bhāṅg* to village boors, they will simply spoil a pot-ful of rice.

(*Sabā* or *bhāṅg*, an intoxicant made from hemp, is believed to be a strong appetiser: hence the point here is—don't give *bhāṅg* to a boor, as he won't appreciate it and will eat the more afterwards: caviare to the vulgar.)

Sabāi men surkhī, khabar lāē dhur kī.

(Behold) the glory of *bhāṅg*: it takes you to heaven.

(A saying of *bhāṅg* drinkers in allusion to the delights of intoxication.)

Sachāi men Khudā kī sūrat hai. Mah.

Truth is in the image of God.

Sach aur jhūt men chār unḡal kī faraq hai.

Between truth and falsehood there is four fingers' breadth.

✓ This proverb is thus explained: truth is seen but falsehood heard—and the distance between the eye and ear is four fingers.

Sach barābar pun nahīn, aur jhūt barābar pāp.

There is no virtue like speaking the truth, and no sin like telling a lie.

Sach bāt aṭhī larāē hoī hai.

The truth is half a quarrel.

(The candid friend.)

Sach bāt karvī lagti hai.

The truth tastes bitter.

Sach bolnā aur larāē mol lenā barābar hai.

To speak the truth and buy a quarrel is the same thing.

Sach bolnā, sukhi rahnā.

To speak the truth is to live happily.

Sach bol, pūrā tol. Mercantile.

Speak the truth, and give full weight.

Sachehā jāē rotā āē, jhūtā jāē hañṣā āē.

The truthful goes and comes back weeping; the liar goes and comes back laughing.

(Allusion to the complicated procedure of the English Courts in India, which tends to help the adroit liar.)

Sachehe ke āge jhūtā ro mare.

Falsehood weeps before the truth.

Sachehe kī bāore, jhūte kī na bāore.

Truth's turn will come, the liar's never.

Sachehe log qasam nahīn khāte.

A true man never swears.

Sachehe Rām ko chhor-ke pūjēn Debī bhūs! Ap bichāre mar gāē, un se māngēn pūt.

Setting aside the true God they worship idols and ghosts! They themselves are dead and people ask sons from them.

(A saying of the *Āzāds* or free-thinkers.)

Sach hai, harām-zātē kī rassī darās hai.

True it is that the villain has a long rope.

(i. e. ample means for his ends.)

Sach kahe, so mārā jāē!

Tell the truth and be killed!

Sach kahnā aṭhī larāē mol lenā hai.

To speak the truth is to purchase half a quarrel.

Sach kī sanśi burī hotī hai.

The pincers of truth are the severest of their kind.

Such sab ko karvā lagā hai.

The truth is bitter to all.

Sadā Bhavānī dāhne, sanmukh rahe Ganes.
Pāñch Deo rakshā karen, Birmā, Vishn,
Maheś!

May Bhavānī be on your right, and Ganesa in front. May all the five Gods, Brahmā, Vishnū and Mahesa defend you!

(This verse is used to head a hymn or religious song.)

Sadā daur daurā, yeh rahtā nahīn; Gayā vaqt
phir hāth ātā nahīn.

Happy days never last long; Opportunity once lost is never regained.

Sadā din ek se nahīn rahte.

Your days are not all alike.

Sadā Dīvālī sant ke, jo ghar gehūn ho.

The virtuous man has a perpetual feast, if he have but wheat in his house.

(The Dīvālī is the great autumnal festival of the Hindus.)

Sadā Id nahīn, jo halvā khāe. Mah. [sweets.

Every day is not a holiday in which to eat (The Id is the chief Muslim festival.)

Sadā ke dukhyā, nām Change Khān.

Ill from his birth and called Mr. Health.

Sadā ke ujre, nām Baalī Rām.

Ruined from the first and called Mr. Full.

Sadā ke dānī, mūsāl ke marū fāke.

The ever liberal gives nine pence for a pestle. (Which is worth only a penny or so: spoken ironically of a miser.)

Sadā kī p-dnī, urdon dosh! Wom. [the peas.

Always breaking wind she lays the fault on (To describe one who assigns frivolous excuses for faults which are habitual.)

Sadā kisi kī nahīn rahī.

Nothing lasts for ever.

Sadā miyān ghore hī to rakhte the!

My lord always kept horses! (Ironically.)

Sadā na kāhū kī rahī gal pītam ke bāñh; Dhalte
dhalte dhal gai, tarvar kī sī chhāñh.

No one always keeps her arms round her husband's neck; They drop and drop, till they drop off, like the shadow of a tree.

Sadā nām Sāñ kī.

God's name is everlasting.

Sadā nāo kāgar kī bahī nahīn.

A paper-boat will not float long. (Deceit will not succeed long.)

Sadā na phūle ketgī, sadā na Sāvan ho; Sadā
na joban thir rahe, sadā na jīve ko.

It will not always rain for us, nor flowers blossoms give; Youth will not always be with us, nor shall we always live.

Sadā phūlī phūlī chūñī hai.

He has always picked up full-blown flowers. (A lucky man.)

Sadā rahe nām Allāh kī.

The name of God lives on for ever.

(Used upon occasions of regret for the loss of any person or thing; meaning everything must perish, except God.)

Sadā sukāgan.

A perpetual bride.

(A *faujī* who wears such ornaments as are worn by married women.)

Sadhā dhiñ garbarāiā, haggan dā velā āiā.
Pañj.

When the stomach is out of order it is time to evacuate.

Sadhan pī, santan pī, pī Kuanr Kanhāi. Jo bij-
yā kī ninda karen, use khāe Kālikā mā.

Saints drink thee, sages drink thee, the Prince Kanhayyā (Krishṇa) drank thee. Who speaks ill of the hemp-plant, him will mother Kālikā (Durgā) destroy.

(Said in honor of the intoxicant *bhang*.)

Sadh bhāe to kyā huā, gat mat jāñē nahīn!
Tulsi, peñ ke kārñe sadh bhāe jag māñhīn.

What boots it to be a saint without true religion? Saith Tulsi (Dīs), many turn saints for their stomach's sake.

Sadh bhagat deñ jīñhāñ aris, Sukhā rahēñ ve
bisve bis. Rus.

Whom saints and prophets bless, Will surely happy be.

Sadh bhagat hoñ jis par chho, Māl bhalā nā us
kā ho.

Whom saints and prophets curse, Will never prosper.

Sadh bhagat kī kare jo sevā, Pār turat ho vā kī
khevā.

Who serves saints and prophets, His boat will quickly cross.

(*Berā* (or *khevā*) *pār honā* is a common idiom for success.)

Sāñ chāl Baikunth ko baiñ pālī māñh; Raste
meñ se āe phir, bhāñg tamakū nāñh.

A saint started for Heaven in a carriage; but turned back on the road, because there was no *bhang* and tobacco there.

(A skit at the Indian mendicants' liking for the intoxicant *bhang* and tobacco.)

Sadhī kī sakh aur pīpal kī lākā. Agric.

The spring crop and the lac on *pīpal* trees. (Are the best.)

Sadh khutāñ nā karēñ, nā mūrakh se pīl: Chātur
to bairī bhalā, mūrakh bhalā na mīt.

Saints do no evil nor have friendship with fools: A wise enemy is better than a foolish friend.

Sadh sant, kī bhalkar, tīje kuchhu dharm. Tulsi,
pher na milegā bār bār yeh janm.

Serve saints and monks, of whatever creed thou be. O Tulsi, this human life thou shalt not get again and again.

(In the doctrine of the transmigration of souls human life comes but once to a being.)

Sādh sant kī tahal ko uṭho na baiṭho jāē : Tulāī, lā'ach len ko dauṛā dauṛā jāē.

In the service of saints and monks he is idle : But, Tulsi, for the love of lucre man will running go.

Sādhon ko kyā savād ? Gur nahin batāshe hī sahī. Hin.

What cares a saint for relishes ? If there be no sugar then give him sugar-candy.

(A skit at the pretended self-denial of the Indian mendicants : if there is no bread in the house let me have some toast.)

Sādhon ne kām sadhū-pan se, kuttan ne kām kutā-pan se.

Saints have the ways of saints, and dogs the ways of dogs.

(A man is known by his deeds.)

Sādhū-bachche, bahutē jhūṭe, thore sachche.

Among pedlars many are liars and few truthful.

Sādhū, dukhiyā sab sansārā. Jo sukhiyā so Rām adhārā.

O saint, the whole world is troubled. He is happy that depends on God.

Sādhū ho-kar deve buttā, us ko jāno peṭ ka kuttā.

Hold him to be but a greedy hound, that deceiveth under the garb of holiness.

Sādhū ho-kar kapaṭ jo rākhe, Voh to maza Narak kā chākhe.

Who is a double-dealer in the garb of a saint, Will taste the miseries of hell.

Sādhū ho-kar kare jo chorī, Us kā ghar hai Narak kī morī.

Who steals in the guise of holiness, Lives in the dirtiest lane in Hell.

Sādhū ho-kar kure jo jāri, Us kī ho do jag men khuāri.

Who runneth after women in the garb of a saint, Will be dragged through the mire in both worlds.

Sādhū jan ramte bhale, dūg na lāge koe.

It is best for a mendicant to roam, that there be no stain upon him.

(To keep thyself unspotted from the world.)

Sādhū kahiye sūp ko, pāyā phenke halor : Ochhī kahiye chhālānī, bhūsi rākhe biṭor.

The winnowing fan is a saint that throws away the chaff : The sieve is an evil man that keeps the straw.

Sādhū kī jin sangat kinī, unhān kamāl pūrī kinī. Rus.

Who dwell with the holy reap a full reward.

Sādhū milan aur Hari bhajan, dayā, dharam, up-kār, Tulsi yā sansār men pānch ra'an haiñ sār.

Communion with saints, hymns to God, compassion, faith and kindliness, O Tulsi, are the five jewels of this world.

Sādhū sat kar baiṭh jā, vohī sādḥ hai thik : Vā ko sādḥ mat kaho, jo ghar ghar mānge bhik.

He is a true saint who sits content : Not he that begs from door to door.

Sādhū vohī jo sādhan kare : krodh, lobh, aur moh ko māre.

He is a devotee that practises devotion, and eschews anger, greed and lust.

Sādhū to vohī bhalā, jo bhur sādḥū kā bhes ; Pū-jā kartā Rabb kī, hānde des bides.

He is perfect saint who in his saint's garb Worshippeth his God and wandereth from place to place.

Sādhū vohī sarāhiye, jā ke hīrde gānṭh ; Ladḍū le bhitar dhare, charnāmat de bānt !

Praise ye that saint that hath a kink in his mind ; Keepeth the sweets, and distributeth the holy water !

(Charnāmat is the water with which idols have been washed : the sweets here are those offered to the idol. The saying is a skit at the pujāris or priests at temples.)

Sādhū vohī sarāhiye, jo dukheñ dukhāven nāñh ; Phal phūl chhereñ nahin, rahen bagiche māñh.

Praise him for a saint who nor frets nor annoys ; That plucks nor fruit nor flower, though he dwell in a garden.

Sad, jā diye rad balā. Superstition.

To give alms is to avert evil.

Safar aur Saqar barābar.

Going on a journey is as bad as going to Hell.

(See following.)

Safar aur Saqar men ek nuṭte kā faraq hai.

Between Hell and a journey there is but the difference of a dot.

(In the Persian character *f* which has one dot over it becomes *q* if another be added : hence point of proverb.)

Safar kardah bisyār goyad darog. Pera.

Travellers tell many a lie.

(Travellers' tales.)

Safar, vasāla-i-safar.

You must travel to gain.

(Nothing venture, nothing have.)

Sāg men shurvā ; ande men pānī ! Kyon, Bibī Pathānī ? Mah. Wom.

Soup out of grass : water out of eggs.

How can it be, my Lady Pathānī ?

(Shorbā is made of meat only. Pathānī is here a fanciful name.)

Sagōn bin sagāi kusi ? Bhalon bin bhalai kusi ?

Shall there be kinship without kin, Or goodness without the good ?

Sagre gāon ghur aiñ, kahiñ na dekhī labdā. Pañ-nā shahar aisan dekhīn, kāñkh tar labdā. E.

I roamed the whole country and found no profit anywhere ; But in Pañnā city I found it close beside me.

Sagre ghar men reng ke, musri sir patāk-ke mar jā. Better crawl all over the house and dash your head against the pestle and die.

Sagri rain ban ban phiri, bhor bhes kuen se jari. Wom.

She roamed the whole night in the wilds.

And was frightened at a well in the morning.

(Sham modesty.)

Sagrī umar main pāp kamā; janam na kināpun.
Levan-hārā ā gayā, to tap man ho gayā sun.

The whole of my life I spent in sin; no good work I have done. The Taker hath come to take me, and lo! my heart and soul are still with fear.

(A saying of the bhayats or reformers.)

*Sāhib merā bāniyā, banaj kare beopār; Bin dan-
dī, bin pālre, tole jag sansār.*

The Lord is a merchant and transacts business; Without a beam or scales he weighs out to all the world.

*Sahansar dupki, main laī, motī lagā na hāth. Sā-
gar kū kyā dosh hai? Hīn hamāre bhāg.*

A thousand dips I took, no pearl I found. The fault was not in the ocean, but in my unhappy lot.

Sahansar gopī, ek Kanhaiyā.

A thousand milkmaids and one Kanhaiyā,

(A thousand applicants for one appointment.

Allusion to the legend of Krishna (Kanhaiyā) and his amours with the milkmaids.)

Sāhib gae, salāmat āē. Mah. Wom.

Sound he went and safe he returned.

(Ironical: used when a man comes home without earning any thing: gone on a fool's errand.)

Sāh ke savāz; kambāhlt ke dūne! Mercantile.

The banker's interest is twenty-five per cent; the usurer's is cent per cent!

Sāhī bhī na khāūn, to kāfir na ho jāūn. Mah.

If I were not even to eat breakfast I should be an infidel.

(Sāhī is the morning meal eaten before a fast.)

The story goes that a Muhammadan, who never kept a fast proposed to join a friend in a sāhī, whereon the other objected, because he never fasted. He replied in the words of the proverb, the implication being that if he did not take even sāhī, he would be an infidel.

Sāhī khāē so roza rukhke. Mah. [fast.

Who eats the morning meal, must keep the

The story goes that a dog ate up the sāhī, or early morning meal of his master, with which all good Muhammadans fortify themselves for a day's fast. His master thereupon tied him up, declaring that the dog must keep the fast instead of himself, because he had taken the preparatory meal.

Sāhtā sahe; na sāhtā chhāfi dāhe.

What can be borne is borne; what can't be borne breaks the heart.

(All do what is pleasing to themselves.)

Sāhū bahe na jāēn, gauē se jāēn. Hin.

The banker is not being carried away, he is going down for some object of his own.

It is said that a money lender was once being carried away by a stream. He shouted for help, and a wag that was standing on the shore said, "You are not being carried away, but you are going down the stream to suit your own ends."

Sāhū batte voh bhī sāh. Mercantile.

Who sells at cost price is still a merchant.

(Selling off an article is better than keeping it unprofitably.)

Sāhūkār ko kisān, bālak ko masān. Mercantile.
A farmer is to a banker, what wasting is to a child.

(The Indian cultivator exists on the money lender, to whom he gives infinite trouble in recovering his claims: masān or sāyā is an imaginary wasting sickness caused by witchcraft, the practice being to take ashes from a burning-place (masān) and sprinkle them on a child, which is then supposed to waste away till it dies.)

*Sāin akkhīān pheriān, bairī mulak jāhān. Tuk
ek jhāntī mīhr dī, lakkhān karēn salām. Panj.*
If the Lord turn away his eyes, the whole world is enemy. If he glance kindly for a moment, then thousands bow.

*Sāin, apne chit kī bhūl na kahiye ko; Tab lag
man meñ rākhīye, jab lag kāraj ho.*

My friend, let not thy secrets escape thee even by mistake; Keep them in thy heart till they prosper.

*Sāin ghore mar gas, gaddhan āyē raj. Kāgā
hāth pe let haiñ, dūr kiye haiñ bāj.*

O God, the horses are dead and asses reign. Crows are perched on the hand and hawks are spurned.

(The times are out of joint.)

*Sāin is sansār meñ bhūnt bhūnt ke log! Sab se
mil ke baiṭhiye, nadī nāo sanjog.*

My friend, in this world are men of many kinds! Associate with all men, because the meeting is as that in a ferry-boat.

(I am made all things to all men; I, Corinthians, ix. 22)

*Sāin jis ke sāth ho, us ko sūnsā kyā? Chhīn meñ
us ke kūr sub de Bhaguān banā!*

What need for anxiety hath he that hath God with him? God in a moment can prosper all his work!

*Sāin jis ko rākh le mārān-hārā kaun? Bhūt, deo,
kyā āy ho, kyā pāū kyā paun?*

Whom God keeps nought can harm. Nor devil, nor demon, nor fire, nor wind nor water.

*Sāin kā ghar dūr hai, jaise lamṭī khajūr: Chāṭhe
to chāṭhe prem vas; gire to chaknā chūr.*

God's house is lofty as a tall date tree: If thou reach it there is sweet fruit; if thou fall thou art destroyed.

*Sāin kā rākh āsā aur vāhī kā le nām; Do jag
meñ bharpūr hoñ, jo tere sagre kām.*

Trust in God and take his name alone, That thy works may prosper in both worlds.

*Sāin kā sumrañ karo, jo hoñ sampūran kār; Sāin
bhī sanmukh mile, aur bhagat kare sansār.*

Call on God that all thy wishes be fulfilled; That God meet with thee and the world revere thee.

*Sāin ke Darbār meñ bare bare haiñ dher: Apnā
dānā bīn le; jis meñ her na pher.*

In the Court of God are many great heaps,

Look to thy own (heap of) corn; while there is no mistaking.

(Be content with thy own lot and envy not that of others.)

Sāin ke sau khel haiñ.

God hath a hundred whims.

Sāin kī sāch piyārā : Jhūṭe kā Mālik niyārā !
God loves the true man: The liar has a different Lord !

Sainkron ke vāre niyāre ho gañ. Mercantile.
It is a gain of hundreds.

(Said of large and lucrative contracts.)

Sāin mor āp birūjhal, log dihal pochārā. Lāt māikā ham sahlaū, aur sahlaon du-gārā,
Bhoj. Wom.

My husband was already vexed with me, and the people egged him on. I bore kicks and blows, and a shower of abuse.

(Adding insult to injury.)

Sāin rāj buland rāj, pūt rāj dūt rāj.

The husband's reign is a good reign, and the son's reign a bad reign.

(Said by a widow lamenting over her late husband, with whom she had everything at her command, in deprecation of the unsatisfactory support rendered by her son, whom she expects to provide for all her wants.)

'Sāin Sāin' jibh par aur gabar kopat man bich,
Voh na dāle jāñge pakar Naruk meñ khūch.
With 'Lord Lord' on his tongue and pride and deceit in his heart He shall be dragged through the mire in Hell.

Sāin sānsā meñ de aur na meñ koñ. Vā ko sānsā kyā rahā, jā sir Sāin ho ?

God removeth doubt and none else. But he shall have no doubts that hath God on his side.

Sāin te sachchā raho, brnde te sat bhāo; Bhāven lambe kes rakḥ, bhāven ghoṭ munḍān. Panj.
Be sincere with God, and loving to his creatures, Whether you keep your hair long or shave it clean.

(i.e. whether you be a Sikh or a Hindū: Sikhs never cut the hair and the Hindūs shave: thou shalt love thy neighbour as thyself.)

Sāin se jo phir gayā, us ko lābh na ho; Voh to gūñhī jāgā janam ukārat kho.

Who hath rebelled against God shall never prosper, For thus he loseth his life for nothing.

Sāin se sāñchī rahūñ; bāj bāj, re dhol; Panchan meñ merī pat rahe; sakhian meñ rahe bol.
Beat, beat, o drum, that I may be true to my lord, My honor live among my friends, and my credit among my companions.

Sāin, Terā āsrā chhoḍe jo an-jān, Dar dar hāñde māngtā, kauḍe mile na dān.

O God, he that is so foolish as to give up his trust in Thee, Shall beg from door to

door and get never a penny.

Sāin, Tere āsrē ān pare jo log, Un ke pūre bhāg haiñ, un ke pūre jog.

O God, who cometh to Thee for protection, Is a man of good fortune and true religion.

Sāin, Tere kārne chhoṛā Balakh, Bukhār, Nau lakh ghore, pālki, aur nau lakh asvār.

O God, for Thee I have left Balkh and Bukhār, Nine million horses, palanquins, and horsemen.

Sāin, Tere kārne jin taj diyā jahāñ, Theñ kyā Baikunṭh meñ us ne jahāñ makān.

O God, he that hath given up this world for Thee, Shall surely find an abode in Heaven.

Sāin, Tere neh kā jis tīn lāgā sir, Vohī pūrā sādḥ hai, vohī pir fuḡir.

Who hath been struck with the arrow of Thy love, O God, Is a perfect saint and monk and mendicant.

Sāin, terī sohī aur ādar kare na koñ: Dur dur karēñ saheliyāñ, main muṛ muṛ dekhūñ toñ. Wom.

My Lord, I am thy slave, and none respecteth me: My friends keep me at a distance, and I can but look to thee.

(The supplication of a slighted woman to her husband: the point is that if he shows her no respect nobody else will.)

Sāin, Terī yād meñ jin tan kinā khāḥ, Sonā us ke rūbrū, hañ chūlḥē kī rāḥ.

Who hath made his body into dust for Thy sake, O God, Gold is to him as the ashes of a fire.

Sāin, To bin kaun hai, jo kare navaryā pār ? Tā hī āvat hai nazar ehāñ or, Kartār.

God, who is there but Thou to ferry my boat across? I look on all sides and see but Thee, O God.

(To ferry the boat across' is a very common idiom for 'to grant salvation'.)

Sāin ilm dariyāo hai.

The groom's knowledge is as deep as the sea. (There are mysteries in every trade.)

Sāison kā kāl, munshiyon kī bohtāt.

Grooms are scarce and clerks are plenty.

Sāiyāñ bhāe kotvāl, ab dar kāhe kā ? Wom.

My husband's now kotvāl, so what have I to fear?

(The kotvāl under oriental rule is the chief police officer of a town; under British rule in India he is a petty officer of police. To the native mind he is the embodiment of petty oppression and power.)

Sāiyāñ gae bides, main to kāt kāt māt: Āgrē kā charkḥā, Burhānpur kī rūṭ. Wom.

My husband gone abroad, I'm worn to death with spinning, With the wheel from Āgrā and the cottor from Burhānpur.

Sāiyāñ gae ladnī, lādāñ jharā jhar: Sau ke pachās kiye, chole āñ ghar ! E. Wom.

My husband went a trading and collected

goods no end : But when he had made a hundred into fifty he came back home.

*Saiyān, jā mat bides ko, kamthā, hāṭ mat khol !
Humār dekh mere hāth kā, kūtūn oit an-moh.*
Hin. Wom.

Go not, my spouse, to foreign lands, nor open a shop, my husband ! Behold my dexterous hands, I'll spin a priceless thread.

Saiyān ke arjan, bhāiyā ke nānū ; Pahan oṛh, main sāsar jānū ! Wom.

The earnings are my husband's, and the credit my brother's : I will dress myself and go to my husband's house !

(In Indian households the bride gets her wearing apparel and customary ornaments and her household utensils from her parents and relatives and these she takes with her to her husband. The point here is that her husband has had to supply these, and this has made the bride feel ashamed.)

*Saiyān ne is dunyā meñ lākhon rupaiye batte ;
Kadhī na lāe laḍḍū pere, ber khilāe khaṭṭe.*

In this world my husband has made a fortune of millions ; But he brought no sweets for me, only plums wild and sour.

(A wife complaining of her niggardly and rich husband.)

Saiyān, tere kārne jal bal ho guñ rākh ; Pat se main be-pat bhāi, panchan meñ gai sākḥ.

For thy sake, my love, am I burnt to ashes, and have lost my honor and been disgraced among my kind.

*Sājan āvat hūn suno, kuchh neṛe, kuchh dūr :
Palkan kī se jhāṛ tūn un pāvan kī dhūr !*

I hear my love approaching nearer and nearer : And I'll brush the dust from off his feet with my eye-lashes.

Sājan bin id kaiṛī ? Mah. Wom.

It is no festival without a husband !

Sājan chale par-des ko, dhar ghore pe sūn : Jo main aisi jāntī chābuk leṭī chhīn.

My husband is going abroad and saddles his horse ! Had I known this before I would have taken away the whip.

*Sājan dukhiyā kar gaē, aur sukh ko legae sāth ;
Ab dukh de niyāre bhāṛ, merī baur nā pūchhī bāt.* Wom.

My husband has made me wretched, and taken my joys with him : He has made me wretched by leaving me and has sent me never a word.

(A woman's lament over an absent husband.)

Sājan ham tum ek haiñ, dekhāt ke haiñ do. Man se man ko tol le, do man kadhī na ho.

I and you my love are one, though seemingly we are two. Man weighed against man will never make two man.

(There is a pun here on the word *man* which means both the heart and a weight of 80 lbs; similarly *tolnā*, to weigh, is commonly used both in the abstract and concrete.)

Sājan pī lagāṛ ke dūr des jin jāo : Baso hamā-nāgrī, ham māṅgeñ tum khāo.

My love, once having loved, go not to foreign lands : Live you in my city and I will beg that you may eat.

Sājan sājan mil gaē, jhūṭe pāre basīṭh. Wom.
When friend meets friend, the meddler is disgraced.

Sājan sakāre jāeṅge aur nain mareṅge roē, Bid-hunā, aisi rain kar, kī bhor kabhī na hoē. Wom.

My love starts to-morrow and my eyes fade with weeping. O God, make such a night that there shall be no morn.

Sājan, tum jhūṭ mat bolo ! Khudā ko sānch pyārā hat, Kahāvat hai bṛḍon kī yūn, 'kudhī sānchā na hārā hai.'

My husband, do not tell a lie ! For God loves the truth. It hath been said of old that 'truth injureth not' !

*Sājan ! woh din kaun the, jo sukh se lāē pī ?
Ab dukh de niyāre bhāṛ :—kaun gāon kī rīt ?*
Hin. Wom.

My love, where are the days when you loved me with gladness ? To go and leave me in sorrow now :—what manners are these ?

*Sājan ! yon mat jāniyo, toē bichhrāt moē chain ;
Ale ban kī lākṛī sulgāt hūn din rain.*

Don't believe, my love, that I have pleasure in your absence ; Like a green-wood tree, I smoulder night and day.

Sājhā bhalā na bāp kā, Aur tāo bhalā nā tāp kā. Mercantile.

Partnership even with a father is not good, Nor is a burning fever.

Sājhā jorū khasam hī kā bhalā.

The best partnership is that between man and wife.

(Natives have a notion that all partnership in trade is bad !)

Sājhā sadhe na bāp kā. Mercantile.

Partnership even with a father is not lasting.

(See preceding. An acknowledgment of the habitual dishonesty of native traders even towards each other. He would cheat even his own father.)

Sājhā sadhe na bāp kā ; saē rāse kī khān : Ghar niyārā kar, bālmā ; bāt merī tū mān. Hin. Wom.

Partnership will not last even with one's father ; it is the root of strife : Keep a separate house, my spouse ; please listen to my words.

(A wife's advice to her husband to secure a house for her apart from his parents, whom she looks upon as a great bore.)

Sājhe kī kām ukhāre chām.

A joint concern will tear off the skin.

Sājhe kī hāñḍī chaurāhe meñ phūṭe.

The partnership pot breaks where four roads meet.

(Partnership is the source of many disputes.)

Sājhe kī Holī sab se bhalī. Hin.

Partnership at the Holi is a good thing.

(One person of course being unable to perform the festival.)

Sājhe kī mā Gangā na pāve. Hin.

The mother of several sons will never reach the Ganges.

Among the Hindūs, it is the duty of the son to convey his parent to the Ganges before or after death, a ceremony which is attended with some expense. Hence, if there are several sons, one leaves this duty to another, and it is not performed at all. Between two stools the breech comes to the ground. What is every one's business is no one's. Too many cooks spoil the broth.

Sājhe kī sūī sāñj meñ chale.

A partnership needle is carried on a pole.

(It is not easy for partners to agree.)

Sajjan chit kabhū na dhareñ, durjan jan ke bol ; Pāhan māre am ko, tau jhal det amol.

A good man takes no heed of a bad man's words; Throw a stone at a mango tree and it will drop sweet fruit.

Sākhi gaë, phir hāth na aë.

Credit lost cannot be regained.

Sakhī deve aur sharmāve, bādāl barse aur garmāve.

The liberal gives with diffidence, as clouds when hot drop rain.

Sakhī ho, ham hūñ rāj-kumār !

My dear, I, too, am a princess !

(A reproach.)

Sakhī kā berā pār, aur sūm kī matṛe khuār.

The generous succeed and the miser starves.

(Mendicant's cry.)

Sakhī kā berā pār hai.

The liberal man's boat gets across.

(Berā pār honā is an idiom to succeed, and also to obtain salvation.)

Sikṛī kā khazānā kabhī khālī nahīñ hotā.

A liberal man's treasury is never empty.

Sakhī, karīm parē eriyāñ ragarṛe haiñ ; Bakhīl mūsloñ se motiyōñ ko chhōṛte haiñ.

The generous and liberal drag on a miserable life: While misers grind pearls with pestles.

(The wicked flourishing like a green bay tree.)

Sakhī kā sar buland, mūzī kī gor tang. Mah.

The head of the bountiful shall be exalted, and the miser's grave shall be narrow.

(Beggar's cry.)

Sakhī ke māl par parē, sūm kī jāñ par parē.

A liberal man's wealth suffers, and a miser's life suffers.

Sakhī kī kamāī meñ sab kā sājhā !

In the generous man's earnings all have a share.

(Beggars' cry.)

Sakhī kī nāo pahār charhe.

A liberal man's boat goes up hill.

(Success attends the liberal.)

Sakhī na sahelī, Bhalī akelī. Wom.

Neither friend nor companion; It is well that I am alone.

Sakhī sakhāvat se phaltā hai, Adū adāvat se jaltā hai

The liberal thrive on liberality, And the envious burn with envy.

Sakhī se bhoṛā nahīñ, to sūm se kyōñ bigārye ?

If you can't find a liberal man, why throw up the service of a miser ?

(A bird in hand is worth two in the bush.)

Sakhī se sūm bhalā, jo tural de javāb.

Better is the miser who refuses at once than the giver.

(Who keeps you waiting)

Sakhī sūm kā lekḥā baras din meñ barābur ho jātā hai.

The account of the liberal and the miser is balanced at the end of the year.

(i. e. the liberal man does not lose by his liberality, nor the miser gain by his greed.)

Sāḥ lākh se achchī. Mercantile.

Credit is better than a fortune.

Saluk na shud balā shud. Per.

It was not an invitation but a misfortune,

Shāh Khānum kī āñkheñ dukḥī haiñ, shahar ke dive gul kar do. Mah. Wom.

Shāh Khānum Has sore eyes, so put out all the lights in the town.

(Throwing the burden of her own misfortune on the head of others.)

Singh charḥī Devī mile, garuḥ charḥe Bhagvān, Bail charḥe Shivjī mileñ, are sañvāre kām.

When you meet Devī riding her tiger, or Bhagvān on the wings of his eagle, Or Sivā riding his bull, all difficulties will be removed.

(The above are the vehicles of the gods mentioned, and at religious performances are represented by actors, to meet whom is lucky.)

Salāmat rahe bahū, jis kī barā bharosā. Wom.

Long life to my daughter-in-law, in whom I have great hopes.

(Of posterity: a consolation at the loss of a son.)

Salām bisar miyāñ jī kyōñ rusāe ?

Why offend my lord by not saluting him ? (Politeness costs nothing)

Sāle ke sure aur sure k: labar-dhauñ-dhauñ !

A distant connexion of my wife's brother's father-in-law !

(Said of one who claims relationship.)

Salemo bin Īd kaise ? Mah. Wom.

It is no festival without Salemo.

(Salemo is a fancy name for a showy woman.)

Sāḥ ādhī nihālī, sakhaj pūrī jo. Mah.

A wife's sister is half a wife, a brother-in-law's wife is a full wife.

(If a wife die it is not uncommon for a man to marry her sister: the brother-in-law's sister is the wife and his wife is in many respects on the same footing as the wife in a native household.)

Sālī nihālī, chahiye orhī, chahiye bichhālī !

Your wife's sister is your bedding—to be worn or used !

Samāē chūk phir kē pachhtānī ? Bhoj.

Why regret a lost opportunity ?

(Why weep over spilt milk !)

Samāē samāē kē dātā Rām. Hin.

God gives in every clime and time.

Samāē na bāram bār. Hin.

Opportunity comes not daily.

Samā kare (nūr kyā kare ?) samēñ sam-ñ kī bāt.

Kisī same kē dīn bare, kisī same kī rāt.

Each season does its seasonable work, and what can man do ? Some seasons make long days and some long nights.

Samājh kā ghar dūr hai.

It is a long way to understanding.

Samājhe-vāle kī maut hai.

It is death to those that understand.

(Where ignorance is bliss, I ween, 'tis folly to be wise.)

Samandar kyā jāne Dosakh kā azāb ? Mah.

What can the salamander know of the pains of Hell ?

(Because it lives in the fire.)

Samandar-sokh ko daryā kyā ?

What's a river to the sea convolvulus ?

(*Samandar-sokh*, is the *convolvulus argenteus* : a pun on the words here which also mean—one who swallows the ocean)

Same same kī bāt hai.

Each season has its own work.

(There is a time for every thing.)

Same same kī bāt ; bāj par jhapte bagulā.

It is a sign of the times : the heron preys upon the hawk.

Same same sundar sabhī ; rūp ku-rūp na koē.

Every thing is beautiful at its own time and nothing ugly.

(Every dog has his day.)

Samjhā aur patthar huā.

Who understands becomes a stone.

(i. e., is not easily turned from his opinion.)

Somjhāē samjhe nahīñ, man nahīñ dhartā dhīr.

Prohlād pahle banī, pāchhe banā sarīr.

They cannot understand, and are not patient. First was fate created and then man's body.

Samjhe so gadhā : anārī kī jāne balā ?

Who understands is wretched : the ignorant does not care.

Samjho, nā bājho : khūñtā le-ke jhūjho.

You neither know nor see: you can only whirl about a club.

(Strength without skill: brute force: metaphor drawn from *gad kū-bāzī* or fencing.)

Samman, aisī prīt kar, jaisī kare kapḍe: Jīte to hurmat rakhe, aur mūd chalegī sāth.

O Samman, love as the cotton loves : That keeps up thy honor in life and goes with thee to thy grave.

(i. e. as clothes, it adds to your dignity, and

as a cere cloth, it shrouds your corpse: Samman was a *sādhā* or saint and these are sayings popularly attributed to him.)

Samman ! aisī prīt kar jaise shakkar ghī : Jāt bhāt pūchhe nahīñ, jis se mil jāē jī.

Samman, your love should be like butter and sugar; Have no distinction of caste with those with whom your life is cast.

Samman ! aisī prīt kar jūñ Hindū kī joē : Jīte jī to sañj rahe, mare pe sattī hoē !

Samman ! let your love be as a Hindu wife: With you in life and with you at death !

(By committing *sattī* and burning at the husband's pyre.)

Samman, chūrī kāñch kī: kaurī kaurī dekh : Jab gal lagī pū ke, lākh ṭake kī ek. Wom.

Samman, bangles of glass are but a farthing each, But when they clasp a husband's neck they are worth a million each.

Samman, dhāgā prem kī jin toro ch ukāē : Torē par jo jor ho, bīch gāñṭh par jāē.

O Samman, break not the chord of friendship: For when broken there will be a knot where it is joined.

Samman ! sājñh andher māñ mūl bāt mat chāl; Jāñ gañvāve ek dīn, sañ gañvāve māl.

Samman ! go never out in the darkness of night, Or some day you will lose your life and property.

Samman, sāhsā mat karo ! sir par hai Sāññ ; Jo kuchh likhā lilāt men, bhujenge yāñññ.

O Samman, have no doubts ! There is a God above, Who will send thee whatever is written in thy fate.

Samman, voh dīn kaunse, jo sukh se lāē pū ? Ab dukh de nīyāre bhāē, kaun gāññ kī rū ? Wom.

Samman, where are gone those days when you loved me with joy ? Now you keep aloof, and give me pain; what manners are these ?

Samman, voh phal kī unse, jo pakke pe karvās ? Kachhe lag-ñ suhāgne, gaddar karen mīḥās ?

O Samman, what fruits are those, which become bitter by ripening ? Are pleasant when green, and sweet when half ripe ? (Answer : human life, in its three stages of youth, manhood and old age.)

Sāmne pāñī bhārā kalsā ā-jāē, to achchhā shagūñ hotā hai. Superstition.

To meet a jar full of water is a good omen.

Sampat kī jorū; bipat kā yār. Hin.

In prosperity a wife, and in adversity a friend. (i. e. a wife will stick to you in prosperity and a true friend in adversity: Indian habits.)

Sampat se bheṭā nahīñ, daliddar se tūṭan. E.

No friend to prosperity and an enemy to adversity.

(A stupid man.)

Sāñbhar jāē a:ñā khāē !

Go to Sāñbhar and eat without salt.

(The Sāñbhar lake is the chief place for

the manufactory of salt in Central India :
To live in the meat market and have no
meat.)

Sānbhar men non kā toṭā !

Scarcity of salt in Sānbhar !

Sānbhar men paṛā so sānbhar huā.

What falls into salt becomes salt.

Sānch barābar tap nahīn, aur jhūṭ barābar pāp.

Jā ke man men sānch hai, tā ke man men Āp.

No penitence like truth, and no sin like a
lie. Who keepeth truth in his heart,
God dwelleth in him.

Sānche gurū kā bālā mare na mārā jāē.

The perfect teacher's disciple can never die
or be killed.

Sānchī bāt Gopālā bhāve.

God loves the truth.

*Sānchī bāt Sādu'llah kahe, sab ke man se utrā
rahe.*

Sādu'llah speaks truth, and is dialiked by
all.

(The candid friend.)

Sānch ko ānch nahīn.

Fire burns not the truth.

(The innocent have nothing to fear. The allu-
sion is to the common ordeal by fire in India,
the idea being that fire will not injure the
innocent.)

Sānchoṅ koi na māne, jhūṭhoṅ jag patyāē.

No one heeds the truth, and all believe in
lies.

Sandal ke chhāpe munh ko lagen.

May your face be bright with sandal wood.

Sāng āmad o sakht āmad. Per.

When a stone hits it hits hard.

(Misfortunes never come singly: used also in
the sense of 'difficult times require severe
measures'.)

Sangat achchhī baithiye, khāiye nāgar pān ;

Khoṭī sangat baith-ke kaṭāē nāk aur kām.

Form intimacy with the good, and eat the
best betel; Form intimacy with the bad,
and lose both nose and ears.

(Good will come of the former, and evil of
the latter.)

Sangat kā parrbhāo hai.

It is the influence of society.

(As the society so the man.)

Sangat kī phūṭ kā Allāh belī !

God proteet the people from internal
strifes.

(From all sedition, privy conspiracy and rebel-
lion, Good Lord, deliver us.)

Sangat se phal hot hai; vohī tūl vohī tel, Jāt pat

sab chhor-ke pāyā nām phulel.

Companionship bears this fruit: oil is from
oilseed, But leaving its kind it becomes
scent.

(i. e. by being mixed up with flowers and
other ingredients.)

Sāng soī, to lāj kyā ? Wom.

After sleeping with a man what shame is
left her ?

*Sānjhī chālī sānjh se sūth Basantā put : Mādhō
bhī to jāt hai, bāndh kamar ke sū.*

Sānjhī went in the evening and Basantā her
son with her: And now Mādhō goes away
with all the thread round his waist.

*Sānjh jāē aur bhor āē, Voh kaise na chhināl
kahāē ?*

If a woman goes out in the evening and
comes back at dawn, Is she not a harlot ?

Sānkh bajāo, sovo, sādhu, jo sukḥ pāve kāyā !

Sound your conch, and sleep, O saint, that
your body rest in peace.

(Every cobbler to his last.)

Sānkh bāje sattuṛ balā bhāje. Hin. Superstition.

When the conch sounds, seventy misfor-
tunes fly.

(The sānkh is sounded as a call to prayer in
Hindū temples.)

Sānp aur chor dabe par choṭ kartā hai.

A snake and a thief will not hurt you till
they are hard pressed.

Sānp aur chor kī dhāk barī hotī hai !

Great is the fear of snakes and thieves !

Sānp kā bachchā sapoliyā !

The young of a snake is a snakeling !

(Sapoliyās or young snakes are supposed to
be worse for poison than old ones. Moral:
don't let a sinner off on the ground of his
being a young one.)

Sānp kā kātā pānī nahīn māngtā.

Bitten by a snake needs no water.

(He will die before he can get it.)

Sānp kā kātā rassī se darta hai.

Bitten by a snake dreads a rope.

(Burnt child fears the fire.)

Sānp kā kātā sove : bichchhū kā kātā rove.

Bitten by a serpent sleeps (dies): bitten by
a scorpion weeps.

Sānp kā sir bhī kubhī kām dātā hai.

Even the head of a snake may be of use.

(Waste not want not.)

Sānp kā sir hī kuchalte hai.

A snake's head is made to be crashed.

*Sānp ke mūnh men chhachhūndar : nigle to
andhā, ugle to kophī.*

Like a muskrat in a snake's mouth: if he
devours it he becomes blind; if he vomits
it he becomes leprous.

(On the horns of a dilemma: the proverb ex-
presses a common superstition that the snake
to escape out of such difficulties has to go
into water.)

Sānp kī sī. kenchhī jhārā.

He casts his skin like a snake.

(To recover from sickness.)

Sānp kī to bhāp bhī buri. Superstition.

Even the breath of a serpent is bad.

(Because it can scorch.)

*Sānp, satāvā, dhokyā, tinoṅ jīv nibār : Jāb lag
pār basōē, baith na in ke pās.*

A serpent, an enemy, and a cheat, these
three are the bane of life: As long as
you can help it sit not near them.

*Sānp, singh jit deh pakhālēn, Dhor, manukh
kālan jūn hālēn.* Rus.

Where snakes and tigers lay their limbs
Men and cattle shake like an earthquake.

Sānp mare, nā lāhī tūc.

(i) Let the snake die, but let the stick not
be broken.

(In removing one evil, take care not to incur
another.)

(ii) Neither let the snake die, nor the stick
break.

(An amicable settlement of a quarrel.)

Sānp nikal gayā :—lakīr pītā karo ! [track !]

The snake has gone off:—now destroy his

(Too late to beat the shadow.)

Sānpōn kī sabhā meñ jibhōn kī lapā lap.

In a company of snakes tongues do wag.

(Said of a company of great talkers and little
doers.)

*Sānp sab jagah tēphā chaltā hai, par apne bil
meñ sīdhā jātā hai.*

The snake's course is always crooked, but
he goes straight to his own hole.

(Crooked with others, true to one's own.)

Sānsā bhalā na sāns kā,

Aur bān bhalā nā kāns kā.

Anxiety even for a moment is not good,

Like a rope of kāns grass.

(Which is of no use.)

Sānsā mat kar, mūrkhā, kī sir par hai Kartār;

Vohī hai sab jagat kā sānsā meñ-in-hār.

Fond fool, have no care when God is with
thee, For he alone is the remover of
the cares of all the world.

*Sānsā Sāns meī de, aur na meīc koe. Jab ho
kāmsūdēh kā, to nām usī kā lo.*

God can cure all care, and none else.

When thou hast an anxious business
trust in him alone.

*Sānsā sukh budh sabhī ghaṭāve. Sānsā sukh kā
khoy mīṭāve.*

Care destroyeth sense and wisdom. Care
destroyeth rest and ease.

(Post equitem sedet atra cura.)

*Sāns sāns meñ jītab ghaṭe, bādhā mūl na ho;
Is jītab par phūl kar mat bhūlo Hari ko.*

Life wanes with every breath, and increases
never; Puffed up with pride of life for-
get not God.

*Santan kī bānī sune prem sahī jo koē, Gangā
ādī tīrath phal bin asnāne hoē.*

Who listens with all his heart to the dis-
course of saints, Will obtain the reward
of the Ganges and other holy places
without bathing.

Sānte kī sagāt sedhe, tel kī mīṭhāī sedhe.

A double marriage and sweetmeats fried in
oil are both bad.

(Sānte kī sagāt means to exchange daughters
in marriage: A gives his daughter to B's
son and B his to A's son. This is done to
save expense.)

Santokh karvā, par phal mīṭhā hai.

Contentment is bitter, but its fruit is sweet.

Sapūtī rove tūkoñ ko, nipūtī rove pūtoñ ko.
Hin. Wom.

The mother with a son cries for food, and
the mother without one for a son.

(Every one cries for the moon.)

*Sapūtoñ ke kapūt, aur kapūtoñ ke sapūt hote
āe haiñ.* [good ones.

Good men do have bad sons, and bad men

Sārā dhar dekh nāche morvā, pāoñ dekh lajāe.

The peacock is delighted with his body, but
ashamed of his feet.

(It has ugly feet.)

Sarāe kā kuttā har musāfir kā yār.

The dog of the inn is the friend of every
traveller.

Sārā gāoñ jal gayā, kāle megā pāñī de.

The whole village has been burnt, and now
the black clouds rain.

Sārā ghar jal gayā jab chūryāñ pūchhīñ. Wom.

After the whole house had been burnt to
ashes my bangles were noticed.

A showy woman once put on a new set of
glass bangles and went out to see her neighbours,
hoping that they would be admired. But none
of her neighbours took any notice of them, and
so in her mortification she set her house on fire,
upon which a great crowd assembled at the spot
where the woman stood artfully wringing her
hands in despair. One of the spectators, however,
noticed her bangles at last and said "you have
new bangles on to-day!" on which the woman
replied in the words of the proverb.

Sarāhal bahurā dom gharjāe. E. Wom.

Praise a daughter-in-law and she will go with
a sweeper.

(i. e. praise will turn her head.)

Sārā jātā dekhīye, to ādhā dīje bāñ. [of it.

When you see your all going, share half

Sārā khel taqdīr kā hai.

It is all the sport of fate.

Sārū navardā phirdī, kūāñ dekh dardī. Panj.

After wandering through the whole desert,
she is frightened at a well.

(Navardā, a desert, a terrible solitude: proverb
alludes to the uncertain nerves of women.)

*Sārāng ne sārāng gaho, sārāng bolo āe; Jo sārā-
rāng sārāng kahe, sārāng mūñh te jāe.*

A peacock caught a snake, while clouds
their thunder rolled; When the peacock
screamed the snake let go its hold.

(The peacock is said to scream and dance with
joy at the sound of thunder: the saying
contains elaborate puns on the word sārāng
which means a peacock, a snake, thunder, and
the peacock's cry: it also means a musical
measure, a cloud and a frog.)

*Sārā shahar jal gayā, Bibī Fātima ko khabar
hī nahīñ.* Mah. Wom.

The whole city burnt down and still my
Lady Fātima is ignorant of it.

(Said of the selfish and indifferent to the
affairs of those about them.)

Sāras kī ē jorī.

Like a pair of cranes.
(Inseparable friends.)

Sāras kī ē jorī ; ek andhā ek korhī !

They are like a pair of cranes ; one blind,
the other leprous !

(Two bad people closely connected: *Arcades ambo.*)

Sardārī kā dandā atkā hai.

The badge of office still sticks to him.

(Said to one who won't condescend to take a
lower place than that he formerly held.)

*Sardhā dhāl jo pahne khāve, Vā ke totā kadhī
na ave.*

Who eats and wears as his means permit, Will
suffer no loss.

*Sardhā lāgal kailōn bhatār, Ohu niksāl jāt ke
Chamār.* E. Wom.

With great eagerness I took a husband, And
then he turned out to be a Chamār.

(Chamārs are a very low caste : marry in haste
and repent at leisure.)

*Sardī kā mārā panaptā hai, an kā mārā nahīn
panaptā.*

Frozen out revives, starved out dies.

*Sāre dhar kī sū nikālē, so koī nahīn ; ānkh kī
sū nikālē, so sab koī.* Wom.

Who takes out the pins out of the whole
body is nothing ; but who takes the pins
out of the eyes only is every thing.

Women especially are wont to have re-
course to magicians in order to revenge them-
selves on their enemies ; and one plan is to make
an effigy of flour, prick it all over with pins
and leave it in the *marghaṭ* or place of crema-
tion, in the belief that the object of enmity
will be similarly pierced and die. If, however,
the pins are again extracted from the figure by
the aid of magic, the dead person returns to life.
The story goes that once upon a time the wife
of a man thus slain, having extracted all the
pins but those in the eyes, was obliged to sus-
pend her work in order to go to prayer, the hour
for which had arrived. A slave-girl, however,
happening to come in drew out the remaining
pins. The man returned to life, and believing
that it was the slave-girl that had drawn out all
the pins, forthwith married her and repudiated
his wife.

Sāre dil meñ zabān hī halāl hai.

The tongue is the purest member of the body.
(An advice to speak the truth.)

Sāre din piśā piśā, chapnī bhar bhī na uṭhāyā.
Wom. [pot lid.]

She ground all day and filled not even the
(To describe one who has labored much to
no advantage : he toiled all night and
caught no fish.)

Sāre din ūnī ūnī, rāt ko charkhā pūnī. Wom.

Idle all day, she begins at night to spin.

(To describe one who lets slip the proper
time for work.)

Sāre nagar meñ do hī ; dhunakkar yā bhunakkar.
In the whole city only these two ; carders
and weavers.

(Low company.)

Sārese kā ṭaṭṭū banā phirtā hai.

He struts about like Indra's nag.

(Sārees is Indra : there is infinite contempt
thrown into the proverb by the use of the
word *ṭaṭṭū*, a worthless pony, a nag.)

Sāre shahar meñ ūnāṭ bad-nām.

The camel is notorious throughout the city.
(Give a dog a bad name and hang him.)

*Sārṣiyān rā magz bāyad chūn sagīn ; Nahviyān
rā magz bāyad chūn shahān.* Per.

A dog's brain for the Accidence, But a king's
brain for the Syntax.

(Said of Arabic.)

Sārī choṭ nihāī ke sir.

It's the anvil that gets well hammered.

Sārī deg meñ ek hī chāval dekhte haiñ. Mah.

One grain tests the whole pot full.

(To see if the rice is boiled : judging the
whole by the sample.)

Sārī khudāī ek taraf, Faṭal Ilāhī ek tarāf.

The whole creation on one side, and God's
grace on the other.

Sārī khudāī ek taraf, jorū kā bhāī ek taraf.

The whole world on one side, the wife's
brother on the other.

(Please the wife please her brother : love me
love my dog.)

Sārī kurlān mar gaī, nānī se rāh chule ? Panj.

Are all the young women dead, that you
run after your grand-mother ?

*Sārī Rāmāyan sun-ke pūchhā 'Sītā kis kī
jorū thī ?'* Hin.

After listening to the whole *Rāmāyan*, he
asks whose wife Sītā was.

Expresses one who from stupidity or in-
attention, after appearing to listen to a discourse
betrays a total ignorance of the subject. Every
Hindu knows the leading incidents in the *Rāmā-
yan*, as every Englishman knows those in the *Bible*,
so that not to know who Sītā was would be like
not knowing who the Virgin Mary was.)

*Sārī rāt kahānī sunī, subeh ko pūchhe 'Zulekhā
aurāt thī yā mard ?'* Mah.

He has been all night listening to the story,
and in the morning asks, 'Was Zulekhā
a man or a woman ?'

(*Zulekhā*, vulgo *Zulekhān*, was Potiphar's wife ;
a story as well known in the East as in the
West. The point of the proverb lies in the
chance masculine termination of her name
as vulgarly and commonly pronounced,
Zule Khān.)

Sārī rāt mīmānī, aur ek hī bachchā byānī.
E. Wom.

The goat bleated all night, and produced
only one kid.

(Great cry and little wool : goats usually
produce two kids at a birth.)

Sārī rāt rōī, aur ek hī marā. Wom.

She mourned the whole night long, and still
one only had died.

(The conventional mourning for the dead is
measured by time ;—to mourn all night

would mean the death of more than one person—hence this proverb has the same sense as the preceding.)

Sari rāt soē, ab subeh ko bhī na jāgeñ ?

I have slept all night and shall I not wake in the morning ?

(Better late than never.)

Sari sāhibi aur gach kā sonā.

Shabby gentility and sleeping upon a plastered roof.

(Applied to a mean person who aspires to great things.)

Sari umar bhār hī jhokā.

He fed the oven for the whole of his life.

(Passed his life unprofitably in menial occupation.)

Sari umar kāñh meñ rahe, challe vaqt pāñh se gaē.

He remained a life-time in the stocks, and in the end he lost his leg.

(In his hurry to get out of them.)

Sarkār se milā tel, palle hī meñ mel.

If a ruler gives you oil, take it in your wrapper.

(Royal gifts are no inheritance : take it and be thankful.)

Sar parāñ pīr kī kyā jāne an-jān ?

What does one man know of what gives another pain ?

(The wearer only knows where his shoe pinches.)

Sar sarāvat nā karen byāñ kāj ke bich ; Is meñ dhan ko yūñ samjh jaise kankar kich.

Be not economical at a wedding ; Look then on money as on dust and mire.

(A saying of the Brāhmins to encourage that extravagance at weddings by which they prosper.)

Sarsoñ phūle Phāg meñ aur sāñjhī phūle sāñjh. Nāñ kadhe phūle phale, jo tiryā ho bāñjh.

Mustard blooms in February, and twilight comes in the evening. But a barren woman shall never bear.

(It is a great abuse to a woman to be barren in India.)

Sāsar kā an baid bulāyā, Sauk kahe terā dhagrā āyā. Wom.

I called in the doctor for my mother-in-law, And my co wife says he is my lover !

Sāsar sānsū mat kare, dekh thuraīrā kām : Thoge ko baholā kare, den lage jab kām. Wom.

Mother-in law, grieve not because business is slack : When God is favorable little becomes much.

Sās bahū kī huī larāī, Kare parāusan hāñhā pāñ. Wom.

When a bride and her mother-in-law fall out The neighbours intermeddle.

Sās, bahū kī huī larāī, Sir ko phor marī hameñ.

In a quarrel between mother and daughter A neighbour gets her head broken for nothing.

(To burn one's finger in another's porridge.)

Sās bin kaisī sursāl ; Labh bin kaisā māl ? Wom.

Without his mother it is no husband's house ; without gain there is no business.

Sās gaī gāñ, bahū kahe, ' main kyā kyā khāñ ? ' Wom.

The mother-in-law is gone to her village, and the bride thinks of what she shall eat.

(That is, what luxuries she shall enjoy in her absence : when the cat's away the mice may play.)

Sās jhāñke tūñ tūñ, bahū chālī Baikunth. Hin. Wom.

The mother-in-law peeps out meekly and the daughter-in-law goes to Heaven.

(Said as a skit on a young wife who makes pilgrimages and leaves the old woman at home : by Hindū custom the young women live at home and old women go abroad.)

Sās kā orñnā, bahū kā bichhaunā. Wom.

The covering of the mother-in-law is the bedding of the daughter-in-law.

(Things upside down :—the Hindū bride is below her husband's mother in the household.)

Sās ke āge bahū ko kyā barāñ ? Wom.

In the presence of the mother-in-law, what is the rank of the bride ?

(See preceding.)

Sās ke orñnā, patoh ke bichhōñ. E. Wom.

The mother-in-law's covering is the daughter-in-law's bedding.

(See *Sās kā orñnā, bahū kā bichhaunā*.)

Sās kī cherī, sab kī jāñherī. Wom. [all.]

The mother-in-law's maid is the mistress of (i.e. all the women in the house are afraid of her.)

Sās kī risī patoh ke mātñe. Wom.

The habits of the mother-in-law are copied by the daughter-in-law.

(Boys ape their teachers as monkeys copy their keepers.)

Sās ko nahīñ pāñche, bahū chāñhe tanbū aur sorāñche ! Wom.

The mother-in-law has not even drawers, and the bride wants a tent and screens.

(i.e. to be a grand lady, her position being below that of her mother-in-law ; hence the sting of this proverb.)

Sās koñhe, bahū chabūtre. Wom.

If the mother-in-law goes into the hall, the daughter-in-law will go out into the entrance.

(In imitating her she will exaggerate her follies ; modest Indian wives should always stay at home.)

Sās, koñhe par kī ghās. Wom. [roof.]

A mother-in-law is like the grass on the (A worthless thing.)

Sās lukkā lukkā, bahū bukkā bukkā. Wom.

What the mother-in-law does secretly, the daughter-in-law does openly.

(See *Sās koñhe, bahū chabūtre*.)

Sās mar gai apni arvāh tōbe meñ chhor gai. Wom.

When my mother-in-law died she left her soul in the gourd.

It is related of a strict woman, who had always kept her daughter-in-law in great restraint, that on her death bed she told her, that after she was dead she could deposit her spirit in a gourd, of which the girl was always to take advice. When the old woman was dead and gone the girl was in great fear of the gourd, and whenever she wanted to do any thing she first asked its advice as her mother-in-law had enjoined her. One day a neighbour, happening to come in when she was consulting the gourd, dashed the gourd to the ground and broke it into pieces, and thenceforth the girl enjoyed full liberty.

"Sās mori mare, easur morā jā," nai bahurāyā ke rāj bhāē. Wom.

When her mother-in-law dies and her father-in-law lives the bride reigns supreme.

Sās mūi, bahūbeṭā jāyā; Vā kā pāṭhā vā meñ āyā. Hin.

The mother-in-law died, and the daughter-in-law gave birth to a son; And so the account was balanced.

Sās na nandī, āp kī ānandī. Wom.

There is neither mother-in-law nor sister-in-law, so she is happy by herself.

(A sister-in-law is no less a disturber of the wife's peace in an Indian home than is her mother-in-law.)

Sāsrā, sukḥ bāsrā? Wom.

In your husband's house you will live in comfort!

(Advice to a young bride.)

Sāre tere sāg, māthe tere bhāg; Bāp ke tere rāj, tū baiṭhī baiṭhī jāhān. Hin. Wom.

Comfort in your husband's house, and good fortune is to you: Royalty in your father's house, and you may only look on.

(A mother-in-law's rebuke to her daughter-in-law, when the latter extols her father's easy circumstances and deprecates her husband's petty means: a daughter has no claim to her father's estate according to Hindu law.)

Sās, sās, tujhe peṭ kī dukḥ; pahle chūṭhā hī yād āyā. Wom.

Mother-in-law, your stomach is a trouble to you; your first thought is the kitchen.

Sās se bair, parāusan se mātā. Wom.

An enemy to her mother-in-law, and a friend to her neighbour.

(A foolish woman.)

Sās se tor, bahū se nātā. Wom.

Cuts with mother-in-law, and attached to the daughter-in-law.

(A foolish woman: the *sās* has the power in a Hindu house, not the *bahū*: always worship the rising sun.)

Sastā gehūn, ghar ghar pūjā. E.

When wheat is cheap, there are offerings in every house.

Sastā hañsāve, mahñgā rulāve. Agric.

Cheapsness moves to laughter, dearness to tears.

Sastā rove bār-bār, mahñgā rove ek bār. Mercantile.

Cheap weeps oft, dear but once.

(Cheap and nasty.)

Sasta ūnī, mahñgā pāṭhā.

A cheap camel and a costly collar.

(Said when a thing costs more than it is really worth.)

Saste ko dekh bhālke lenā chāhiye. Mercantile.

Think twice over a cheap bargain.

Sastī bher kī tāng uphā-uphā-ke dekhke hañ. Mercantile.

Lift up the leg of a cheap sheep.

Sāsū chhoṭī, bahū bari.

The mother-in-law small, and the daughter-in-law tall.

(The allusion here is to a second marriage with a small girl of a man, who has already a grown up son with a grown up wife.)

Sās udhalyā, bīhū chhinalyā, susrā bhār shukāve, Phir bhī dūṭhā sās bahū ko Sītā saṭī batāve.

Though his wife be a harlot and her mother a strumpet and father a scullion, Still will the bridegroom call them chaste as Sītā.

(A man will never speak ill of his own female relatives:—its an ill bird that fouls its own nest.)

Sasurār sukḥ kī sār: To rahe dinā do chār!

A father-in-law's house is the abode of rest, If one live there for two or three days!

(Never outstay your welcome)

It is said that once a *Kāyath* visited his father-in-law's house and finding that all his creature comforts were well attended he wrote down the first line of the above proverb. His brother-in-law judging from this that his sister's husband had taken a fancy to the house and not wishing him to outstay his welcome wrote the second line under it as a hint.

Sāte kī sagāi, aur biājū rupae kī chsām kyā? Mercantile.

A betrothal for a consideration and money lent on interest confer no obligation.

Sāṭhā nāṭhā.

A man of sixty is a bull.

(Virility is supposed to last sixty years.)

Sat hārā aur gayā mārā.

Who eschews truth (or spirit) is ruined.

Sāṭhā so pāṭhā, bīsī so khīsī.

A man of sixty is a young elephant and a woman of twenty is past her prime.

(For explanation see above.)

Sāt hāth hāthī se rahiye, pāñch hāth singhāre se, Bis hāth nārī se rahiye, tis hāth matvāre se.

Keep seven yards off an elephant, five yards from a horned bull, Twenty yards from a woman and thirty yards from a drunkard.

(Drunkenness is self made madness.)

Sāṭh gāon bakrī char gā.

A goat has eaten up the sixty villages.

The story is told of a king, who returning from the chase much fatigued, happened to go in into a beggar's hut. The owner showed him all the hospitality he was capable of, and welcomed him to his frugal fare. The king was much pleased with him, wrote him out on the leaf of a tree a grant for sixty villages in recognition of the hospitality he had received and started for his capital. Unfortunately a goat ate up the leaf and next day the beggar appeared at the royal court and shouted out the words of the proverb. The king recognized him and gave him a new grant.

Sāṭhī aisā chāhiye, jo sārā sāṭh nibhāe. Sāṭh na us kā lijiye jo dukh bich kām na aē.

A friend is he that is ever with thee. Hold him not for friend that is useless in trouble.

(A friend in need is friend indeed.)

Sāṭhī to voṭī bhalā jo dhur de tujhān puṣhā ; Vā ko sāṭhī mat kaho jo chor adham mān jā.

He is a true friend that carries thee to the end ; Call not him a friend that will leave thee half way.

Sāṭh jorū khaṣam kā.

Husband and wife make a good partnership.

Sāṭh kaun kisī ke jātā hai ?

Who goes with any one (to his grave) ?

Sāṭh ke liye bhūt chhorā jātā hai.

Food is deserted for the sake of company.

Sāṭh koi āyā, na koi jāē.

Nobody came with you, and nobody will go with you.

(Naked came I out of my mother's womb and naked shall I return thither. Job I. 21. We shall carry nothing away with us when we die.)

Sāṭh sās, nanad hoī sau, Mā kī hor na in sūn ho. Wom.

If a woman have sixty mothers-in-law and a hundred sisters-in-law, None will be like her own mother.

Sāṭh sōī, bāt kholī. Wom.

When she slept with him, her honor was gone.

Sāṭh sūdā, aur mūnḥ chhupānā ! Wom.

Sleep with a man, and hide your face !

Sāṭh so, peṭ kī dukh. Wom.

Sleep with a man, and be troubled in your belly.

Sāṭh to hāth kī āyā hī chaltā hai.

What you give with your hands will go with you (to the next world).

(A saying of the mendicants.)

Sāṭī kuchā, patang mānri, kesari kes, gajdant, Sūr kaṭāri, biṭṭi-dhan, mare pe lāge hast.

A chaste woman's breasts, a serpent's gem, a lion's hair and an elephant's tusks ; A brave man's sword, and a Brāhman's wealth are not obtained till they are dead.

Sāt māmā kā bhānjā bhūkā hī bhūkā pukāre.
Hin.

The nephew of seven uncles goes hungry.

(i.e., no one feeds him or looks after him : everybody's business is nobody's business.)

Sāt māmā kā bhānjā, nautā hī nautā phire.

The nephew of seven uncles lives on invitations.

(See above.)

Sūt mat chhāde, he piyā ! sāt chhāde pat jāē !

Sūt kī bāndhī Lachohmi pher milegi āē. Wom.

Don't give up truth, my love ; by leaving truth you will lose your credit ; Fortune guarded by truth will come again.

(Consolation on losses by a wife to her husband.)

Sāt pānch kī lākṛī, ek jāne kā bojh. [one.

Sticks from several people make a load for

(Spoken when several persons each contribute a little towards the relief of one.)

Sāt pānch mil kije kāj, hāre jīte na āve lāj.

When half a dozen do a job, no one gets the credit of loss or gain.

Sāt pānch pakua, na ek gūlar. E.

One Indian fig is better than half a dozen pakua.

(Pakua is a wild, tasteless fruit.)

Satrā bahatrā.

Seventy or seventy two.

(Fit for nothing : in his detrage.)

Sāt sau chūhe khā-ke bittī haj ko chātī. Mah.

Wom.

After eating up seven hundred rats, the cat is going on a pilgrimage (to Mecca).

(Spoken of a very wicked person, who pretends to have become penitent and religious : applied to old prostitutes who take a religious turn.)

Sātār chūhe khā-ke bittī haj ko chātī.

After devouring seventy rats the cat went on a pilgrimage (to Mecca).

(First sin then prayer : see preceding *Sāt sau chūhe khāke*, etc.)

Sātār kine sāt ke, aur solah ke hiye sau. Byāj burā, re bālke ; yā sūn rākho bhau.

Seven grows to seventy, and sixteen to a hundred. Usury is a bad thing, my lad ; always fear it.

Sāt tavon se mūnḥ kālā karnā. Wom.

To blacken one's face with seven frying pans.

(To disgrace another, or one's self exceedingly : one *tavā* would of course be enough.)

Sāt mām-ke bakrā lāē, kām pakar sir kātā :

Pūjā thī so mālan le gai, mīrat ko dhar chātā.

True faith brought the goat and cut off its head ; But the gardener's wife got the offering, and so the idol was none the better for it.

(A skit at idolatry attributed to Kabir.)

Sattū bāndh-ke piche parnā.

To tie up your provender and go on.

(To follow up an object persistently.)

Sattu khā-ke shukr kyā? Mah.

Why give thanks (to God) for a feast of *sattu*?
(*Sattu* is the flour of parched pulse and is the food of the very poor.)

Sattu man-bhattā, jab ghubā, jab khaibā, jab jaibā; dhān bichāre bhalle, kūtē khā challe. E.
Pulse-meal is a pleasant thing; you knead, and eat and go your way; but rice is a pleasanter thing, for you simply husk and eat and go your way.

(Proving two and two make five, or black is white: specious argument: it takes very little time to prepare and eat *sattu*, but husking rice and then cooking it is a laborious task.)

Satvanti kā lāj bar, chhinārī ke bāt bar. Wom.

A chaste wife is very bashful and a bad one a great talker.

Satyā rahēgā sab maregā.

The truthful will live, all else will die.

Sau aibō kē ek aib nā-dārī hai.

Poverty is as bad as a hundred faults.

Sau bairī katvān kahe, masfak likhā so hoā, Lekh likhe ko, bālke, met nā sakke koā.

Though my enemies may speak ill of me, what is written in my fate will be; What is written in my fate, my son, none can efface.

Sau bār terī, to ek bār merī.

If a hundred times be yours, one time will be mine.

(Said to thieves: you will be caught at last.)

Sau bāt kī ek bāt yeh hai.

There are a hundred words in this one word.

(*Multum in parvo.*)

Sau bhāre maren to ek chammach-chor paidā ho; sau rañdī maren to ek āyā.

It takes a hundred pimps to make one stealer of spoons, and a hundred harlots to make one *āyā*.

(The "stealer of spoons" means the *khidmat-gār* of European households in India; both these, and the *āyās* or maids are of notoriously bad character.)

Saudā achchhā lābh kā, aur rājā achchhā dāb kā.

Let a bargain be profitable and a king terrible.

Saudā bik gayā, dūkān rah gayā.

The goods are sold, the shop remains.

(Her bloom is gone, the frame remains.)

Saudā kar, nafā hogā.

Buy and sell and you will get profit.

Saudā āje dekh-kar, aur roī khāīye sek-kar.

Test your article before you buy it, and toast your bread before you eat it.

Sau dandī nā ek Bundelkhandī!

A hundred clubs to one Bundelkhandī!

(The Rājputs of Bundelkhand are reputed to be powerful men.)

Saudā saudāiyōn, bāt nāfe men.

Bargain for bargain and the flattery for profit.

(Allusion to the habits of native merchants to induce their customers to buy.)

Sau Dillī njar gayā, tau bhī savā lakh hāthī.

Though Delhi has been ruined a hundred times, there are still a million and a quarter elephants in it.

(The elephant in India is a sign of wealth.)

Sau dīn phor ke to ek dīn sāk kā.

A hundred days are the thief's, but one day is the merchant's.

(A rogue may often escape detection, but will be caught at last. The pitcher goes often to the well, but breaks at last.)

Sau gāliyon kē ek gālā banāyā aur urā diyā.

I made a ball of his abuses and cast it to the winds.

(Forbearance: water off a duck's back. There are puns here—*gālī* means an abusive expression, a bad name: *gālā* a yeller expression still and also a flake of cotton.)

Sau gārī nā ek chhakrā; sau harām-rāde nā ek magrā.

One waggon is equal to a hundred parts, and one sulky man to a hundred black-guards.

Sau gārī nā ek chhakrā, sau sote nā ek machlā.

One waggon is as good as a hundred carts, and one drowsy man as a hundred sleepers.

(None are so blind as those that won't see.)

Sau gaz vārūn, aur gaz bhār nā phārūn.

I will sacrifice a hundred yards and will not give away one.

(Words without deeds.)

Sau gulāmōn ghar sūnā. Mah. Wom.

Although there be a hundred slaves, the house is empty.

(If the master be absent.)

Sau gundā nā ek muchh-mundā. Panj.

One man with a shaven moustache will match a hundred reproaches.

Sau hāthī laī gayā, tau bhī savā lakh tūke kā.

Though an elephant be old and decrepit, still he is worth a million and a quarter.

Sau jivōn kā ek bachāv.

A hundred lives and one to preserve them.

(Reference to the working member of the Hindu joint family, on whom all the others depend for support and who has no right to any more than his own share in the total earnings.)

Sau kāliyon kā ek kālā.

He is as black as a hundred black men.

(A very great black-guard.)

Saukan burī hai chūn kī, aur sījhe kā kām.

Kāntā burā karīl kā, aur badī kā ghām. Wom.

A co-wife is bad though made of dough, and bad is a joint concern. Bad is the thorn of the acacia and the heat of a cloudy day.

The *chān kī saukan* of the proverb is founded on the story of a man who set up a flour model of an ideal co-wife, which he covered with rich dress and precious jewels and caressed and worshipped every day, in order to vex his living wife.

Saukan chūn kī bhī burī. Wom.

A co-wife though of flour is intolerable.

(See *Saukan buri chūn kī*, etc.)

Saukan gāi aur ānkh chorī gāi. Wom.

The co-wife is gone, but she has left her eyes (sons).

Sau kapūt se ek sapūt bhalā.

One good son is better than a hundred bad ones.

Sāu kē sāth bhalā, Aur rāt kē ghāt bhalā.

A true friend for companionship and the night for wickedness are the best.

Sau kavvōn meñ ek baglā bhī nareñ hai.

One heron amongst a hundred crows is a prince.

(Both the heron and the crow are the types of what is bad in India.)

Sau ke rah gāē sañh, ādhe gāē nañ : das denge, das dilā denge, das kā denā kyā ?

Sixty remains of the hundred, let us remit half: ten I give, ten I'll get given and the other ten are not worth giving.

(Rebuke to a debtor who shilly-shallies over payment of a debt.)

Sau khotōn kā voh sardār jis kī chhāñi ek na bāl.

He is a rogue in hundred rogues who has no hair on his chest.

(A bodily defect is supposed to create mental vice.)

Sau kī hāñī sahasar bakhāñī.

A hundred lost is called a thousand.

(Men are apt to exaggerate a loss.)

Sau kosā aur ek masosā barābar hai. Wom.

One forbearance is equal to a hundred curses.

Sau lagīñ tau kyā ? hazār lagīñ tau kyā ?

If it be a hundred what does he care? If it be a thousand what does he care?

(Reference to blows with a shoe: the saying is applied to one who runs inconsiderately into debt; or to one who has already been frequently disgraced.)

Sau lañhāt na ek pañāt.

One foil equals a hundred cudgels.

(Skill has the advantage over brute force.)

Sau māre aur ek na gime.

Hit him a hundred times and count it not one.

(He is fit for nothing but a sound thrashing.)

Sau māre aur ninnāñve se bhūl jāē.

Give him a hundred blows, but forget when you are at ninety-nine.

(So that you may go on.)

Sau meñ phūlā ; hazār meñ kāñā ; Savā lākh meñ enchā tāñā.

Wall-eyed against a hundred; one-eyed against a thousand; Squint-eyed against a million.

(Degrees of evil in people who are affected in the eyes.)

Sau naklōñ meñ ek nāk-vālā nakkū.

Among a hundred noseless men, one with a nose is called a nakkū.

(i. e. one with a great nose: a good man in a bad company is the worse for it.)

Saut bhālī, sautelā burā. Wom.

A co-wife may be good, but her child never.

Saut chūn kī bhī burī. Wom.

A co-wife even of dough is intolerable.

(See above *Saukan chūn kī*, etc.)

Sautiyā dāh mashhūr hai.

The malice of a co-wife is notorious.

Saut jāē, saut kā nāgā na jāē ! Wom.

May the co-wife go away, but not her petticoat string!

(i. e. her husband.)

Saut kī mūrāt bhī burī. Wom.

The very statue of a co-wife is intolerable.

(See above *Saukan chūn kī*, etc.)

Saut par saut aur julāpā ! Wom.

Co-wife upon co-wife and heart-burnings!

Savāb na azāb ; kamar tūñī muft meñ.

Nor sin nor virtue; my back has been broken for nothing.

(Said of unprofitable labour.)

Savāl dīgar, javāb dīgar.

Question one way, and answer another.

(Cross purposes and crooked answers.)

Sāvan ghōñī, Bhādoñ gāē, Māgh mās jo bhāñis biyāē, Jī se jāē kī kharne khāē. Superstition.

A mare that bears in August, a cow that bears in September, A buffalo that bears in January, Are sure to die or kill their owner.

Sāvan hare, na Bhādoñ rukhe.

Nor green in summer, nor dry in autumn.

(Always the same: an equable temperament.)

Sāvan kuisā sāñthrā ? Poh, māh kaisā pāñkh-rā.

A mattress of straw in the autumn and a fan in winter.

(Are useless; the sāñthrā is supposed to be a cool bed of straw among the poor.)

Sāvan ke andhe ko harā hī harā sūjhe.

Every thing is green to him who goes blind in summer.

(Applied in contempt to an official out of office, as implying that he regrets that he has no longer opportunities for filling his pocket.)

Sāvan ke rapṭe, aur hākim ke dāpṭe kā kuchh ḍar nahīñ. Hin.

It is no harm in slipping in Sāvan, or in being snubbed by a master.

(Sāvan being the rainy month in India all the roads get miry and slippery: usually it is very unlucky for a Hindū to slip.)

Sāvan khīr jo khāē sakāre, Mirag dhāl kurchā-lā māre. Rus.

Who eats milk and rice in August Will bound about like a deer.

Sāvan kī nā sit bhalī : jātak kī nā pūt bhalī.

Butter milk in August is not good; nor is the love of begetting children.

Sāvan mās bahe purvaiyā, Becho bardā, kīno gaiyā. E. Agric.

When east winds blow in August, Sell off your oxen and buy cows.

(East winds in Sāvan mean a good rainy season and when the rains are plentiful oxen will not be required for irrigation, and there will be ample fodder for milch cows.)

Sāvan mās chale purvaiyā, Khele pūt, balā le maiyā. Agric.

When East winds blow in August, The children play and the mothers cheer them on.
(See preceding.)

Sāvan men hue siyār, Bhādon men āi bār, "aiśī bār kabhī nahīn dekhī thī" !

In August the jackal was born, and in September he sees a flood and says "never in my life have I seen such a flood."

(Said of one who makes a great deal of what he has never seen before.)

Sāvan men karelā phulā; nānī dekh navāsā bhulā.

The karelā blossomed in August, and the grandson's head was turned over his grandmother's (wealth).

Sāvan sāg na Bhādon dahī, Kuār mīn, na Kātak mahī.

Eat not greens in August, nor tyre in September, Nor fish in October, nor curds in November.

Sāvan Sīvā upās.

August is a fast to Siva.

(In the month of Sāvan the Hindūs, especially the worshippers of Siva, keep a fast in honor of Mahādev.)

Sāvan sove sānthre, aur Māh khurairī khāt, Ap hī voh mar jāenge, jo Jēth challenge bāt.

Who sleeps on straw in September, on a plain cot in January, and travels in May, dies on purpose.

(In North India September is damp, January cold, and May excessively hot.)

Sāvan suklā saptamī, chhipke uge bhān, Kahe Ghāg, 'sun Ghāgnī, barkhā deo ūthān'.

If the sun rises out of clouds on the seventh of the bright half of Sāvan, Saith Ghāg to Ghāgnī 'the rains are over.'

(Suklā is bright and the *krishnā* the dark half of the Hindū lunar month; the date in the proverb would be about the 22nd of July. Ghāg is the Hindū Hodge.)

Savere kā bhulā sānjh ko bhī ave, to bhulā nahīn kahlātā. Hin.

If what was forgotten in the morning is remembered in the evening there has been no forgetfulness.

(Moral: overlook a mistake that has been repaired.)

Savere kā tahnā din bhar kī khushī.

A walk in the morning gives cheerfulness for the day.

Seh kā kāntā ghar men mat rakkho, larāī hogī. Superstition.

Don't keep a porcupine's quill in the house or it will create strife.

Sej kī makkhī bhī burī. Wom.

Even a fly is insufferable on the marriage bed.

(i. e., a co-wife however insignificant is intolerable.)

Seidur na lagāñ, to bhatār kā man kaise rakkheñ? E. Hin. Wom.

If I am not to put the red-spot on my forehead, how am I to please my husband?

(The red-spot is the sign of coverture.)

Señtur tikulī jaral, to pejo men hajjar paral? E. Wom.

If I have no red-spot, must my stomach starve?

(See explanation of *señdūr* in the preceding.)

Señt kā chūnd, dūld kī qabar. E. Mah.

Building a grandfather's tomb with unpaid for cement.

Señt kā māl, hīrdā nirdai. E.

The heart has no pity on easily gotten wealth.

(Easy come easy go.)

Ser kī hāñḍī men savā ser parā aur uphñī.

Put an ounce and a quarter into an ounce pot and it bubbles over.

(A light head is soon turned by a little success in the world.)

Ser ko dūdh, adharun ko pānī, Ghammar ghammar phire matānī.

A pint of milk and a gallon of water, And swish swish goes the churn.

Ser ko savā ser.

There is a pound and a quarter somewhere for every pound.

(Every oppressor has some one who can suppress him.)

Ser men pūnī bhī nahīn katī hai.

Of the pound of cotton not a skein is yet spun.

(Very little of the work has been as yet done.)

Ser men panserī kā dhokhā. Mercantile.

He'll cheat you five pounds out of every pound.

(A great rogue.)

Seth kyā jāne sāban kā bhāo?

What does a banker know of the price of soap?

(He deals in money only.)

Sevā aisi lābh de jūn gāñḍā de ras. Sevā kī thī Dom ne, hue ek ke das.

Service yields profits as a sugar cane yields juice. A musician once did service and made tenfold profit by it.

(In India service is valued according to the picking attached to it.)

Sevā kare, so mevā pāve.

Who works will get the fruit.

(No gains without pains.)

*Sevak sath, nirap kirpan, kunāri, Kapṭi mitr
sūl sam chārī.*

A stupid servant, a niggardly king, a bad woman, and a treacherous friend, are all as thorns.

Sevak sōi jāniye, rahe bipat meṁ saṅg; Tan-chhā-yā jūn dhūp meṁ, rahe sūth ek raṅg

He is a true servant, who remains with you in adversity, Like the shadow of the body that remains with you in the sun.

Shābāsh, miyān, tujh ko! Tū ne moh liyā mujh ko! Mah. Wom.

Bravo, my dear sir! You have taken my fancy!

(Ironical: also an assignation.)

Shabad bhed ko lakhā nahīn, to kyā ho pushtak chīnḥ liye? Jo dil dīl-bar se milā nahīn, to kyā ho karvā kopīn liye?

What boots it to a man to read if he doth not understand the book? If the heart obtain not its desire what signify the bowl and *faqir's* rags?

(A saying of the *sādhus*.)

Shādī gamī sab ke sūth hai.

Pain and pleasure are with all of us.

Shādī hai, kuchh gurayōn kā byāḥ thorā hī hai. Wom.

A marriage feast is not a doll's wedding.

(It is an expensive affair: also used when a man spends but very little at a wedding.)

Shādī, khānā abādī.

Marriage is the house of procreation.

Shāgird q'har, ustād gazab.

The oppressive servant of a tyrant master.

Shahad kī chhurī.

A knife of honey.

(A hypocrite: fair words and foul deeds.)

Shahad lagā-kar chūṭo.

Spread honey on it and lick it.

(Said of a paper or document which is no longer of use: a dead letter.)

Shahad, sulāgā, ghā marī dhāt kā jī.

Honey, borax and *ghā* are the essence of refined metal.

(All these are used as tonics in the native pharmacopeia.)

Shahar kā guṇḍā hai.

He is a city rake

Shakar kā salām, dehāt kā dāl bhūt.

The citizen makes a salute, but the villager gives pot-luck.

Shakar meṁ unḥ bad-nām.

The camel has a bad name in the city.

(Give a dog a bad name and hang him.)

Shāhid vār vār, muqadme-wāle pār pār.

The witnesses are on this side and the parties to the suit on that.

(Cross purposes and crooked answers.)

Shāhjāhān būrhe, bagal meṁ chhārī, Khāte pīte bipat parī.

When Shāhjāhān was old, and required a

crutch, In the midst of plenty misfortune befell him.

(He was deposed and confined by his son Aurangzeb, in 1656 A.D.)

Shāhji kī amaldār hai.

These are the days of Shāhji.

(Shāhji was the father of Sivaji, the great Marhatta, and was a thorn in the side of Shāhjāhān and his successor Aurangzeb between 1635 and 1663.)

Shah kā māl bhūnḥ paṛe dūnā.

When a banker's wealth falls on the ground it doubles.

(The wealth of a king is doubled by tillage.)

Shāh ke dūne.

The banker's profits are double.

Shaitān jān na māre, to hairōn to zurūr kare. Mah.

If the devil will not kill, he will at any rate torment.

Shaitān ke kān bahre. Mah. Wom.

May the devil be deaf.

(May this not reach the ears of those, who will found a calumny on it.)

Shaitān ke kān kāte. Mah.

He has cut off the devil's ears.

(He surpasses him in iniquity.)

Shaitān kī ānt. Mah.

The guts of the devil.

(Said of a very long thing.)

Shaitān kī khālā. Mah. Wom.

The devil's aunt.

(Said of a very wicked woman, as a caution.)

Shaitān ne bhī larḳōn se panāḥ māṅgī hai. Mah.

The devil even seeks refuge from boys.

(That dreadful boy: it was the boy that did it.)

The story goes that the Devil, who took a peculiar pleasure in playing with boys, one day appeared amongst them in the shape of a donkey, whereupon four boys got on his back; and a fifth, for whom there was no room, rode on a stick which he inserted in *anum*. This was too much for the Devil, who forthwith vanished and forswore their company ever after.

Shaitān se zyādah mashhūr. Mah.

More notorious than the devil.

Shaitān sir par chapḥ rahā hai. Mah.

The devil is riding on his head.

(He is under the influence of the devil.)

Shaitān tūfān se Khudā nigahbān. Mah. Wom.

May God protect us from the devil and his calumnies.

(Used towards a great and very artful calumniator.)

Shakal bhūt kī sī, nāon Albele Lāl!

As ugly as a goblin, and Beauty his name!

Shakal churail kī, mizāj paryōn kā. Mah. Wom.

Ugly as an ogress and imperious as a fairy.

Shākir ko shakkar, mūzi ko takkar. Mah.

Rewards for the grateful, and blows for the ingrate.

Shakkar diye mare, to zahar kyōn āṛje?

If sweets can kill him, why give poison?

Shakkar-khore ko Khudā shakkar hī detā hai.
Mah.

God gives sugar to the sugar-eater.
(God tempers the wind to the shorn lamb.)

Shakkar-khore ko shakkar hī millī hai.

He that eats sugar will get sugar.
(See preceding.)

Shalīs meñ mekh na rakkhe, lashkar meñ Shekh na rakkhe.

Do not put a peg into a sack, nor a Shekh into a regiment.

(There are four classes of Musalmāns, Sayyids, Mughals, Pathāns, and Shekhs; of whom the last make the worst soldiers, being usually low-caste converts or descended from such.)

Shamā kā pusht aur rū burābar hai. Mah.

The front and back of a candle are the same.
(Said of an honest character, whilst an insincere man is compared to the earthen lamp (*chirāg*), the back of which casts a shadow.)

Shamā ke sāmhnē chirāg kī kyā zarūrat?

Before a candle an earthen lamp is not needed.

(As it gives less light.)

Shamā kī raushnī jalte talak, aur diyē kī raushnī Mahshar talak. Mah.

The light of the candle lasts while it burns, the light of a lamp till the day of Judgment.

(Pun on the word *diyā* which also means charity.)

Shām bhāī, dīn dhal gayā, chakvī dīnī roē, "Chal chakvī vā des meñ, jāñ shām kudhī na hoē."

Night comes, the day declines, and *chakvī* weeping calls, "Come, *chakvā*, to that land, where evening never falls."

Chakvā and *chakvī* are the male and female of the ruddy goose or *anas casarca*, which frequent river banks and have a plaintive cry at night. The natives have a legend that they are the embodiments of a pair of lovers, who "loved not wisely but too well" in life and so were cursed to be separated and to cry out to each other all night. The cry is "*Chakvā, maiñ dēñ!*" "*nā, Chakvī*" "*Chakvā, may I come?*" "*no, Chakvī*"—To which is replied "*Chakvī, maiñ dēñ!*" "*nā, Chakvā*"—"Chakvī, may I come? no, Chakvā."

Shām ke murde ko kab tak roē? Hin.

How long will you weep for him who died in the evening?

(i. e. it will be a long time before the corpse is carried to the burning place, as Hindus do not burn their dead at night. So a man who has died in the evening, must of course, be waited upon till the next morning.)

Shamlā ba-miqdār-i-ilm. Pers.

His turban is as great as his learning.

Shunīda kuē bawad manind-i-dīda. Pers.

Hearing is not like seeing.

Shankā dāyan, mansā bhūt. Hin.

Our fears create giants, and our thoughts phantoms.

Shān meñ kyā juftē parēngē? Mah.

What detriment will your dignity suffer?
(Said to one too indolent or haughty, to help himself; also to one who thinks much of himself, or is above his work.)

Sharābiyōñ se dūr hī bhale.

It is best to keep one's distance from a drunkard.

Sharāb Kāēhoñ kī ghutṭī meñ partī hai.

Drinking comes to Kāiths with their mother's milk.

Sharāb-khār, hamesha khuār.

Wine bibers are always wretched.

(They spend what they can lay their hands on in drink.)

Sharāb se sab nashe niche haiñ.

Wine is the best of all intoxicants.

Shara meñ sharm kyā? Mah.

What shame is there in lawful dealings?

Sharan gurū kī ā-ke, jo sumre Siyā Rām, Yahan rahe ānand se, ant basē Hari Dhām. Hin.

Who follows a prophet and calls on God, Will be happy in this world and go to God's home in the next.

(Siyā is Sitā the wife of Rāma, now a synonym for God. Hari is Vishnū, also God; *gurū* is a religious teacher, a prophet in the sense of the Old Testament.)

Sharmāī billī, khambā nochē.

A cat ashamed scratches at the pillar.)

(To hide one's shame: look foolish.)

Sharm che kullīst kī pesh mardāñ bīdyad. False Pers. [men?]

Is shame a bitch that she should come to
(Said by the *literati* towards a shameless person.)

Sharm kī bahu nī hūkhī mare. Wom.

A bashful bride is always hungry.

(When she goes to her husband's house: the bashfulness of native girls in a strange house sometimes prevents their eating properly.)

Shatranj nahīñ, sad ranj hai.

It's not chess but a hundred cares.

(Allusion to the deep thought required by the game.)

Shauq dāt Ilāhī hai.

Taste is a gift of God.

(*De gustibus non disputandum.*)

Shauqīñ bahuryā, chaṭṭī kī lahngā. E. Wom.

A gay bride with a mat for gown.

Shauqīñ bibī, kammāl kī choli. Choli meñ āg lagal, tahlal phirī. E. Wom.

My fair lady has a blanket for bodice. The bodice is burnt into holes and still she struts about.

Shekh Chāndāl na chhore makkhī, na chhore bāl.

Shekh Chāndāl leaves neither flies nor hair.

(Applied sarcastically to a glutton. Greedy as a hog. Hindus will not eat food with flies or hair in it. Chāndāls are free-thinking *jaṭirs*, who will eat any kind of food.)

Shekhī aur ān kāne !

Bragging over three mites !

Shekhī kā munh kālā.

Brag has a black face.

(i. e. is disgraced. Pride goes before a fall.)

Shekhī-khore se kahā, 'terā ghar jalā hai.'

Kahā, 'balā se, merī shekhī to mere pās hai.'

Said one to Mr. Dignity "your house is on fire." Said he "never mind, my dignity remains !"

(Applied to one whose pride is not abated by external misfortunes.)

Shekhī seth kī, qhoā bhāre kī !

The dignity of a millionaire in a borrowed loin cloth !

Shkh kyā jāne sāban kā bhāp ?

What does a nobleman know of the price of soap ?

Shekh ne kachhūe ko bhī dagā dī hai.

A Shekh can deceive even a tortoise.

(Spoken contemptuously of a deceitful person.)

Shekh ne kavve ko bhī daga dī hai.

A Shekh can deceive even a crow.

(In India the crow is noted for its cunning.)

The story goes that a Shekh once planned a scheme to catch a crow, which was in the habit of drinking water out of his water pot and thus spoiling it. He put some butter on his mouth and lay on his back stopping his breath as if he were quite dead. The crow came and pecked at his mouth, when the Shekh instantly pinned its beak firmly between his teeth. The crow finding no escape asked him what his caste was, thinking to escape when he opened his mouth to answer. But the Shekh was too clever to be thus out-witted so he replied between his teeth pressing them down more firmly than before 'Shekh.'

Shekhon kī Shekhī, Pathānān kī far, Yahān na dhovēye, dhovēge ghar.

The brag of a Shekh and the pride of a Pathān. "If I am not to wash here, I'll wash at home."

Shekh Saddo kā hkrā hai.

It is a goat devoted to Shekh Saddo.

(Shekh Saddo is a malignant sprite much feared and worshipped by women.)

Shekh Sādī Shīrāsī ashīqān ke bādshāh, mā-shūqān ke qāzī. Mah.

Shekh Sādī of Shīrās was the king of lovers, and the judge of the beloved.

(Allusion to his erotic writings which are universally known in the East.)

Sher bakrī ek ghāt pānī pite hain.

The tiger and the goat drink at the same spring.

Sher kā ek hī bhālā.

One cub is enough for a tiger.

(One son is sufficient.)

Sher ko jūhā gīdar khā.

The jackal eats the leavings of the tiger.

(Popularly in India every tiger has a jackal to lead him to his prey.)

Sher ka khājā bakrī.

The goat is the prey of the tiger,

Sher ke burge m-n chhichhre khāte hain.

He eats offal in the vesture of a lion.

(To get a dishonest livelihood.)

Sheron kā mūnh kis ne dhoyā ?

Who ever washes a tiger's mouth ?

(Allusion to the dirty faces of little native children. The practice, however, arises from the notion that a dirty face is a protection against *nazar*, or the evil eye.)

Sheron k: sher hī hote hain.

Tigers beget tigers.

Sher Shāh kī dārlī burī, yā Salīm Shāh kī ?

Which had the longest beard, Sher Shāh or Salīm Shāh ?

(Said in reproof of ridiculous quarrels about trifles. Sher Shāh Sur and Salīm Shāh Sur were father and son, and Emperors of Delhi between 1542 and 1554 A. D.)

Shikārī shikār khelen, chūyā sath phiren.

The huntsmen go for their sport and fools follow them.

Shikār ke vaqt kutiyā hagān.

When it's time to go hunting the bitch is purged.

(Spoken of one, who keeps out of the way when wanted under a false pretence.)

Shikār ko gaē, aur khud shikār ho gaē.

He went out to hunt, and was hunted himself.

(The biter bit.)

Shin ke shatakke yā sharappē.

Gulping down sh.

(Said in reproof of one, who pronounces s as sh.)

Shiv jāyē, nā Rām jāyē, na Hari se lāvēn ket, Woh nar aise jāēge, jūn mūli ke khet.

Who worships neither Siva nor Rāma nor Hari (Vishnu), Will be ruined as ruthlessly as a field of radishes.

Shugl behter hai ishq-bāzī kā, Kyā haqīqī o kyā majāzī kā ?

To be in love is a good thing, Whether spiritually or carnally.

Shukkar-vār kī bādli, rahī Sanichār ohhā: Aisā bole Bhaddarī, 'bin barse nahin jā.' Agric.

Clouds on Friday and again on Saturday, Bhaddarī says, will never pass away without rain.

Shyē saro rākhēn sabā, kag na rākhē koē ; Mān hot hai gunān tē ; gun bin mān na hoē.

All keep parrots, no one keeps crows : Respect is shown to goodness ; without goodness there is no respect.

Shutar gamse karte hain.

They are making camels' eyes.

(They look upon us disdainfully or haughtily.)

Siār auroh ko shugan dē, ap kutoh se dāre.

A jackal gives luck by meeting others ; but let him beware of a dog.

(To meet a jackal is an omen of good luck.)

*Sār ke mantri kavā :—chhoṛ dahale hār chām,
khāhale masvā. Bhoj.*

The crow's advice to the jackal :—leave the bones and the skin and eat up the flesh.

☛ Todar Mal is said to have made a similar remark as to his financial operations in the Kān-grā Valley for his master Akbar. He took certain lands for the crown and the rest he allowed the loyal chiefs to keep; and regarding these lands he remarked, that he had taken the flesh and left the chiefs the skin and the bones.

Sidhā ghar Khudā kā.

There is nothing crooked about the house of God.

(Spoken of a court of justice, easy of access to all.)

Sidhī rāh chhoṛ-ke terhī rāh mat chalo.

Don't leave a straight road for a crooked one.

Sidhī ungliyon ghī nahīn nikaltā. Mercantile.

Straight fingers bring no butter.

(Natives put their hands into a butter pot and bend the fingers to get it out: hence this action, which is universal, is used as a metaphor to express that exertion is required for any result however trifling.)

Sidhī ungliyon ghī nikle, to terhī kyon kaje?

If you can get out butter with a straight finger, why bend it?

(When a case can be amicably settled why go to law? See preceding.)

Siftē kī maut Māgh.

January is death to the poor.

(Because of the cold.)

Sift bhī ho, muft bhī ho, bare pane kā bhī ho.

Stout and wide and for nothing.

(A good bargain.)

Sih-bandī ke pyāde kā āgā pichhā barābar.

The future and the past are the same to a man on six pence a day.

*Sih, sānp se het kar, bhūton ke gal lāg; Rānghar
uthe navāj ko to kos pachāse bhāg.*

Be in love with tigers and serpents and embrace goblins and demons; But when a Rānghar is going to prayer fly fifty miles from him.

(A skit at the Rānghar tribe, who are very quarrelsome and quick to take life and property.)

Sikhāz pūt darbār nahīn jāte.

A son who has to be taught should never go to Court.

(i. e., coached up witnesses never win a case.)

Sikh det aurān ko Pāṇḍā, Ap bhare pāpon kā bhāṇḍā.

The Paṇḍit preaches to others And fills up for himself a pot full of sins.

(Practise what you preach.)

Sikhegā nāū kā, kaṭegā baṭāū kā.

A barber learns by cutting travellers.

(To express that every one seeks his own advantage, regardless of the injury it may inflict on others: a barber learns by shaving fools.)

Sikhī, sikh paṛausan ko, ghar meñ sikh jūhānī ko.
Hin. Wom.

She teaches what she has been taught to her neighbour and her sister-in-law.
(Borrowed knowledge.)

Sikhnā na sikhānā, nāhaq sir phoṛnā.

He neither learns nor teaches, he simply worries his head.

Sikho, belā, soī, jā meñ handyā khudbad hoī.

Learn, my son, what will keep the pot boiling.

(A father's advice to his son on entering school.)

*Sikh ust ko denī āchhī, jo terī sikhā māne sān-
chī.*

He is worthy of your advice that trusts in it.

*Sikh to vā ko dījye, jā ko sikh suhāē. Bandar
ko kyā dījye, baye kā ghar hī jāē.*

Teach him who can be taught. What's the good of teaching the monkey that destroyed the weaver bird's nest?

☛ The story goes that a weaver bird invited a monkey to build himself a shelter from the rain, in the following words: "Mānas ke se hōth pāon, mānas kī si kāyā, Chār mahine bartkā bitī, chhappar kyon nahīn chhāyā"! "With man's hands and feet and a man's body, How come you to sit four months in the rain without a thatch over you?" He then taught the monkey how to weave a nest after his own fashion, but the result was that the monkey destroyed the weaver bird's nest in order to make one for himself without of course succeeding in doing so.

*Siwant gun nā taje, augun taje nā gulām; Har-
dī rardī nā taje, khatras taje nā ām.*

The virtuous never give up their virtue, nor the vicious their vice: As turmeric never gives up its yellowness, nor the mango its acidity.

Simāb kī khāyat rakhī hai.

Like quick-silver.

(Unstable as water, he shall not withstand.)

*Sincho hām hit jān-ke, in nā kari kuchh kām,
Chhātī ye paṇḍā kiyā, oche kī pachhān.*

I nourished him gently as a friend but he heeded not, And made a way on my breast, this is the way of the low.

(The above couplet is put in the mouth of water, which nourishes wood in the form of trees, and these when grown and strong make their way in the form of boats and ships on the surface of the water in spite of all the advantages received from it: ungratefulness.)

Sing kaṭā bachhron meñ milnā.

To drop the horns in order to mix with the heifers.

(Said of second childhood, and of a person who acts childishly.)

Sing kī ke huk? aur arand kā ke rakh?

Can you make a hook out of a horn? Or a tree out of a castor plant?

(*Huk* is English and is now a universally used word in India.)

Sing parāḍ des men, nit mārch nit khāṇ.

A lion in a foreign country will ever prey and eat.

(Natives believe that lions leave their homes for prey! The proverb means that great robbers have to go to a distance for their victims.)

Sing se sarbar kare sigār.

A jackal vying with a tiger.

(Society upside down.)

Sinkh sarappe to Lālāji ke sang gae; ab to dekho aur khāo. Hin.

Licking the broomstick is gone with my father; now you can only look and eat.

It is said of a miser that he allowed his family only as much butter as could be drawn up on a broomstick out of a gallipot; when he was dead, he was outdone by his son, who used to place a sealed up pot of butter before his family to be looked at only. There is also a story of a Bāngālī miser who sat by the river side with his platter of rice and at each mouthful, pointing to the river, consoled himself exclaiming "a masha, i bhāt. There's the fish and here is the rice."

Sipah-garī ke chhattis san haiṇ.

There are thirty-six arts in the soldier's profession.

(Native notion on the subject.)

Si, ahi kā māl, jhātī kā bāl.

A soldier's property is not worth a hair.

(He possesses very little.)

Sipāhī ki jorū hamesha rāṇḍ.

A soldier's wife is ever a widow.

Sipāhī ki roṭī sir beche kī. [head.

The soldier gets his bread by selling his

Sipāhī ko dhāl dharne ko jagah chāhiye.

A soldier only wants room for his shield.

(He will soon make the room required for himself.)

Sipī se samudr khālī karnā.

Baling out the sea with a shell.

(A foolish act.)

Sir barā sardārōṇ kā, pair barā paldārōṇ kā.

Great men have good heads, and porters good feet.

Sir diyā okhī men, to mūsloṇ se kyā ḍarnā?

When your head is in the mortar, why fear the pestle?

(When a man is engaged in a pursuit which he knows to be perilous, he ought not to shrink from danger.)

Sire hī kī bheṛ kānī.

The very first sheep is blind.

(Wrong at the very outset.)

Sir gail nirvāha hai.

As the head so the turban.

(To express that without a leader the people fall into ruin and confusion.)

Sir galā, mūṅh bālā.

A white head and childish speech.

(Second childhood.)

Sir gārī, pair pahiyā, kare to roṭī millī hai.

Make your head into a cart and your feet into wheels and you 'll get your bread.

Sirī hai to kyā? par bāt thikāne kī kahtā hai.

He may be a fool, but his words are wise.

Sirī sirī chhat par chahṭe haiṇ.

Step by step the ladder is won.

Sir jhār, mūṅh puhār.

The head a bush, the face a hill.

(Said of a forbidding countenance.)

Sir kā bāl ghar kī khetī hai.

The hair of the head is one's own plantation.

(It grows and is pulled out at will.)

Sir kā nahāyā pāk. Mah.

He that bathes his head is pure.

(Applied to a decision, which comes from the fountain-head, or supreme power.)

Sir kā pāṇ, aur pāṇ kā sir.

The head and feet have changed places.

(Without order or regularity: upside down: topsy-turvy.)

Sir kā pasinā erī ko āṇā.

The sweat of the head reaches to the heels.

(The sweat of the brow.)

Sir men bāl nahīṇ, bhāl se larāī. Wom.

No hair on her head and she fights with the bear.

(i. e., she fights without proper preparation; being bald headed she is liable, so the native women think, to be more scratched than if she had hair.)

Sir munda-ke farīhat hue.

Brought infamy on himself by shaving his head.

It is said that a man shaved his head to become a *faqir* in the expectation of getting his livelihood easily, but experience taught him that begging was harder work than working and he was thus put to shame: out of the frying-pan into the fire. Also, Hindūs shave their heads when a pilgrimage is accomplished and the proverb is a skit at a man who shaved his head without doing the pilgrimage and so brought ridicule on himself when found out.

Sir munda-ke kyā ghutnā mundaoge?

After shaving your head, will you shave your knees?

(There will be no more left for you.)

Sir mundaṭe hī ole pare.

His head was no sooner shaved than it hailed.

(Misfortune overtook his first venture.)

Sir nahīṇ yā sarohī nahīṇ.

Either no head or no sword.

(i. e., may my enemy lose his head or I my sword: death or glory: pistols for two, coffee for one.)

Sir naqad, naukrī udhār.

Your head in cash, your wages on credit.

(I want your work now and will pay your wages hereafter.)

Sir par are chal gaṛ, tau bhī Madār hī Madār.

Mah. Wom.

The saw is across her head, yet she cries

"Madār Madār!"

(Shekh Madār is a celebrated saint. The first sentence of the proverb is an idiom,

meaning to be in great distress, and the whole means that if you want to get out of trouble exert yourself.)

Sir par jūli, hāth meñ roṭi. Mah. Wom.

Blows on the head and the bread in the hand.
(Disgrace endured, a meal secured.)

Sir sahlāveh, bhejā khāveh.

Pats the head and eats the brains.
(To pick the brains.)

Sir salāmat, to pagṛī pachās.

If your head be safe, you may wear fifty turbans.

Sir se kafan bāndhe phirte haiñ.

He wears a cerecloth on his head.
(Said of a desperate character, who is reckless of his own life and of course ready to take another's also: he carries his life in his hands.)

Sir se khāyā bhārī.

His testicles are heavier than his head.
(A big hat on a small head.)

Sir se utre bāl gū meñ jāo yā mūt meñ.

The hair once off the head may go into the excrement or urine.

Sir sijde meñ man badiyōñ meñ. Mah.

Bowings of the head and evil in the heart.
(Said of a hypocrite.)

Sir sir aqāl, gur gur biddiyā.

To every head its own brains and to every master his own teaching.
(As many men so many minds: *quot homines tot sententia.*)

Sir to nahīñ khujāyā hai ?

Your head has not been scratched yet.
(Said to one whose acts require chastisement.)

Sir to nahīñ phirā hai ?

Is not your head turned ?
(Why do you talk nonsense ?)

Sisakte gaṛ, bilakte āe.

He went sobbing and came back roaring.
(An unwilling or sulky servant.)

Sis kātē, bāl kī rakshā.

To cut the head and protect the hair.

Sital rakh sonsār ko, jo tū bhī sital ho ; Tanai āg, re bālke, phūnk det jay ko.

Keep the world cool if thou wouldst be cool: A little spark, my son, can set the world on fire.
(In India coolness is synonymous with pleasure.)

Sit, dūdh jis ne de Sātñ, vā ko to Baikunth hai yāhñ.

To whom God hath given curds and milk hath a heaven in this world below.

Sitla kā khājā.

The food of small-pox.
(Said of a man who is much pitted with small-pox.)

Sitla kā pujāpā.

An offering to small-pox.
(Applied to a person, whose members are disproportioned or ill put together. *Sitla*

is the goddess of small-pox, and "offerings" are usually made of worthless things, hence point of the proverb.)

Sitla kā tharā.

The abode of small-pox.
(Said of a man much pitted with small-pox.)

Sivatyon bin Id kaisi ? Mah. Wom.

It is no *Id* without vermicelli.

(It is no Christmas without plum cake. At the *Idu'fir*, or festival at the close of the *Ramazān* fast, Muhammadans eat *sivatya* or *semtān*, a kind of vermicelli.)

Siyāhī bālōñ kī gaī, dil kī ārtā na gaī.

The blackness has gone from his hair, but not desire from his heart.
(An amorous old rake.)

Siyāh karo yā safād.

Do it black or white.
(*Carte blanche.*)

Siyālkoṭi, harām boṭi.

The very bones of the *Siyālkoṭis* are wicked.
(Askit at the people of *Siyālkoṭ* in the Panjab)

Siyām na chhoṛo, chhoṛo na set : Donoñ mārō ek hī khet.

Leave nor black nor white; But kill them both at once.

The story goes that a man had two wives, who died and turned into black and white kites, and haunted a third wife he married later. The proverb embodies her advice to him.

Siyānā kavvā khe khāē.

A wise crow will eat dung.
(To describe a person who conceives himself to be very prudent, but falls into a palpable blunder.)

Siyāne kā gūh tīn jagah.

A clever man's ordure goes into three places.

(Applied to one, who pretends to superior wisdom, and falls into a ridiculous mistake. The phrase supposes one of this description to have trodden on some ordure, and not being satisfied with the first impression and with wiping his foot on the grass, to examine it accurately, by first putting to his hand and then his nose to it.)

Siyāne to haiñ bahut se, sab se siyānā chho ; Hīnā dekh ho chaugunā, thāde par ham ho.

There are many wise, but the wisest of all is wrath, Which falls four-fold on the weak and gently on the strong.

Soā so chūkā.

Who sleeps fails.

Sobhā lāveh manukh ko surat, phurat aur gyā : Jis meñ yeh tīnoñ nahīñ, ve nar dhor pahchhāñ.

Wit, smartness and wisdom are the ornaments of man: Who hath not these is no better than a beast.

Sobhā ran kī sūrmā, ghar kī sobhā bīr, Raj kī sobhā chāndni, bhojan sobhā kīr.

The warrior is the beauty of the battle field, the wife of the house, The moon-light of the night and rice and milk of food.

Soch-ke chalnā, musāfir, yeh thagon kā gāon hai.
Mind your steps, wayfarer, this is a village
of murderers.

Sochnā jī mochnā.

Anxiety gnaws at the heart.

Sohbat kā asar hai.

The effects of companionship.

(A man is known by the company he keeps.)

Sohnī būā, aur chaṭāī kā lahāṅgā! Wom.

A handsome old lady and a mat for her
gown!

So jāē supne meṅ prānī, dhan daulat ko pāve;
Jāg parē jaise ko taisē, hāth kachhū nahīn āve:
Supne kī sī māyā jis ko apnā batlāve.

A man may sleep and dream of wealth and
riches; But when he wakes he finds
himself as before with nothing in his
hands: So are but a dream the riches
which man calls his own.

Somin pūchhe som se, kāhe badan malīn?

Kā gānṭhī se gir parā? Kā kāhū ko kuchh dīn?

'Nā gānṭhī se kuchh gir parā, nā kāhū ko dīn;

Dele dekhā aur ko, tāte badan malīn.'

Saith a miser's wife to a miser, 'why look
you so sad? Have you dropped aught
from your pocket, or given aught away?'
'Naught have I dropped from my pocket,
naught have I given away; I saw an-
other give, and for this am I so sad.'

Sonā chāndī āg kī meṅ parāke jāte haiṅ.

Gold and silver are best tried in the fire.

(Trouble tests the quality of men.)

Sonā chhūe to maṭṭī ho jāē.

If he touches gold it turns to clay.

(An unfortunate man.)

Sonā jāne kase, aur mānas jāne base.

Gold is tested by the touch-stone, and a
man by living with him.

Sonā-jhonā kuchh rāt nahīn. Wom.

Wealth is not caste.

Sonā kahē sunār se, 'uttam mḥārī jā.

Kāle mūnh kī ghūngchī tūle hamare sāth!'

'Ham lālon kī lālī, lāl hamārā rang;

Kālā mūnh jab se huā, tulī nich ke saṅg.'

Says gold to the goldsmith, 'I am of the
highest caste, And yet a black-faced
weight is weighed with me!' (Answered
the carat) 'I am the best of rubies, and
red my hue, My face has become blackened
by being weighed with the low.'

(There are elaborate puns in this saying: gold
is weighed against carats in India made of
small red black-faced weights called *ghūng-
chī*. *Lāl* red also means ruby.)

Sonā le-ke maṭṭī bhī nahīn detā. Mercantile.

He would not return even clay for the gold
he had borrowed.

(A bad debt.)

Sonā leme pī gae, aur sunā kar gaē des; Sonā
mīlā, na pī phire: rūpā ho gae kes.

My husband went for gold and made my

home dreary; I neither got my gold nor
has he returned: only my hair has gone
(silver) white.

Sonā nik, to kān pharāe ke? E. Wom.

If gold is good, it will not tear the ear.

Sonā pānā aur khonā dono bure. Superstition.

To find gold or lose it are both bad.

Sonā sugandh hai.

It is golden and fragrant.

(It is very excellent.)

Sonā sunār kā, abhīran sansār kā.

The ornament is the wearer's, but the gold
remains with the goldsmith.

It is said that a king once asked a gold-
smith, how many *ānās* in the rupee he was wont
to appropriate. He replied the whole sixteen.
To put him to the test, the king ordered him to
make a golden image, and caused a strict watch
to be placed over him night and day during the
execution of the work. Before entering on his
task within the palace walls, the goldsmith
made a brass image, which he left at his own
house in his wife's pot of tyre. When the
golden image was made, the goldsmith said to
the watchmen, 'Now one thing only is wanting.
It must be immersed in an acid.' Accordingly,
by previous arrangement his wife at that
moment passed by calling "*to daht*" (Who
will buy my tyre?), and was called in by the
goldsmith who pretended to buy her tyre for
hi- acid, and slipped his golden image into the
pot and took out the brass he had placed there.

Sonā uchhālte chale jāo.

You can go along tossing gold.

(Used to express the security in which the
subjects live under a good government.)

Sone kā garvā aur pītal kī penḍī.

A golden pot with a brass bottom.

(Spoken of persons or things which possess
excellent qualities along with great defects.)

Sone kā nivālā khilāīye, aur sher kī nazron se
dekhiye.

Rear and nourish with kindness, but chastise
with severity.

(Spare the rod, spoil the child.)

Sone kī āngūṭhī, pītal kā ṭānkā, mān chhīnāl,
rūt bānkā.

A ring of gold patched up with brass, is
a harlot's son that is a fop.

Sone kī barerī, phūs kā chhappar!

A golden ridge pole for a thatched roof!

Sone kī chiriyā hāth lagī hai.

A bird of gold has come into our hands.

(To meet with a liberal patron or benefactor:
also said by pleaders and court officials, (*amlā*)
when a rich man comes into their clutches:
also said by begging Brāhmans at the death
of a rich man when they receive largesses.)

Sone kī chiriyā hāth se ur gāi.

The bird of gold has flown out of my hands.
(The converse of the above.)

Sone kī kaṭārī ko koi peṭ meṅ nahīn mārī.

No one stabs himself even with a golden
dagger.

(Life is too precious to be risked for gold.)

Sone kī kaṭorī meñ kaun bhīk na degā ?

Who would not give alms into a golden cup ?

(A handsome young woman finds no difficulty in getting a husband; also, people are ready enough to lend money to the rich.)

Sone ko salām, rūpe ko alek, bhūke ko na dekh.

Say *salām* to gold, and *alek* to silver; but don't look at the poor.

(Salute the rich, but not the poor: *salām alek*, a corruption of the Arabic *salām alaikum*, peace be upon thee, is the usual form of salutation among Muhammadans.)

Sone meñ pīlī, motiyon meñ dhaulī. Wom.

She is yellow with gold and white with pearls.

(Richly decorated with ornaments.)

Sontā bul bin kām na āve, Bairī chhīn tujhe gudkāve.

Your club is of no use without strength, For then enemy can snatch it away to thrash you with.

Sontā hāth deh meñ hāngā, Us ne bhenṭe sab kuchh māngā.

With a club in his hand and strength in his body, He can get whatever he asks for.

(Might is right.)

Sontē, chīl, ab terī bārī.

Go on, club, it's your turn.

It is said that Shekh Chilli, a typical fool, once asked his mother to cook him some food for a short trip, which he intended to make. His mother made him four loaves which he took for his journey. At the end of first stage he seated himself in the cool shade of a tree (which happened to be haunted by four fairies) and placing the four pieces of bread before him said to himself "I may eat one, I may eat two, I may eat three, or I may eat all four." The four fairies thought him to be some great demon who intended to eat up all of them and so they begged him to spare them and promised to give him some wonderful thing. To this Shekh Chilli agreed. So they gave a magic frying pan and told that it would supply him with as much bread as he might want. Shekh Chilli returned with the booty and on his way home stayed at an inn, to the keeper of which he boastfully revealed the secret virtue of the frying pan. The innkeeper being a great rogue and Shekh Chilli, a fool, the latter was cheated out of the frying pan, which was replaced by another. The next morning when Shekh Chilli came to his mother in great glee and revealed the hidden mystery of the frying pan, she took it with hesitation and put it on a stove for trial. It did not of course answer her expectations and Shekh Chilli was greatly mortified. Next day he resolved to go again on the same road and asked his mother to bake him another four loaves. She did so and he started. When he came to the same tree he repeated his former words to his four loaves of bread. This greatly shocked the fairies who rightly conjectured that he must have been cheated out of their former gift. So they gave him a rope, and a club, telling him that by their means he would recover his stolen property. Shekh Chilli on his return put up at the same inn and threw down the rope at full length, saying "Fasten all the men present, you

rope." The rope instantly tied up all the men. Next he cast down his club and said "Now, club, it is your turn," whereon the club began to pommel all the men present, till the innkeeper owned his fault and gave up the miraculous frying pan, which Shekh Chilli brought home in great triumph.

Sone se gharāī mahāngī.

The workmanship is dearer than the gold.

Sorath mīhī rāgnī, ran mīhī talvār, Jāre mīhī kāmī, sejoñ mīhī nār.

Sweet is the *sorath* tune, sweet a sword in the battle-field, Sweet a blanket in winter, and sweet a woman in bed.

Sotā nāg jagānā.

To wake a sleeping snake.

(To wake a sleeping lion: let sleeping dogs lie.)

Sote kā kuṭrā, jāyṭe kī katyā.

The bull buffalo for the sleeper and the cow for the wide awake.

(To sleep is to lose. A female buffalo is more valuable on account of her milk than a male one, which is only used for carrying burdens.)

Sote kā mūñh kuttā chāṭe.

A dog can lick the sleeper's mouth.

(When the cat's away, the mice may play.)

Sote ko sotā kab jagāū hai ?

How shall a sleeper wake a sleeper ?

(Shall the blind lead the blind ?)

Sote larke kā mūñh chūmā, na māñ khush na bāp khush.

To kiss a sleeping child is no pleasure to its father or mother.

(To do a man a favor without his knowledge brings no thanks.)

Sotī bhīr jagānā.

To wake sleeping wasps.

(Let sleeping dogs lie.)

Sotī rār jagānā.

To wake up a sleeping quarrel.

(See preceding.)

Sotī thī, par kātā nahīñ, jo kātā to pāñch pāo.

Wom.

I was sleeping and did not spin, but when I began, I spun one and a quarter.

(A skit at an idler.)

Sot kā pāñī pāk.

Running water is purest.

Sove bhār par, supnā dekke dharohar kā.

He sleeps on the oven, and dreams of treasures.

(*Bhār par sonā*, idiom for extreme poverty. *Chateaux en Espagne*.)

Sovegā so khovegā, jāgegu so pāvegā.

Who sleeps loses, who wakes gets.

(To sleep is to lose. Early to bed and early to rise Makes a man healthy, wealthy and wise.)

Sove rājā kā pūt yā jogī abdhūt.

You must be a prince or an ascetic to sleep soundly.

(Ordinary natives have a notion that princes are free from care !)

Soyā aur mādā barābar.

Sleep and death are the same.

(The sleeping and the dead are but as pictures: sleep the twin brother of death.)

Suāns suāns men Krishn rat, suāns birthā mat kho : Nā jānūn yā suāns kā yehī ant na ho.

Call on God with every breath, don't pass a breath in vain: Who knows but that this will be your last breath.

Suarg se utrā, babūl men atkā.

It descended from heaven, but stuck in an acacia.

(The *babul* is a very thorny tree. The saying is used of Government officials who are apt to stick to money that passes through their hands.)

Sūā semal dekh-ke, sabhī gañvārī budh :

Phūl dekh-ke ram rahe, phal kī rahī na suddh.

A parrot seeing a *sema* flower lost his senses: Stuck to the flower and forgot the fruit.

(The *sema* tree with its beautiful flowers and want of shade and fruit is a standing synonym for what is delusive in the world.)

Suāt-būnd sīpī mukat, kadlī bhayo kapūr,

Kāre ke mukh bikh bhayo ; sāgat sobhā, Sūr.

The rain-drop in *Suāt* makes pearls in shells, camphor in plantains, And poison in a snake's mouth: (behold the effect of) association (saith) *Sūr Dās*.

The proverb embodies a series of superstitions associated with rain which falls during the lunar asterism *Swāī* (Arcturus). *Sūr Dās* was a celebrated Bhagat or a Medieval (religious) Hindu reformer.

Subah hī subah Khudā kā nām lo ! Mah.

Begin the day in the name of God.

(Said in reproof of one who begins the day with a lie on his tongue, or says or does anything improper.)

Subah hotī hai shām hotī hai ! Umr yūnhi tamām hotī hai.

Now morning and now evening! Thus

pass our lives.

(Fleeting life.)

Subah kā bhūlā, shām ko āve, tau bhī bhūlā nahīn kahlātū.

If what was forgotten in the morning be remembered in the evening it cannot be called forgetfulness.

Subah kī bohnī, aur Allāh miyān kī ās. Mercantile.

Take the morning handsell and put your trust in God.

(It is a common superstition that it is very unlucky to refuse handsell.)

Subah kī nānh achehī nahīn. Superstition.

Nay in the morning bodes no good.

(A saying of the Banyās—never refuse handsell: see preceding.)

Sudh aur chho kā bair hai, chho āvat sudh jā :

Uhi nar bhar-pūr hai, jo sudh na det gārvā.

Wisdom and anger are at variance; when

anger comes wisdom goes: He is a perfect man that lets not wisdom go.

Sudh budh apnī thik rakh, jab tujhe āve chho : Chho hai bhūt bigārvā : is kā mūt na ho.

Anger is a devil; have no love for it; If anger seize thee keep thy senses straight.

Sudh budh nā kho apnī, bāt ne merī mān. Is duniyā rahnā nahīn ; mat nā ho anjān.

Put not away thy sense, but listen to my words. Thou shalt not remain in this world: forget not this.

(A saying of *Jaṭirs*.)

Sūdhē kā mūnh kuttā chāṭe.

A dog may lick the face of the simple.

Sudh sūn sudhren kār sab, sudh bin hot bigārvā : Aisā sudh bin hai manukh jaisā pāthar, jhār.

It is skill that does the work, without skill it is spoilt: A man without skill is like a stone or a bush.

Sufaid bāl maut kā paigām.

Hoary hairs are the harbinger of death.

Sufaid bāl javānī kā zāvāl.

White hair is the sign of declining years.

Sufārish bagair rozgār nahīn miltā.

Without interest you cannot get a berth.

Sugandh lagātūn to ūbh marūn, ūbh marūn pahne tan sārī, Hār chānbēlī kā bhārī lagat, tum jānat ho tan kī sukhvārī !

Scent is a nuisance and my gown is a nuisance And a flower garland is heavy upon me—as I am so delicate!

(Affected delicacy)

Sughar balaiyān susrā le, Bail māng bahū ke de. Agric.

If the bride be clever her father-in-law will caress her, And get her oxen on credit.

Sughar sughar hāns gān phūarōn ko āyā hānsā. Wom.

The simpleton laughs aloud where the wise woman smiles.

Suhāgan kā pūt pichhvārē khele hai.

The married woman's child plays at the back of the house.

(If a child dies, a married woman has hopes of supplying his place. The phrase is used when speaking of losses sustained by a person who has a good income, and is able soon to repair them.)

Suhāg bhāg arzūnī, chūlhe āg na ghare pānī. Mah. Wom.

Wedlock's joys are cheap, but there's no fire in the hearth nor water in the pitcher.

(An unhappy marriage.)

Suhā jog suhāg kā aur kūp jog hai nīr, Gur biddiyā kā jog hai ; soch samajh, re bīr.

The red spot becomes coverture, and water becomes a well, Learning becomes a teacher; remember this, my brother.

(A red spot on the forehead is a sign of coverture among Hindu women.)

Suhāte kī lāt, na-suhāte kī bāt.

Better the kicks of a pleasant man than the speech of an unpleasant one.

Sūhe kī rūt nahīn, mashrū kī tauṣīq nahīn.
Wom.

Red garments are not customary, and silk not procurable.

(The horns of a dilemma.)

Suī chor, so bajjar chor.

Steal a needle, steal a thunderbolt.

(The sin is in the fact, not in the amount.)

Sū jāhān na jāz, vahān sū ghuseṛte haiṅ.

Where a needle cannot pass, they thrust in a skewer.

(To strain at a gnat and swallow a camel.)

Sū kā bhālā ho gayā.

Making a spear of a needle.

(Making a mountain out of a mole-hill.)

Sū kahē 'mān chhedūn chhedūn,' pahle chhed karā.

The needle says "I'll pierce, I'll pierce," but first it's pierced itself.

(He sees the mote in his neighbour's eye, but perceives not the beam in his own eye.)

Sū, katarnī, gaz, unglaiṭā rakhe, so darzī kā betā.

Who keeps a needle, scissors, yard and thimble, is a tailor's son.

(A tree is known by the fruit.)

Sū ke nāke se sab ko nikālā hai.

All are drawn through the eye of a needle.

(Said of one who is no respecter of persons.)

Sūjhe na bitaurā, Chānd se "Rām Rām."

He can't see the (village) dunghill and salutes the New Moon.

(Natives always salute the New Moon.)

Sūjhe nahīn, aur gulē kā shauq !

He can't see and is fond of shooting !

Sūjī phūlī jaise ghī kī kuppā.

Swollen and puffed up like a butter bag.

(Kuppā is a leathern receptacle for holding ght.)

Sūj satkā kaprā phatak.

Putting in the needle tears the cloth.

(Said of a mischievous man.)

Sūkhā dhāk, bīṛhāī kā bāp.

Dry dhāk wood is the carpenter's father (master).

(Dhāk wood when dry is very hard.)

Sukhan-goī mushkil nahīn, sukhān fahmī mushkil hai. Ped.

It's not hard to speak well, the difficulty is to understand.

Sukhan unhoṅ par dālye, jo haṅs haṅs rākhē mān. Wom.

Beg only of them who smile and show you due respect.

Sukhār, duhār, āsmānī farmānī haiṅ. E. Agric.

Drought and inundation are the works of God.

Sukhā sākā Bāman hogayā phul phāl Chugattā.

The thin Brāhman has turned into a fat Mugal.

(To describe one who from poverty has acquired great wealth.)

Sukh barhe, mutāpā charhe.

When ease comes corpulence comes.

(Very true in India, where fatness is often synonymous with respectability.)

Sukh dukh meṅ jo rahē sahāī, sajjan vā ko bolīn, bhāī.

He is a true brother, my friend, that is true through weal and woe.

(A friend in need is friend indeed.)

Sukhe dhānōṅ pānī parā.

The rain fell just as the rice was withering.

(In the nick of time.)

Sukhe lakṛī kī tarah, khāē bakṛī kī tarah.

Thin as a stick he eats like a goat.

Sukhe mān jhar ber ghane hoṅ : Sammat mān an dher ghane hoṅ. Agric.

In draught wild plums are plentiful, And in a good season corn.

(The appearance of a heavy crop of *bers* is a sign of a dry season.)

Sukhe Sāvan, rūkhe Bhādoṅ. Agric.

A dry Sāvan means a barren Bhādoṅ.

(Sāvan is July—August and Bhādoṅ is August—September. The autumn harvest which is cut in Bhādoṅ depends on the rain in Sāvan.)

Sukhī chināī kartēṅ haiṅ ?

He builds with dry mortar.

((1) To do a business badly. (2) A skit at the Brāhman, who will eat without drinking at a feast, so that they may eat the more.)

Sukhī rahēgā voh sadā, jin chho dīnd mār : Jag mān bhālā kahāī hai chho kā māran-hār.

He will be ever happy that stilleth his wrath : The suppressor of anger is ever praised in the world.

(A soft answer turneth away wrath.)

Sukh kāran sāgar tajo, ān bīndh āyo ang, Moṭī nar yūn kampiyān, tū haṅsī aur ke sang.

For happiness sake it leaves the ocean and is bored through : Like a pearl man trembles when a woman laughs.

Sukh ke bare jodhā rakhvālī haiṅ. Hin.

Happiness is guarded by bold warriors.

(i. e. happiness is difficult to reach.)

Sukh ke sab sāthī haiṅ.

Prosperity has many friends.

Sukh māno to sukḥ hai ; dukḥ māno to dukḥ :

Sachcha sukhyā voh hai, jo sukḥ māne na dukḥ.

Take it for pleasure and it is pleasure ; take it for pain and it is pain : The truly happy is he who minds neither pleasure nor pain.

Sukh meṅ āē Karam Chand, lage munḍāvan ganj.

Karam Chand came in raptures to have his bald head shaved.

(Said of a prosperous man, who foolishly injures himself.)

*Sukh men Sāñ ko bhañjo, jo dukh māl na ho :
Sāñ kaken, re bālke, sikh māl jas lo.*

Call on God in pleasure that pain come not
to thee : Hear this my sons, saith the
saint, and be respected.

(Remember now thy Creator in the days of
thy youth, while the evil days come not : nor
the years draw nigh, when thou shalt say : I
have no pleasure in them. *Ecclesiastes*
xii. 1.)

Sukh sampat kã sab koñ hai.

All associate with the prosperous.

Sukh se dukh bhalā, jo thore dīn kã ho.

Trouble is better than ease, if it last but
for a while.

Sukh sove horū, jis ke gāe na gorū.

He will sleep soundly, who has no cattle.

Sukh sove kunhār, jā kī chor na leve matyā.

The potter sleeps soundly, for thieves will
not steal his clay.

Sukh soven Shekh, aur choran bhāñde le.

The mendicant sleeps soundly, while thieves
walk off with his pots.

(The *Shekh* here is a wandering bard of the
bhayañ class, who sing songs in honor of
saints. They are poor and of course their
pots are not worth stealing.)

Sukh sove Shekh, jin ke tātū na mekh.

Happy sleeps the mendicant, who has nor
horse nor tether.

(See preceding.)

Sūtī par bhī nīnd āñ hai.

Sleep comes even at the stake.

(The horribly cruel punishment of impalement
was common enough in former times in
India.)

Sūtī par kī roñ khāte haiñ.

He eats bread at the stake.

(To earn one's livelihood by hazardous means :
always liable to punishment : to live on a
volcano.)

Sām ke ghar kuttā jāñ na jāñe de.

The dog at a miser's gate, neither goes in
himself nor lets others pass.

(A skit at the niggardly servants of a rich
miser : the dog in the manger.)

Sām kī thātī.

The deposit of a miser.

(1) Describes one so avaricious as to spend
absolutely nothing.

(2) Describes something to be taken special
care of : as a miser is sure to try and cheat
about his deposits with another, in the hope
of gaining by it.)

*Sumran kar men, surat na Hari men, kaho,
bhek yeh kaisā hai? Upar se to sidh ban
baiñhā, bhitar paisā paisā hai.*

Beads in hand, no thoughts of Hari (God) :
say, what sect is this? Without he is a
holy saint, within nothing but pence.

Sūnā ghar bhiron kã rāj.

The empty house is the wasps' estate.

Sūnā khet, kulachīnā, hīnā hī chug jāñ.

Khet birānā boñ-ke bij akārath jāñ. Agric.

Deer will graze the unguarded field, thou
fool.

And seed sown in another's field, profits
nothing.

Sunār apñ māl kī nath men se bhī churātā hai.

The goldsmith will steal a piece of his own
mother's nose-ring.

(He would cheat his own father.)

Sunārī becheñ kāñtū, anārī becheñ māñchhū. E.

The wise man sells the bones, the fool his
fish.

Sunār kī khatāñ, aur darzī ke band.

The goldsmith's acid and the tailor's tag.

(Said of an evasive answer.)

These classes are habitually behind hand
with their work : the first tells you your
jewels are ready and just put into the acid to
be cleaned, and the second that your clothes
are ready and only the tags remain to be tacked
on.

Sūne māl mat chiz rakh, lejā chor chakār :

Khañ hai dhan aur jīv kã sūnā aur ujār.

Place not thy goods in a lonely place, for
thieves will steal.

A wilderness and a desert are the bane of
life and property.

Sūñi se se markhanā bail bhī bhalā. Wom.

A butting ox is better than a lonely bed.

(Better a bad tempered husband than none at
all. Widows in India have a very rough
time of it : hence proverb.)

Sunī sunāi bāt kī, gathrī bāñdhe khūñt :

Barchhīñ kī mār parī, kakrīñ kī bhāñ lūñ.

He believes implicitly all he hears :

(For instance) a mau was speared for stealing
cucumbers.

(Cucumbers being of no value in India : it
would be absurd to put a man to death for
stealing them.)

Suniye sab kī, kijiye apne man kī.

Listen to all, but do as your mind desires.

*Sun koi hazār kuchh sunāve, Kije volū jo samajh
men āve. Qābū ho to kije na gusht. Ājiz ho
to hāriye na himmat, Ātā ho to hāñh se na
dije : Jātā ho to us kã gam na kije.*

Listen to a thousand plaus, But do what
you understand. As far as you can make
no mistakes. Let not disappointment
destroy your courage. Give not up what
comes to your hand : And grieve not for
that which leaves you.

Sunñi na Shīa, jī men āyā so kiyā. Mah.

Neither a Sunñi nor a Shīa, I do as I like.

(Said by a free-thinker : the Sunñis and Shīas
are the two main sects of the Muhammedans
and are always at daggers drawn.)

Sun re dhol bahū ke bol. Wom.

Hear, drum, my lady's voice.

(Spoken by one to whom another has made
many professions of kindness, which have
not been fulfilled.)

The story goes that a mother informed

her son of the bad conduct of his wife, but he did not believe her. His wife afterwards fell sick and the family priest advised her to confess all her sins, as her last moments were approaching, which she consented to do. While she was preparing herself for the difficult task the old woman contrived to put her son within a large drum which she placed next to the sick bed. While the sick woman was giving over her sins one by one, the old mother kept on beating the drum to the words of the Proverb.

Sun sun-ke teri bāt, sahelī, soch huā mere man ko:
Kar-ke byāh gharoñ nahīñ rakhte bābal apnī dhī ko. Wom.

My maid, I have heard and my heart grieves,
That after marrying her off a father keeps
not his daughter at home.

(In India girls are well treated in the parents' and badly in their husbands' homes: hence the point of this saying.)

Sun sun mīthī bolgāt, baīh na bairī pās: *Dahī bhulāve, bāore, khāē kadhī kapās?*

Keep not company with thy enemy, misled
by his honeyed words: Thou fool, thou
mayest not eat any time cotton for curds.

Sāp bole so hole, chhalnī bhī bole jis meñ bahat-tar chhed.

The winnowing-fan may speak, but the
sieve with its seventy two holes never.

(Those who live in glass houses must not throw stones.)

Suphāl hot man rāmnā, Tūlī, prem partī:
Apno apen dāē-ke tiryā rājāt bhīt.

Tūlī, the heart's desires are fulfilled
through love and faith: A woman wer-
ships a wall for her own ends.

(Faith can heave mountains. Tūlī Dās was the celebrated author of the Hindi Rāmāyan.)

Supne kī ē māyā, jis ko apnī batlāve.

Our possessions are but the illusions of a
dream.

Supne meñ rājā bhae, din ko volī ahvāl.

Though a king in your dreams at night, in
the day you will be as you were.

Supne meñ suāmī mile kūr na sakī do bāt:
Sovat thī, rovat uñh, maltī rah gāī hāth.

I saw my lord in dream and could not talk
with him: I awoke from my sleep weep-
ing and wringing my hands.

Supurdam ba tū māya-i-khesh rā: Tū dānī
hisāb-i-kam-o-besh rā. Pers.

I have made over my property to you: You
now know all its good and bad points.

(A preface to books.)

Sūraj bairī grahn hai, aur dīpak bairī paun,
Jī kā bairī kāl hai; āvat roke kaun.

The enemy of the sun is an eclipse, the
enemy of the lamp is the wind, And the
enemy of life is death: who shall avert it?

Sūraj dhūl dālne se nahīñ chhupā.

The sun is not hidden by throwing dust on it.

Sūraj ko kyā ārsī le-ke dekhte haiñ?

Do you want a glass to look at the sun?
(To show a lantern to the sun.)

Sūraj ne bhān ubhārī, rañ ghar ke sidhārī.

When the sun comes out, the night goes
home.

Sūrā kāto aur bīl meñ ghūs jāē.

A brave man will cut a hole and escape
through it.

(Discretion is the better part of valour.)

Sūrā, ran meñ jāē-ke lohā karē nisānk. Nā
mohe chaphe randāpō, nā tohe chaphe kalānk.
Wom.

Go, warrior, to the battle-field, and fearless
wield your sword. Your death will bring
no widowhood to me, nor cavil at your
name!

(A woman's advice to her husband when start-
ing for war.)

Sūrā so pūrā.

The brave are the full.

Sūrat churail kī sī, mirāj pariyoñ kā sū.

The face of a goblin, and the airs of a fairy.

Sūrat meñ aise, sirāt meñ aise.

Such without and such within.

(Altogether bad.)

Sūrat mere mīr kī man meñ rahī samāē, Jāñ
meñdhī ke pāt meñ lālī takhī na jāē.

The image of my love fills my heart within,
As their redness is not seen in the myrtle
leaves.

(Meñdhī leaves are used for dying the palms
and nails red, but are themselves green.
The saying has a spiritual and allegorical
meaning.)

Sūrat na shakā, bhār meñ se nīkal.

Nor face nor shape, as if just out of an oven.
(Said of an ugly woman.)

Sūr Dās janam ke nahīñ āndhas!

Sūr Dās was not born blind!

(Sūr Dās was a Bhagat or free-thinking Hindū
reformer. He is said to have blinded him-
self to avoid contamination with a woman,
with whom he had fallen in love.)

Sūrmā chanā bhār nukhīñ phor sablā.

The hardest grain of pulse won't split the
oven.

(It is in vain to strive against greatly supe-
rior force: chanā or pulse is parched in
ovens in India; hence point of proverb.)

Surmā sab lagāte haiñ, par chīvan bhānt bhānt.
Wom.

All apply antimony, but their manners differ.
(Manners make the man: surmā antimony is
used for beautifying the eyes.)

Sur meñ Issar bāse.

God dwells in music.

Sur, nar, muni kī gehī rītī: Suārath lāē karēñ
sab prītī.

This is the way of gods and men and saints:
To love their own ends.

Surtālā so phurtālā.

Witty is smart.

Sussā, gādar, lomrī, darpok tū, inko jāñ; Mānas
kūkar dekḥ kar tajne lageñ pīrāñ.

The hare, the jackal, and the fox are of a

timid sort; Their lives begin to go at sight of man or dog.

Susson jāūn yā goson jāūn ?

Shall I go for a hare or for forest dung ?

☞ A country woman whose daily avocation was to collect forest dung for fuel, one day happened to catch a hare. She concluded that hares would come to her every day and hence proverb.

Susti burī, re bālke, yā kuñ jī se tāp ; Ruttī bojhā sust ko lāge bojh pahār. Rus.

Idleness is a bad thing, my lad, thrust it from thy life; An ounce weight to an idle man is as heavy as a mountain.

Sut mūnakh kā kōi na lāgū, Phurtīle ke sab le bhāgū.

None befriends the lazy; But all men love the active.

Sutā jo rākhē chorī par ; to pagṛī-pat rakh morī par.

Who sets his heart on thieving stakes his own good name.

Sūt ke binaule ho gaē.

All the thread is turned into cotton seed.

(i.e. the whole work is spoilt, or all the plans are thwarted.)

Sūt kī anī, aur Yūsuf kī kharīdārī ! Mah.

Purchasing Joseph with a skein of thread.

☞ The Muhammadan story is that when Joseph was being sold as a slave in Egypt, an old woman came forward to purchase him for a skein of cotton.

Sūt na kapās, kolī se latṭham latṭhā.

Neither thread nor cotton and quarrels with the weaver.

(To describe one who quarrels without any reasonable pretence.)

T

Tab lag jhūt na boliye. jab lag pār basāē.

Lie not if you can help it.

Tāhaliye ko tāhal sohe, bahaliye ko bahal sohe.

Service befits a servant, and his caste befits a man of caste.

(Every cobbler to his last.)

Tāhal karo faqīr kī, jo deve tumhen asīe ;

Rain dīnā rūṁi ruho joḡ meñ bisvā bīs.

Serve the holy that thou mayest be blessed, And pass thy days in all happiness.

Tāhal karo mā bāp kī, jo hoen sampūran ās.

Yā tāhal sūn jo phireñ Narak unhoñ kā bās.

Serve thy father and thy mother that thou mayest obtain all thy desire. Who doeth not such service shall dwell in Hell.

(Honor thy father and thy mother that thy days be long in the land the Lord thy God giveth thee.)

Tāhal na takorī, lāo 'majūrī morī !'

Nor service nor work done and he asks for his wages!

Tāi kī terī, khappī kī merī.

What's on the platter is yours, what's in the basket is mine.

(What is being cooked is yours, what is ready cooked is mine: selfishness.)

Tairāk hī dūbte haiñ.

It is only swimmers that sink.

Tairegā so dūbegā.

Who swims will sink.

(Sooner or later: don't go out of your depth.)

Tā'allī ko takrār nahīñ.

There is no disputing what's evident.

Tākā ho jis ke hāth meñ, woh tarā hai zāt meñ.

Who hath a penny in his pocket is of high caste.

Takā karāī, aur gandā davāī.

A penny for the article and two pence for the repairs.

(Penny wise, pound foolish.)

Takalluf meñ hī taklīf sarāsar !

Verily ceremonies are troublesome !

Takalluf meñ rel chal dī.

While ceremony squabbles the train is off.

☞ The story goes that two punctilious native gentlemen on the platform of the Railway Station at Lucknow would out-do each other in politeness; said one, '*Huzrat sarār kṛjiye !*' '*Qiblā ap !*' '*Nahīñ, qiblā ap !*' 'Be seated, your highness, 'After your reverence !' Nay, after your excellency !' Meanwhile the train went off. Observe the English word *rel* in a recognized proverbial saying.

Takā parāyā hāth aur gayā Narak.

Who depends on other's hands will go to Hell.

Takā roṭī ab le, chāhe tab le.

You may take your bread and your penny now or when you choose.

(You are not to expect more.)

Takā sā javāb de diyā.

He gave a penny answer.

(A flat denial.)

Take kā sarā khel hai.

It's money that makes all the fun.

Tak kī laūḡ Banyāyan khāē; kaho, ghar rahe kī jāē ?

When a Banyā's wife takes to two-penny clothes: say, will he be ruined or not ?

(A skit at the proverbial niggardliness of the Banyās.)

Take kī murgī, chha tūte mahsūl.

A penny for the fowl and six pence for the tax on it.

Tak: ūtar gailā par, pāñch rupayā par. Bhoj.

A partridge for a penny in poverty is (as expensive as one for) five rupees in prosperity.

Takhtī par takhtī; miyāñī kī āi kambakhtī.

Superstition.

When slate is on slate, there's bad luck for the master.

(A school phrase: it embodies a superstition that if one of the *takhtīs* or writing boards

happens to lie upon another it brings bad luck to the master.)

Tak-jhānk-kar chāl mat; yeh hai burā su-bhāo. Jār kahan, yā chortā, yā kahan ūdhilāq.
Don't go about looking and staring; it is a bad habit. People will call you a rake, or a thief, or a fool.

Takle kā sā bal nikāl gayā.

The twist has been taken out of him, as out of a spindle.

(Said of a naughty boy made to behave himself by punishment: he has learnt a lesson.)

Tak tiryā ko āpnī, par tiryā mat tāk; Par nārī ke tākne pare sis mān khāk.

Look on your own wife; never on another's: Looking on strange women will lay your head in the dust.

Tālam tolā mat kare, kiye bachan bhugtā: Jo nar bachnōh se phire, woh pat det gahvā.

Eyade not and keep thy word: Who goes back in his word loses his honor.

Tāl bajā-ke mānge bhik, Us kā jog rahā ke thik.
Who rings a bell to beg for alms, His mendicancy prospers not.

(A skit at the mendicants who go about begging alms with bells in their hands.)

Tāl batā us ko na tū, jis se kiya qarār: Chāhe ho bairī terā, chāhe hove yār.

Disappoint him not to whom thou hast made a promise: Be he your enemy, or be he your friend.

Tāl dhār, ūpar dhār. E. Agriq.

Above and below it's all a stream.

(Raining cats and dogs.)

Tale Dharī, ūpar Rām,

By the Earth below and God above.

(An oath.)

Tale kā dam tale rah gayā, ūpar kā ūpar.

The inner breath remained inside and the outer outside.

(Dazed by bad news.)

Tale gherā, ūpar sehrā.

A ring below and a chaplet above.

Tale ke dānt tale rah gayā, aur ūpar ke ūpar.

The lower teeth remain below, and the upper teeth above.

(That is, the jaw is set with fear: used to express being shocked at any thing.)

Tale parī kā mol kyā?

What is the value of what's under your feet?

(Said by a meek and obedient wife. Used also to express the inutility of wasting time in the discussion of matters which are past: reviving the dry bones of a discussion. Also that what is in one's power is not valued.)

Tale tāng, ūpar māng.

The legs below, and the head above.

Tālī bin kaisā tālā? Jorū bin kaisā sālā?

No lock without a key: No brother-in-law without a wife.

Tālī dōh kar bāje. E.

It requires two hands to clap.

(It takes two to make a quarrel.)

Tāl men chamke tāl machharyā, ran chamke tarvār, Tanbūā chamke saiyān pagaryā, seipe bindyā hamār,

Fish look well in a lake, and a sword on the battle field, My husband's turban in a tent, and my spangles on my bed.

(Every thing has its place.)

Tāl mundyā, Pātāl dhundyā.

Looking for Hell with his head down.

(A great rogue always plotting mischief.)

Tāl na bhūke ko kabhī, jo de tujhe Khudā. Adhī men se pās bhī, use dānt-kar khā.

Refuse not the hungry what God hath granted thee. If thou have but half a loaf, share that half with him.

Tāl na tāfiyā, bova singhāre, bhāiyā. Agriq.

Nor tank nor lake and he wishes to sqw water oaltrops my friend.

Tāl se tālaiyā gahri, sānp se sānpolā jahri.
Superstition.

A lake is deeper than a pond and a young serpent more poisonous than a large one.

Tāl sukḥ patpar bhzyo, hamsā kahin na jī. Mare purānī pūḥ kḥ, chun chun kankar khā.

The lake hath dried up but the swan goes not away. Out of its old love it lives on pebbles and stones.

(Home sweet home.)

Tāl to Bhopāl Tāl, aur sab tālaiyān hai.

The only lake is Bhopāl Lake, the rest are but ponds.

(Tāl is one of those artificial lakes called "tanks" by Europeans in India.)

Tāl uḥal kar uḥlān kyār, Jab barkhā ho pū-rām pār. Agriq.

Lakes and ponds will overflow, When rains are heavy.

Talvār kā ghāo bhariā hai, bāt kā ghāo nahī bhariā.

A wound from a sword can be healed, but the wound from a word never.

(Thy tongue like a sharp razor worketh deceitfully. Psalms, lii, 2.)

Talvār kā khet harā nahī hotā.

The field destroyed by the sword never revives.

Talvār kī āḥḥ ke sāmne kol birlā hī thairī hai.

It wants a brave man to stand up against the flash of a sword.

Talvār māre ek bār, ehsān māre bār bār.

The sword slays once, but kindness oft.

(Mistaken kindness.)

Talvaryā vā ko mat kaho jo khāndā le kar hāth. Run se bhāge ekā, chhor tol kā sāth.

Don't call him a swordsman who takes his sword with him, As he runs from the battle field and leaves his comrades behind.

Talvaryā vohī bhalā, jo ron men hāth dikhāve, Bairī ke tukre kare, aur ap turat bach jāve.

He is a true swordsman who can use his sword in the field; Cuts down his enemies and so saves himself.

Talvon kī sī kahūn, yā jīb kī sī? E.

Shall I judge according to the soles of my feet, or according to my tongue?

The story goes that a judge received bribes from both parties to a suit. One presented something estimable, and the other slipped a gold mohar under his feet; and hence the dilemma described in the proverb. It is applied to the difficulties of a bribe-taker.

Talvon se lagī hai.

She is stuck to the soles of his feet.
(Said of prostitutes.)

Talvon se lagī, sir men se nikal gāi.

It entered my heel, and comes out of my head.

(I am burning with rage from head to foot.)

Tāyān bajā le, banna, byāh hogā.

Clap your hands, my child, you will be soon married.

(Said to amuse children.)

Tamāchā māre mūh lāl rahīte hai.

A slap on the face keeps the cheeks red.

(People punished recollect the punishment: to hide one's poverty with a good grace.)

Tama ra seh harf ast, har seh tiki. Pers.

Avarice has three letters and all three empty.

(In Persian writing there are no dots to the three letters of the word tama, avarice.)

Tām-jhām lage!

Bring the sedan!

It is related of a man, who became the fortunate owner of a sedan, that he used to ride about in it upon the slightest occasion. At last he determined to do his own marketing and to thus call the sedan continually into service. "I want pepper" says the wife. "Bring the sedan" says her husband. "Oh I forgot the salt." "Bring the sedan." The proverb is used to express silly vanity.

Tāmā bāmā sūt purānā.

The warp and the woof are both of old thread.

(To labor in vain.)

Tānā Shāh dīvānā, jis ke chūpī nā parvānā.

Tānā Shāh is a fool, who does no business in writing.

(And so gets himself mixed up in needless disputes.)

Tānā dekhe chūnā, man dekhe beopār. Mercantile.

Seeing money settles, seeing the person does business.

(Business is transacted face to face or for cash payments.)

Tan de, man le.

Give your body, and get money.
(Work and you will get.)

Tandurustī haṣṣr nemat hai.

The health is equal to a thousand blessings.
(Health is better than wealth.)

Tāngī gāi, farākhī āi.

Poverty gone, and plenty come.

Tāngī ke sāth farākhī, aur farākhī ke sāth tāngī lagī huī hai.

Plenty waits on poverty and poverty on plenty.

(The mutability of the affairs of this world.)

Tāng ke niche se nikāl diyā.

Kicked from beneath the feet.
(Subdued.)

Tāng pakar ke lāe aur pūnch pakar ke bahā diyā?

Pull him in by the leg and kick him out by the tail!

Tan gudrī, man dhāgā: koi kuchh hī lakhe, man lāgā.

The body is a clout and the mind a thread: say what they will, this is my opinion.

(A saying of the *fagirs*: the mind keeps the body together.)

Tāng uṭhe nā, charḥal chāhe hāthī.

He cannot lift his leg, and he wants to mount an elephant.

(Attempting beyond one's powers.)

Tānī ghāt kī bānī ghāt?

Which is in fault: the warp or the woof?
(Both are: faults on both sides.)

Tan kā bairī tūp hū, aur man kā bairī neh; Jis tan men yeh doṛ rām, to gas jū aur deh.

Fever is the enemy of body and love the enemy of heart; The man possessed by both loseth heart and body.

Tānkā pānā mil gayā.

The pieces have been joined again.

(To express a quarrel having been settled.)

Tan kaarat men, man aurat men.

The body in exercise and the heart set on women.

(The native notion is that the two are incompatible!)

Tānkī baj rahī hai.

It resounds with chisels.

(The building is going on rapidly.)

Tan kī kar le tuntunī, aur man ke kar le tār.

Phir jas gā Hari nām ke, jo turat milē Kartār. Make your body into a guitar, and your heart the strings for it. Then play the sweet hymns of God upon it and you will find the Creator soon.

Tan kī tanak sarāe men nek nā pāyā chain; Sāns naqārā kulch kā, bājat hai dīn rain.

The body is ever moving and has no rest at all; The marching-drum of the breath is beaten night and day.

(We are always on the road to death.)

Tan ko kaprā, na peṭ ko roṭī.

Nor covering for the body, nor bread for the stomach.

Tan lagi dhuprī, to balā chhās jhuprī ?

When the sun warms his back, who cares to put up a hut?

(To forget the necessity for a want the moment it ceases to press.)

The story goes that a man in the cold of the night swore to put up a hut in the morning, but as soon as the sun warmed him he forgot all about it.

Tan milā to kyā huā, man kī bījī na piyās, Jaisē sīp samudr meṅ kīre "tīrās tīrās."

What boots it to have a body when the heart is not appeased, And like a pearl-shell in the sea cries out "I am athirst, athirst."

(The natives say that pearls are formed by rain-drops falling into the shells of oysters during the time of Swāti (Arcturus).)

Tan par chūr na ghar mān nāj: Dad-sure kā ropā kāj !

No clothes to her body, nor grain in the house: And celebrating the funeral of her wretched old grandfather!

(Which would cost much money.)

Tan par sohe kāprā, aur ran sohe ranjīt. Bir purakh vohī bhālē, jo sab se rākheṅ prīt.

Clothes befit the body and heroes a battle field. Those men are good that love all men.

Tan phūār kā bhāns sūn bhārī: Kahe "kaho mohe Nājo Pyārī." Rus.

The ninny is heavier than a buffalo, And asks to be called Miss Slip.

(Nājo is a slim and slender girl; a slip of a girl.)

Tan pinjra, man āitrā, sāns jīvan kā sūl. Jab ātar ud jāt hai, to ho jā pinjar dhūl.

The body is a cage, the soul a partridge in it and breath the means of life. When the partridge flies the cage it turns to ashes.

Tan putlā hai khāk kā, ise dekh mat bhūl. Ek dīn aisā hogā mile dhūl meṅ dhūl.

Be not proud of thy body; it is but a bag of dust; And one day it will turn to dust again.

(Dust unto dust, and ashes to ashes. The above is a well known saying of the bhagats or religious reformers, and is to be found every where in endless variation.)

Tan sital ho sīt sūn, aur man sital ho māt sūn.

Milk pleases the body and friendship the heart.

Tan sukhdē pinjar kare, dhare rain dīn dhyān: Tulī, mīle na bāsnā, binā bichāre gyān.

They reduce their bodies to skeletons and night and day they meditate: But, Tulsi, avarice will not go till they get heavenly knowledge.

Tan sūkhā, kubrī pīth hui, ghorē par sīn dharo, bābā! Ab mau-ṇaṇa bāj chukā, chalne kā fkr karo, bābā.

Your body thin, and your back bent, you should now saddle your horse, sir! Your death march is being beaten, and you had better think of going, sir!

Tan sukhi to chain hai, Nā to dukh dīn rain hai.

If there is health there is pleasure, If not there is pain day and night.

Tan sukhi to man sukhi.

The body at ease, the mind at ease.

(Mens sana in corpore sano.)

Tan tājā, to qalandar rājā.

When his belly is full, the beggar is a king.

(Qalandars are Muhammadan mendicants: in India many of them carry about performing monkeys.)

Tan takiyā, man bisrām: Jahān par rahe, vahān āram.

When your body is your pillow and your mind your inn, You will find rest wherever you may sojourn.

(A saying of the mendicants.)

Tanā mat kar, jāb talak bin tātē ho kām. Tanā bis kī bel hai; yā kā mat le nām.

Never quarrel as long as you can do without it. A quarrel is a poisonous creeper; never even take its name.

Tāt bājī rāg pāyā.

We get the note by striking the string.

Tātē se nātā bhālā, jo deve turāt jābāb. Voh tātā kī kām kā, jo barson kare kharāb ?

The churl that refuses at once is better than he that argues. What is the use of an argument, that spoils your life for years?

Tāt sī deh, pāon nā hāth, Lāṇ chālī sūran ke sāth ?

A body like a catgut, and no hands and feet, And still he goes to fight with heroes!

(Said in reproof of one who evinces preposterous desires without means to fulfil them)

Tan ujlā, man sāholā, bagle kā sā bhak: To se to kāgā bhālā, bāhar bhūtar ek.

Fair of body and foul of mind, you are like a heron: A crow is better than you that is the same within and without.

(The heron standing stately and motionless watching for its prey is the conventional Indian simile for a hypocrite, and the crow for all that is objectionable in appearance and fact.)

Tanūr-bāsi aur Allāh rāsī. Mah.

Living on baker's bread pleases God.

(Muhammadan religious mendicants are the

chief frequenters of public bakers' shops in India and hence point of saying.)

Tāolā so bāolā, dhīrā so gambhīrā.

Haste is madness, patience wisdom.
(More haste less speed.)

Tape Jeth to barkhā ho bhar peṭ. Agric.

A hot July brings plentiful rains.

Tape nakhat Mirgshirā joṣ, Tab barkhā pūran jag hoṣ. Agric.

Heat in *Mirgshirā* and the world will be filled with rain.

(*Mirgshirā*, a lunar asterism, falls in June-July.)

Tape kā qār hai.

There is much fear of a leak.

The story runs that an old soldier, who had seen better days, once came riding tattered and torn on a weary hack to a little hut, in the vicinity of a village haunted by tigers, and asked the old woman of the hut if there was anything to be afraid of in it, to which the lady replied that *tapkā*, or leakage, was greatly to be feared. A tiger standing in the rear of the hut overheard the woman saying this and supposed that the *tapkā* must be stronger and more ferocious than himself and became very much afraid of it. After nightfall there came on a storm, and when it thundered and lightened the poor soldier's pony got loose. The soldier with a stick in his hand went out in search of it, and in the darkness of the night mistaking the tiger for his pony gave him a sound thrashing, brought him into the hut and tied him to the tether. The tiger, taking him for a *tapkā*, made no resistance. Early in the morning the report that a tiger had been tethered with a rope spread till it reached the king of the place, who came to see what had happened, and being much pleased with the valour of the old soldier, gave him a robe of honor and appointed him the chief commander of his army.

Tāqat kamar meṭ chāhiye aulād ke liye. Rakhte nahin hain nirf bharosā Madār kā.

Strength in the loins is necessary for offspring. It is not enough to put reliance in *Madār*.

(*Shāh Madār*, the great saint of *Makanpūr*, died in 1433 A. D.)

Taqāze kā huqqā bhī nahin pīyā jātā.

Even a borrowed pipe is unpleasant.

(Natives generally lend a *huqqā* if asked for it. Moral—never borrow anything.)

Taqdīr ke āge nahin, tadbīr kī chālā.

Scheming avails not against fate.

Taqdīr ke likhe ko tadbīr kyā kare? Gar hākim khafā ho, vazīr kyā kare?

What schemes avail against the decrees of fate? If the king be angry what can his minister do?

Taqdīron bāzi hai.

It is gambling with fate.

Taqdīr adhī hai, to sab kuchh.

If fate be propitious all will go right.

Taq par baiṭha ultā, mānge bhar bhar chullū.

The owl sits in the niche, and demands by handfuls.

(Spoken of a mean person, who gives orders to his superiors; *chullū* is as much water as can be taken into the hand made into a cup.)

Tarāzū se khare ho-kar na tolo : barakat jāti hai.
Mah. Wom. Superstition.

Don't use your scales standing : you will lose your luck.

Tarkash meṭ to tīr nahin, par sharmā sharmī late hain.

Not an arrow left in his quiver, but he fights on for very shame.

(Hoping against hope.)

Tarke kā bhūlā sānjh ko āṣ, to bhūlā nahin kahātā.

If what was forgotten in the morning be remembered in the evening it cannot be called forgetfulness.

(Another interpretation is,—If one who had gone astray in the morning came home safe in the evening he cannot be said to have gone astray.)

Tarke uthkar khāt se, chhor chhār sab kām, Mālā le kar hāth mān, jab Sāit kā nām :

When you rise from your bed in the morning eschew all work, Till you take your beads in your hand and call on God.

Tarvar āchhā chhāonlā aar rūh sūhānā sānolā.

Good is a shady tree and good is a brunette.

Tasalvā tor kī mor ? Tir.

Is the pan yours or mine?

Tasbīh pherūn, kis ko gherūn ? Mah.

Counting my beads, whom shall I cheat?

(Put into the mouth of a hypocrite.)

Tāsh par mūnj kā bakkhiyā. Wom.

Rope lace upon brocade.

(To put the beggar on the gentleman. *Mūnj* is a grass of which ropes are made.)

Tas Makund, tas pādan ghoṛī : Bidhī ne ān milāi joṛī. E.

As Makund, so his roaring mare : Fate has made a rare match of them.

Tātā, tātā, āmlā, tūnon dhāt binās.

Hot, warm, and sour destroy virility.

Tāte dūdh bilār nāche.

The cat dances about the hot milk.

(As she cannot drink it.)

Tāt, kāmālā, dolrā, tūnon jāi gulām ; Jit chāhe, jit baiṭh-kar turāt karo bīrām. Rus.

Canvass, blanket and bedding are lowly things, On which thou canst take thy rest when thou wilt.

Tāt kāmle ghar mān ghālē ; Bār battāve sāl duslā. Rus.

He keeps canvass and blankets at home. And abroad calls them shawls.

Tāt kī āngyā, mūnj kī tanī ; Dekh, mere deorā, main kaisī banī ? Wom.

A canvass boddice and strings of straw ; See, brother-in-law, how beautiful am I !

Tatṛī ne diyā, janam—jālī ne khāyā ; jīb jālī na savād āyā. Hin. Wom.

The miserly hussey gave it, and the helpless

fellow ate it; but it had neither pungency nor flavor.

(No good can come of what two unlucky people do for each other: the saying is also used of a very small quantity of food given to eat.)

Tattā kaur nigalne kā, na ugalne kā.

A scalding morsel, neither to be swallowed nor spat out.

(i. e. in company: Scylla and Charybdis.)

Tattar khol, nikhattū ā.

Open the door, the idle fellow is come.

(Great boast, little roast.)

Tattā khichrī ghī na pāyā; ab kā syālā yūn hī gayā.

Hot khichrī without ghī: this is how my winter was passed.

(Khichrī is pulse and rice which is unpalatable without ghī; hence proverb means great poverty. It is usually eaten in winter.)

Tattī ki oṭ shikār khelte hai.

They hunt behind the curtain.

(To have secret vices.)

Tattū ko koṛā aur tāsī ko ishārah;

The sorry horse requires a whip; but a sign is enough for the generous steed.

(A word is enough to the wise, but a rod for the fool's back.)

Taubah barī sipar hai gunehgār ke liye. Mah.

Repentance is the best shield for a sinner.

Taubah kā darvāzah khulā hai. Mah.

The door of repentance is ever open.

(It is never too late to mend.)

Taubah kar, bande, is gande rozgār se. Mah.

Forbear, my friend, from such a dirty trade.

Talvā charhā aur jīv barhā.

When the frying pan is on the fire the heart is warmed.

Tavā charhā baiṭhī misrānī, Ghar meṁ nāj, agan-nā pānī!

The cook-maid has placed the frying-pan on the stove, though there is neither corn nor water, nor fire in the house.

Tavāf ke bichhāune par bandā hai kām sone kā Na thairegā, mulammā hai; abas hai sar ke khone kā?

The gold that's spent on a harlot's bed, Remains not and is mere gilt; so why throw away your gold?

Tāval mat kar kār mān, dhīrā dhīr bandā; Tāsā bhojan, bālke, devat jīv jalā.

Haste not over your work, do it slowly; A hot morsel, my son, will scorch your tongue.

Tavā na kūṇḍā nā chulhārī! Kahe nār 'maih hūn bhāṭyārī! Wom.

She has no frying pan, no oven and no fire; And the woman would be called an inn-keeper!

Tavā na tagārī, kāhe kī bhāṭyārī?

No cooking pots nor pans and an inn-keeper all the same!

Tavā, tagārī, āg, jal, an, idhān, jīṭ hoṅh, Bārā dūn ujār mān bhūke manukh na roṅh.

Where there is a frying-pan, a kneading pan, fire, water, corn and fuel, Even if it be a mighty wilderness there is no starvation.

Tave kī terī, hāth kī merī.

The cake on the fire is yours, that in the hand is mine.

(To express that the person spoken to is in a great hurry. See next.)

Tave kī terī, tagārī kī merī.

What's on the fire is yours, what's in the plate is mine.

(To express hurry and impatience: also selfishness.)

Tavele kī balā bandar ke sir.

The misfortunes of the stable are on the monkey's head.

(Allusion to the superstition according to which a monkey is always kept in a stable in order to transfer evil from the horses to the monkey.)

Tave par kī būnd.

A drop on a hot frying-pan.

(Soon expended or of no avail; the phrase alludes to the practice of testing the heat of an iron plate, on which bread is to be baked by sprinkling drops of water on it, whilst heating it over a fire.)

Tāyar bhālā nā lāṅgrā; rūkh bhālā nā jhāṅgrā.

A lame hack is not good, nor is a thorny tree.

Tāyar, tattū, gaj, gau, pūt, mūt, dhan māh, Ko bhī sang na jāī hai, jub leṅ jīū nikāl.

Thy mare, pony, elephant, cow, son, friend and goods, Go never with thee when thy life departs.

Tāsī ko mārā, aur Turkī kāṭpā.

When the Arab horse is whipped the Turkish is cowed.

(One example sets many aright: pour encouragement on the others.)

Tāsī mār khāḍ, Turkī aḥ pāḍ.

The Arab (horse) is whipped, while the Turkish is fed up.

(The good and able are in distress and those less worthy are in prosperity, Desert and reward seldom go together.)

Tāzīm-i-kārigarān muāf! Pers.

Working men are excused.

(From conventional formalities.)

Ṭek unhoṅ kī rakhe Sātā, gabar kapaṭ nahīn jīn ke mānhūn.

God keeps their honor safe that have no pride nor treachery within them.

Telan se kyā dhoban ghāt; is ke mūsāt us ke lāṭh. Wom.

The washerman's wife is no worse off than the oilman's; this has a pestle, that a rod.

(i. e. both are equally bad: *Arander amba*.)

Tel dāl, kambli kā sājhā.

By sprinkling a little oil, he became a partner in the blanket.

☞ It is customary when a blanket is finished, to rub oil on it to give it a gloss, and the story is that when one man had prepared a blanket another dropped a little oil on it, and on the strength of that claimed a share in the blanket. The proverb is used to express a person laying claim to a share in the property of others by making a trifling addition of his own.

Tel dekho, tel kī dhār dekho.

Look at the oil, or look at it flowing.

(Examine the matter; also wait for the issue.)

☞ It is said that a certain prince had four friends, a soldier, a priest, a camel driver, and an oilman. When the reigning monarch, his father died, and he succeeded to the throne he made his four old friends his ministers. The adjoining rulers and governors shortly afterwards finding the new prince given to luxury and indolence and his companions ignorant of their duties marched against him. The prince hearing of their advance called a meeting of his ministers and asked each one for his advice. The soldier at once advised war; the priest advised peace at any price; the camel driver said that there was no occasion for hurry and that it was always best to wait and see on which side the camel sits. (*Dehkiye aūt kī kal baithā hai!* Proverb.) Whereupon the fourth minister, the oilman, in approval of the last opinion said "Let us first look at the oil and then see it flowing," i. e. there is no hurry.

Teli jorē pali pali, Rahmān lūhāve kuppe.

The oilman stores by ladles, and God spills by cans full.

(*L'homme propose, Dieu dispose.*)

Teli kā bail ho gayā.

He has become an oilman's ox.

(i. e., working like a galley slave. The oilman's ox is the embodiment in India of hard and thankless toil for another's benefit.)

Teli kī bail le-ke kumhān qatī hoē. E. Wom.

The potter's wife dies for the oilman's ox!

(Wasted sympathy.)

Teli kī kām tashbōli kare, chulhe men āg uthe.

If the hetel vendor does the oilman's work, he will set the chimney on fire.

(Every cobbler to his last.)

Teli kī tel, bhagat Bhaiyāji kī.

The oil is the oilman's, and the saintship is the Saint's.

(This expression is used when one person gets the credit of a work performed at the expense of another. The point is that the oilman gave the oil burnt at the shrine of the saint, for which of course the saint only got the credit.)

Teli kī tel girā hīnā huā, Baniyē kī non girā dūnā huā.

When an oilman's oil is spilt it lessens, and when a Baniya's salt spills it doubles.

(In the latter case dust gets mixed up with the salt and so increases its bulk.)

Teli kā tel jale, mashālchī kī dil jale.

While the oilman's oil burns, the torch-bearer's heart burns.

(The servant grieves over the oil which might have been his gain.)

Teli ke bail ko ghar hī kos pachās. [stall.

The oilman's ox travels 50 miles in his own (Allusion to his going round in a circle while working at the mill.)

Teli ke tinoñ mareñ, aur upar se tūle lāñ.

All three of the oilman's may die and his (oilpress) beam break.

(i. e., the two oxen that move the mill and the man who drives them may be ruined, for aught I care: I have no concern with them.)

Teli khasam karā aur rākhā khāyā! Mah. Wom.

Marry an oilman and live on dry bread.

(Applied to one who attaches himself to some powerful person and yet remains in distress.)

Teli kyā jāne muh kī sār.

What can an oilman know of the odours of musk.

Teli rove tel ko, Maqsūdān rove khālī ko.

The oilman weeps over his oil, and Maqsūdān over her oil-cakes.

(Each is interested in what concerns him. Maqsūdān is here a fanciful name for a menial servant.)

Tel jal chūkā.

The oil is consumed.

(All the wealth is dissipated: there is no more to spend.)

Tel jale ghī, ghī jale tel.

Oil boils to butter, butter boils to oil.

(Native notion.)

Tel kī jalebī mūdā dūr se dīkhāē. Mah. Wom.

The wretch shows his oily sweetmeats at a distance.

(Applied to one who promises fair, but does not perform: sweetmeats fried in oil instead of ghī are very indigestible.)

Tel na mithāī, chulhe dhari kaphāī. Wom.

Without sugar or oil, the frying-pan is put on the fire!

Tel tilāñ hī men se niklegā.

Oil certainly comes from oil-seed,

(The tax falls on the consumer. Or, the people pay.)

Teli āñkh men, mūñh khurdīlā; Kahe piyā 'monā chhail chhabīlā.'

A cataract in his eye, and his face pitted with small pox, And yet his love calls him her handsome husband.

Teli bārvā kāl ke mīt: Khāñ kīñ aur gāvēñ gū. Agric.

Wild fruits are the friend of famine: The laborer eats and rejoices.

Terā dhakā rahe, merā bīk jāē. Mercantile.

Let yours remain covered up, till mine be sold.

(Applied to a selfish person.)

Terā hāth aur merā mūh. Wom.

Thy hands and my mouth.

(Earn and feed me: selfishness.)

Terā kiyā tere āge due !

May thy ill-deeds overtake thee !

Terā māl so merā māl, merā māl so—heñ heñ !

What's yours is mine, but what's mine—hā hā !

Terā pānī main bharūñ, mere bhare kahār.

Hin. Wom. [for me.

I draw water for you and the water-bearer

(Put into the mouth of a vain servant.)

Terā pī to meñ base, jāñ patthar meñ āg; Dekhā

chāhe didār ko, chakmak ho ke lāg.

Your love lives within yourself as fire within a flint; If you want to see your love, be like a flint.

Terā thā so merā huā, barāz Khudā tuk dekhne

de. Mah. Wom.

What was mine is now yours, for God's sake let me see him for a while.

(Said by a mother to her son's wife, who has acquired great influence over her son.)

Tere baingan, merī chhāchh.

Your egg plant for my butter milk.

(Said of one who claims much in return for little, the baingan being very much more expensive than chhāchh.)

Tere dayā dharam nahīñ man meñ, Mukhṛā kyā dekhe darpan meñ ?

When within thy heart is nor mercy nor compassion, Why look at thy face in a glass ?

Tere jau, terī darāñtī; chāhe jaise kāt.

Yours the barley, and yours the sickle, cut it when you please.

(It does not concern me.)

Tere mere sadge meñ, us kī jorū peṭ se.

His wife is pregnant on our charity.

(Said by her family to the ill-conducted wife of an impotent man when in the family way.)

Tere mūh meñ ghī shakkar.

Sugar and butter for your mouth.

(Said to one who brings good news.)

Terhōi sadī meñ sharā kī bāteñ koī nahīñ māñ-tā. Mah.

In the thirteenth century none minds religious precepts.

(The century of the Muhammadan era that has been very lately completed.)

Terī āñ yā tere gusaiyāñ kī ?

Am I afraid of you or your master ?

(Put into the mouth of an insolent servant.)

Terī āvāz Makke Madīne meñ. Mah. Wom.

May your voice be heard in Makkā and Madīnā.

(A benediction on one who brings good tidings; also used to one who shouts when he speaks.)

Terī god meñ baiṭhūñ, aur terī hī dāṛhī nochūñ.

I'll sit in your lap, and pluck out your beard.

(Put into the mouth of an ungrateful person.)

Terī karnī tere āge, merī karnī mere āge.

May thy deeds overtake thee, and mine me !

(Let us each reap the reward of what we have done; said as a curse to a person returning good for evil.)

Terī qudrat ke āge koī zor kisī kā chale nahīñ.

Chīñṭī par hāthī chapk baiṭhe, tāṭ voh chīñṭī mare nahīñ.

Might availeth not against Thy wondrous power (O God !). An elephant may mount an ant and still the ant not die.

Terī qudrat ke qurbāñ !

I sacrifice myself to Thy power (O God) !

Ter ter-ke rove, apnī lāj khove. Mercantile.

Who weeps and cries aloud loses his credit. (Keep your losses to yourself.)

Tetār ke mūh Lachchhmi.

Fortune dwells in the third man's mouth.

(Used when the parties to a dispute refer it to the arbitration of a third person.)

Tele pāñ pasāriye, jētī lambī saur.

Stretch your leg according to your coverlet.

(Cut your coat according to your cloth.)

Tetārī betī rāj rajāve, tetārī betā bhīk māngāve.

Hin. Superstition.

A daughter after two sons, brings prosperity; a son after two daughters, brings beggary.

Thag na dekhe, dekhe kulvār.

If you've never seen a thag look at a publican.

(A thag is a member of a gang of criminals banded together for the purpose of robbery by means of murder.)

Thag nā dekhe, dekhe qasāī; sher nā dekhe, dekhe bilāī.

If you've never seen a thag look at a butcher; if you've never seen a tiger look at a cat.

(For explanation of thag see above.)

Thaīñ meñ rupayā, mūh meñ gur.

Money in your purse and honey on your tongue.

(The two requisites for a happy life in the world.)

Thaīyāñ bhī silā līñ ?

Have you a bag ready sewn for it ?

(Said mockingly to one who asks for money.)

Thair thair-ke chāliye, jab hñ dūr purāo : Dūb

jāt andhiyāo māñ daur chalanī nāo.

Walk slowly and surely when the halting place is far off: Fast going boats are often upset in a storm.

(The hare and the tortoise.)

Thakal pairākū phen chāte. E.

The exhausted swimmer licks the foam.

(His capital all spent, on paltry jobs intent.)

Thakā untī, sarāz taktā hai.

The weary camel looks to the inn.

Thake bail, gon bhāī bhāī; ab kyā lādoge beo-pārī ?

The ox is tired, and your sack is heavy; what will you load up now, you carrier !

Thakur patthar, mālā lakkar, Gangā Jamnā, pānī ; Jab lag man men sanch na upje, chārōn Bed kahānī.

Idols are stone, beads are wood, the Ganges and the Jamunā are water; All the four Vedas are but tales, if truth finds no place in the heart.

(A saying of the free-thinking *Bhaguts*.)

Thālī bangā kyā kare? Is koḥī ke dhān us koḥī men bhare.

What will the unemployed shopkeeper do? Remove his rice from one barn into another.

(Doing nothing is more painful than doing something.)

Thālī girī, jhankār sab se sunī. Hin.

When the brazen dish falls, all hear the clang.

(There's no smoke without a fire: the spreading of a report.)

Thālī par se bhūkā nahīn uṭhā jātā. Hin.

The hungry man does not leave the platter.

Thālī phūṭī na phūṭī, jhankār to sunī.

Whether the platter was cracked or not, I heard it clink.

(Give a dog a bad name and hang him.)

Thandā hai barf se bhī, mīṭhā hai jaise olā ; Kuchh pās hai to deḡā; nahīn pī jā rāhe Maulā.

Colder than ice, sweeter than sugar; Give, if you have any thing; if not drink in the name of God.

(i. e. *gratis*: the water carrier's cry.)

Thandā lohā garam lohe ko kāṭā hai.

Cold steel cuts the hot.

(Patience will prevail in the long run: a cool man will always get the better of a passionate one.)

Thandī chhāōn jo bailhī jal jātā roh rūkh : Jalī bulī main phirūn, ban men deṭī kūk. Wom.

Had I sat under the cool shadow of a tree, it would have burnt up: Consuming and burning I roam about and cry out in the woods.

(To express great misfortunes.)

Thāōn gun kājal, thāōn gun kālak.

In one place it is a beautiful spot, in another a black stain.

(What's one man's meat is another man's poison: *kājal* is lamp-black used for brightening the eyes—it becomes some women and not others.)

Thā soch jo kuchh avval, ākhir vohī pesh āyā.

First thoughts are best.

(Used to express the intelligence of the speaker:—didn't I say so?)

Thāthar khol, nikhattū āyā. Wom.

Open the wicket, the earn-nothing has come;

(Used by women towards idle husbands.)

Thathere thathere badlāi! Mercantile.

One brazier exchanging with another!

(Used generally of a quarrel between persons

of the same profession: who is to decide when doctors disagree?)

Thekā le us kām kā, jo tujh se hove thik.

Contract for that which you are sure about.

Theke kām phikā.

Work on contract is unsatisfactory.

Thenge thām, labede hasār. E.

Stand my ridicule, or a thousand blows.

Thes lage, budh barhe.

Stumble and get sense.

Thik nahīn theke kām : Thekā de, mat khov dām :

Work on contract is never to be trusted.

Don't give on contract and lose your money.

Thikrā hāth men hogā aur bhik māngtā phiregā.

May you ever have a potsherd and wander from door to door.

(A curse: the *thikrā* is the potsherd used by mendicants to receive alms.)

Gālib, the witty poet of Delhi, relates that one day he heard his servant murmuring over the *chilām* (pipe) which he had filled with live coals from the *thikrā* (fire place, also potsherd) for his master: so he enquired of him what he had been saying to the *thikrā*. The servant replied that he had been explaining that he had had no pay for eight months. "And what did the potsherd say?" "Never mind, I am with you!"

Thikrā hāth men aur us men sattar chhed!

May you carry a potsherd and may there be seventy holes in it.

(A curse: see preceding.)

Thikre kām sukḥ, kharchī kām dukḥ.

Plenty of land but no money to spend.

(Said by prostitutes when badly paid.)

Thokar khāve, budh pāve.

Stumble and get sense.

Thokar laḡ pahār kī, toṛēn ghar kī sil.

Kicked by the mountain he breaks the grindstone at home.

(Applied to one, who having suffered injury from another he is unable to cope with, wreaks his vengeance on his own family and dependents: passing on the rebuke with interest.)

Thok hajā le bast ko, thok b-jā de dām : Bigrat nahīn, bāt ke, dekḥ bhāl kām.

Buy your goods carefully and give a proper price: The work, my son, which is done carefully is never spoilt.

Thongen mār kiḡā sir gunjā, kahe 'mere hai hāth na panjā.'

He has made my head bald with his blows and says he has no hands and fingers.

Thont chiterā man men jhinke.

The maimed painter mopes.

(Applied to express the regret of one who sees himself excluded from an employment for which he is capable.)

Thorā ap ko, bahut gair ko.

Little to his own and much to outsiders.

(Said of one who does not favor his relatives,

which is quite subversive of all that is proper to the native mind.)

Thorā denā, bahut āvrū karnā.

Little giving and great entreaties.

Thorā karen Gāzi Miyān, bahut karen dafālī.

Gāzi Miyān could do little, but his followers do much (for him.)

(Gāzi Miyān or Gāzi Salār, the great saint of Bahraich in Oudh, was the nephew of Mahmūd of Ghazni and being killed at Bahraich in a disturbance, in A. D. 1033, is now considered to be a martyr and to work miracles. The proverb is a skit at the pretensions raised up for the many saints of India by their modern adherents.)

Thorā khānā aur Banāras meñ rahnā. Hin.

Little to eat and a life at Benares.

(The wish of a pious Hindu, who hopes to obtain salvation by the penance of fasting and by living in the holy city of Benares; metaphorically, it is better to earn small pay at home than large pay abroad.)

Thorā khānā, izzat se rahnā.

Eat moderately, and live with honor.

(Used in reproof to one, who spends his all on his stomach.)

Thorā khānā javānī kī maut.

Eat little and die early.

Thorā khānā sukhtī rahnā.

Eat little and live in health.

Thorā thorā hī kar-ke bahut ho jātā hai.

Little by little makes much.

(Many a little makes a mickle.)

Thore dhan meñ khal irāē.

Little money turns the head of a fool.

Thor- mol kī kāmī kare baron kī kām, Mah-mūdī aur dāstah sab ke rākkhe mān.

A cheap blanket can render service to the great, And be as useful as silks and satins.

Thore pānī meñ ubhre phirte hain.

Swaggering on small means.

(Little fishes disport in little water. Said of the nouveaux riches: pānī "water" here means "money.")

Thorī ās Madār kī, bahut ās gulgulon kī.

Little trust in Madār; but great in sweets.

Madār or Shāh Madār is the great saint of Mahanpūr, who died in 1432 A. D. At his festival sweets are distributed and hence the point of the proverb.)

Thorī pūñjī khamoñ khāē. Mercantile.

A small capital ruins the master.

Thothā chanā, bāje ghanā.

An empty pea makes a great noise.

Thothe phatke ur ur jāē.

Winnow empty grain and all will fly away.

Thūk bilonā.

To churn spittle.

(To talk nonsense.)

Thūk dārhi, phitte mūñh ! Panj.

I spit in your beard and say fie! to your face!

Thūk kar chānā.

To lick up one's own spittle.

(To turn back on one's word.)

Thūkoñ sattū nahīn sante.

You can't make dough with spittle.

(Empty words buy no barley.)

Tiddī kā ānā kāl kī nishānī. Agric.

When locusts appear, famine is near.

Tij pare khet meñ bij. Agric.

On tij the seed is sown.

(Tij is a Hindu festival held in the month of Sāvan or July.)

'Tik tik' samjhe, 'ā ā' samjhe, kahe sune se rahe kharā; Kaheñ Kabīr, suno, bhai sādho, as mānas se bail bhalā.

An ox that understands 'tik tik' and 'ā ā' and stands still when told, Saith Kabīr, hear O Saints, is better than a man who will not listen.

('Tik tik' and 'ā ā' are the noises made to bullocks by their drivers.)

Tikultī sendur gail, to khāne meñ bhī bajjar parāb ? E. Hin. Wom.

Because my red spot is gone, am I to lose my food as well ?

(Married women during coverture wear a red spot on their foreheads, which they are obliged to drop on becoming widows.)

Til chor, so bajjar chor.

Steal a pin, steal an anvil.

✓ (As will be hanged for a sheep as a lamb.)

Til-gur̄ bhojan, Turak mīlāi, Āge mīth, pākhhe karvāi.

Sesamum, molasses, and a Musalmān's love, Are sweet first and afterwards bitter.

(Allusion to the ease of divorce among Musalmāns.)

Til kī ojhal pahāy.

A sesamum seed can hide a mountain.

(If it be held near enough to the eye: the sesamum seed is very small.)

Til rahe to tel nikle.

As long as there is oilseed, there will be oil.

Til. tikhur, dānā, ghī, shakkar meñ sānā; khāē budhā, hoe javānā.

Sesamum, linseed and the poppy-seed mixed with sugar and butter, will make an old man young.

(The above recipe makes a nutritive caudle.)

Tim tām kī pagrī bāndhī, woh bhī sadqa jorū kā, Nek pāk kā chaukā dīnā gobar gāē gorū kā.

To plaster with cow-dung to make a place pure, Is like wearing a smart turban out of your wife's wedding presents.

Tin bulāē terah āē, de dāl meñ pānī.

Three were invited and thirteen have come, so water the porridge.

(To make it enough to go round: allusion to the habit of many natives of taking their relatives and servants to a feast to which they themselves only are invited.)

Tin bulāē terah ā; dekho yahān kī rit : Bāhar-vāle khā gāz, aur ghar ke gāvēn gīt !
Three were invited and thirteen have come;
such is the custom here :—Outsiders eat
and the family have only the songs !

(Which accompany the feast : see preceding.)

Tin bulāē terah ā; suno gyām kī bānī. Rāgho Chetan yūh kahan, "tum do dāl meñ pānī" !
Three were invited and thirteen have come,
hear the wisdom of this speech. Saith
Rāgho to Chetan,—“put water into the
porridge.”

(See preceding proverb.)

Tin dīn ke chhokrā, hamēn sikhāvat bāt ! Jable voh lihen thīkrā, table mārāh lāt ! Bhoj.
A three days' old boy and teaching me !
When he picks up his pebble I'll give
him a kick.

(Teaching your grandmother to suck eggs.)

Tin dīn qabr meñ bhī bhārī hote haiñ. Mah.
Even in the grave, there are three days of
trouble.

(Muslims believe that during the first three
days after death the deceased has to answer
to God for all his doings in life.)

Tin dīye aur terah pā; Kaisē lobh byāj kā jāz.
Mercantile.

I gave three and got thirteen : How the
love of usury does increase !

(The proverb is a skit at the usurers.)

Tin gunāh Khudā bhī bakhshā hai. Mah.
Even God forgives three sins.

(How oft shall my brother sin against me and
I forgive him ! Till seven times ! I say
not unto thee until seven times but until
seventy times seven. *Mathew xviii, 21, 22.*)

Tin haiñ sāl kisān ke; jāñd, jāl aur kair.
Agric.

The three bankers of the husbandman :
the *jāñd*, the *jāl*, and the *kair*.

(These three trees are the last resource of the
starving cultivator in seasons of famine.)

"Tin kichaurī, nau barātī, khāo chūram chūr" !
Āz ghar-basī ! tere byāh hai, yā luṭam lūṭ !
"Bundī jab karī hai, jab aisā hī karte."

"Three cakes and nine wedding guests and
gobble them all up ! My lady, is it a
wedding or a robbery !" "When I do
it—I always do it like this."

(A Barmecide feast.)

Tinkā girā gaind mukh, nek na ghaṭo aḥār ! So le chālī papilkā pālan ko parivār.

If straw fall from an elephant's mouth,
his food is in none the worse for it : But
an ant can take in and live on it.

Tinkā ho to tor lūh ; pūt na torī jāz. Pūt lagat chhūṭat nahīñ, jab lag mauī na dē.

Were it a straw I could snap it, but love
cannot be broken. When love once grasps
it leaves not until death comes.

Tin kā ṭaṭṭū terah kā rīn.

The nag worth three rupees and the saddle
thirteen.

Tinkā utāre kā chsān hotā hai.

To take away a straw confers an obligation.

Tinke kī chaṭāi, nau bigahā phailāi.

Stretching a mat of straw over nine acres.

(Promising more than can be performed.)

Tinke kī oṭ pahār. Wom.

A mountain can be hid by a straw.

(See above, *Til kī oṭhal pahār.*)

Tin lok se Mathurā nigārī. Hin.

Mathurā is apart from the three worlds.

(Eccentricity.)

Tin meñ, nā terah meñ, na ser bhar sultā meñ, na karvā bhar rāi meñ.

Nor one of the three, nor one of the thirteen,
nor on my string, nor in my mustard pot.

The story goes that a certain courtesan
sorted her admirers into grades—first came
three, then thirteen, then those she noted by knots
on a string, and last the common herd represent-
ed by the seeds of mustard in a mustard pot.
Hence the proverb expresses a person of no value
at all.

Tin narī meñ terah gas.

Three kids' skins stretch thirteen yards.

Tinon tirluk dekhāi de-gu.

I saw all there was in the three worlds.

(And found nothing to eat : said by the
hungry.)

Tin pāo bhūtar, to deotā aur pītar. Hin.

We remember the gods and ancestors, when
the stomach is full.

(Hunger makes a man neglect his religious
duties : three quarters of a *ser* of grain makes
a full meal in the native notion.)

*Tin pāo kī t'n pākāñ, savā ser kī ek ; Jēḥ nī-
pūtā tinon khā gayā, main santokhan ek.*

Three of three quarters and one of one *seer*
and a quarter : My greedy brother-in-law
ate the three and I was content with one.

(This is ironical : the small loaves my brother-
in-law ate and I was content with one, but
that was a very large one.)

Tin per bakāñ ke, miyāñ bāgbāñ ! [gardener !

Three *bakāñ* trees, and my gentleman a
(The *bakāñ* or *melia azadirach* is a very
shady tree.)

Tin tāng kī ghorī, nau man kī ladnī !

A lame mare and nine hundred weight on
her back !

Tis terah ho gāz.

Gone to threes and thirteens.

(Dispersed and scattered : cast to the winds :
used especially of a Hindū joint family that
has separated.)

Tin thān, chauthā maidān.

Three stalls, and the fourth the plain.

Tin thān, chauthī jān, un kā Allāh nigahbāñ !
Mah.

Three children and the fourth myself : God
keep them safe !

Tin tikaṭ mahā bikal, aur chār kā mūñh kālā,
pāñch ho to bhālā. Wom.

Three stares are bad, four disgrace and five ruin.

Tin Tirhūtīyā mile, paknā rah gayā. [cook.

When three Tirhūtīs meet, there's no one to
(A skit at the strong caste prejudices of the
Tirhūtī Brāhmans.)

Tin titālā, chauthē kā mūñh kālā.

Three are cheats, and the fourth a black-guard.

Tirath gaē, munḍāē sidh.

If you go on a pilgrimage, you have to shave.
(Shaving the head is one of the ceremonies
at Prāg (Allahabad) and other holy places.)

Tirath, mūrat pūj-kar mat nā umar gañvāe.

Pūjā kar Kartār kī, jo turat mukat ho jāē.

Waste not thy life in pilgrimages and worshipping of idols. Worship thy Creator that thou mayest quickly be saved.

(A saying of the bhagats or reformers.)

Tiretā ke bijon ko pahunch gaē. E.

It has run to seed in the Third Age.

(The *Tretā* Jug or Third Age of the world was the one that immediately preceded the present one. In it mankind was three parts bad.)

Tir judāī ā lagā, diyā kalejā chhed. Pī apnā
pardes māñ, kis se kahiye bhed?

The arrow of loneliness hath pierced my heart. My love is abroad, to whom shall tell my secret.

Tir, kavve, tir!

Arrow, crow, arrow!

(Crows are commonly scared by shouting *tir*, arrow.)

Tir na kamāñ; kāhe ke pathāñ. Mah.

Neither bow nor arrows; what kind of Pathāñ is he?

(Said of one who pretends to qualifications, which he does not possess. *Pathāñ* is here used to mean a soldier or warrior.)

Tir na kamāñ, mere chachī khūb laṛe.

My uncle fought famously, though he had neither bow nor arrows.

(Vain glory see preceeding.)

Tir na kamāñ; māyāñ kā Allāh nigahbāñ! Mah.

He has neither bow nor arrows, may God protect him!

Tir, turumū, istrī, chhūṭat bas nā aēñ; Jhūṭ jo
māñe yeh bachan ve nar kūrā kahāñ.

An arrow, an eagle and a woman once out of hand come never back; Who disbelieves this saying is certainly a fool.

Tiryā bhalī vohī hai, bhāī, jo purkhā sang kare
bhalāī.

The woman that doeth a man good, my friend, is a good woman.

(O woman, in our hours of ease, fickle, vain and hard to please: When pain and anguish wring the brow, A ministering angel thou!)

Tiryā bhī nar din hai aīā, Binā dhanī ke khetī
jaisī.

A woman without a husband is as a field without an owner.

Tiryā bin to nar hai aīā, rah batāū hove jaisī.

A man without a wife is as a traveller on the road.

(i. e. he has no fixed abode.)

Tiryā bis kī bel hai; yā sūñ bach-kar chāl

Yā kā nehā khoṭ hai din. dharam, dhan, mūl.

Woman is a poisonous creeper; avoid her company; Her love destroys faith, caste, wealth and money.

Tiryā chakr, aur chor kī ghāt, Pāṭi paṛe na,
kah guē Nāth.

Women's wiles and thief's tricks Cannot be fathomed: so say the Saints.

Tiryā charitr āve nahīñ koē; Khasam mār-ke
sattī hoē. Hin.

None knows the wily tricks of women; They kill their husbands and then burn themselves.

(To prove their innocence! *Sattī* is burning at a husband's pyre, and is the act of the best women only.)

Tiryā jāī kamāñ hai, jī chāhe tit tūñ.

Women are like bows; they can bend as much as they please.

(Changeable as the moon: *varium et mutabile est femina.*)

Tiryā purakh bin hai dukhī, jaisē an bin deh;
Jale bale hai jiryā, jūñ khetī bin menh.

A wife is troubled without her husband, as the body without food; She is burnt and dried up as a field without rain.

Tiryā rove purakh binā, khetī rove menh binā.
Agric.

A woman weeps without a husband and a field without rain.

Tiryā terah, mard atāhārāh. Hin.

A woman at thirteen and a man at eighteen.

(Make a fair match.)

Tiryā thirakat jo chālē, vāko bhalā na jāñ:
Jaisē hāth likher kā kāñpat ho nuqsāñ.

Don't think her good who goes with mincing gait: If the painter's hand trembles, it spoils his work.

Tiryā to hai sobhā ghar kī, Jo ho lāj rakhāvā
nar kī.

A woman is indeed the ornament of the house, When she upholds honor of her husband.

Tiryā, tujh men tīn gun, augun haiñ lakh chār:
Mañgāl gāve, sal rache, aur kokañ upjēñ lāl.

Woman, thou hast three good qualities and four hundred thousand bad: To sing, to burn (as *sattī*), and to produce sons.

Tiryā tujh se jo kahe, mūl na tū voh māñ:
Tiryā mat par jo chālēñ voh nar haiñ nīr gyāñ.

Never listen to your wife's advice: Who takes his wife's advice has no sense.

(Madame, we look to you to give us heirs, but not advice.)

Tisī ke khat meñ jolhā bhutlāne. E.

The weaver loses his way in the linseed field.
(Through his stupidity: the stupidity of the weaving classes is a standing joke in India.)

Tis-mār Khān bane phirte hai.

He struts about like a Tismār Khān.

The story goes that once an idle husband and a soldier by birth, being much goaded by his wife to earn a living, resolved to go to a distant land. His wife, a day previous to his march, prepared 30 sweet-meat balls or *laddūs* as provisions for one month, but she unknowingly crushed a poisonous insect into them. The next day the man set out and had not reached the first stage before thirty thieves attacked him. They got nothing in plunder but the thirty poisonous *laddūs*, which they very eagerly ate up, as they had been starving for the two previous days. No sooner had they eaten them than the poison made them torpid. When the soldier saw the condition of the thieves he cut off their noses and went his way. He came to a city where he was suspected of some heinous crime and apprehended. He boldly and frankly told what he had done and explained the whole truth. The king set an enquiry on foot and finding that the thieves were thirty out-laws, who had been banished from the country and had incessantly harassed the people, he gave him a suitable reward, with the title of Tismār Khān and appointed him his councillor.

Ture dīn murdah bhī halāl hai. Mah.

On the third day even a dead body is lawful.

(To a man who has fasted three days or is nearly dying of hunger any kind of food is allowed by Muhammadan law.)

Titar bāven bol jā to sagre kār hon thik; Dāhne bolat nā bhalā, sānch jān yeh sikh.

Superstition.

If a partridge cry on the left all your wishes will thrive; If it cry on the right believe me it is not a good omen.

Titar bittar ho gae sagar Dom ke kām; Nimar gae, jīmām, jab gāth girah ke dām.

All the musician's business goes to the dogs, When the money in his pocket is gone, my patron.

(Empty words buy no barley: a saying of the dōms or public singers.)

Tivan bin nā roṭi sohe; Gūndhe bin nā choṭi sohe.

Bread unseasoned is not good, Nor hair unbraided.

Tohrā būte kan bhūsā ekko na chhuṭī. E. Wom.

You don't know chaff from wheat.

(You have no discernment: not to know B from a Bull's foot.)

To ko levan main chālī, tū mohe gherī ā; Ab tū mo ko chhor de, main tohe chhor diyā.

Wom.

I came to take thee and thou didst win me; But now that thou leavest me, I leave thee.

(Once I loved a maiden fair But she did deceive me.....now I do abhor her.)

To ko na bhunāṭh, torā bhāiyā aur bandhāṭh. E.
I'll not change you; I'll get more of your brothers for you.

(A skit at the proverbial avarice of the true Pūrbiyā.)

A Pūrbiyā had occasion to change a Rupee, but was loth to part with it. So he turned away from one shop after another till the perspiration broke out in the hand in which he held the rupee. Touched by what he pictured to himself as tears shed by his dear rupee he addressed it in the words of the Proverb.

Tolā bhar kī ārsī, nānī bole Fārsī.

The thumb-ring weighed an ounce, and the grandmother spoke of it in Persian.

(Hyperbole: tall talk.)

Tolā bhar kī chār kachaurī, khurmā māshe dhāṭ kī, Lālājī ne byāh rachāyā, dhāblā bech lugāī kī. [Hin.]

With four thin cakes and tiny sweets, My gentleman has held a marriage on the proceeds of his wife's petticoat.

(A skit at the pretensions marriages of the poor.)

Tolā bhar kī ān chapāṭī: Kake jīmāne chālo hāthī.

With three cakes weighing on ounce, He says he is going to feed an elephant.

Tolā ke peṭ meñ ghunṅchī.

A dram goes into the belly of an ounce.

(The large fish eat the small ones.)

Jolan māñ ghar ṭol bhalā: Sab bājan māñ ḍhol bhalā.

One's own household is the best of company, And a drum the best of music.

Toṛāñ dē chārā, aur khet par ijārā.

Come for forage and claims the field.

(Said of a preposterous claim.)

Toṛ dāl tāgā; tū kis bharve ke mūñh lāgā.

Mah. Wom.

Break the marriage thread; what blackguard have you been talking with?

(Tāgā is the marriage thread: used to a woman who goes wrong soon after her marriage, as the tāgā cannot last long.)

Torī banat banat ban jāī, tū Harī se lāgā raho, re bhāī.

By and bye you will succeed, stick then to Hari (God), my friend.

Torī hoelo mūrī khar, paṭvā bhailo sāg: Agvāre pichhvāre baithlo, so ho bhailo sardār. E.

Radishes and weeds for vetches and their leaves for spinach: He has become a gentleman who was but a dependent.

(Torī is the pod of a kind of edible vetch: the Indian radish is looked on as of no value.)

Toṭā karde mūñh nūñ kālā; Toṭe vāl jagat dā sālā. Mercantile: Panj.

Ruin blackens the face, And the ruined is the brother-in-law of the world.

(A blackened face implies disgrace: *sālā* or brother-in-law is a strong term of implied abuse or contempt.)

*Totā talā nā tale, jab lag mīte na lekh : Sādh
kahnē, re bālke, lākh jatan kar dekh.*

Poverty cannot be removed, as long as fate's
writing is not effaced, Though thou con-
trive a thousand plans, my son: so say
the saints.

*Totā tāmāk, totṛū chhāne rahēn na mūl. Yūn
parghat hoñ jagat māñ, jūñ laskkar kī dhūl.*

A loss, a drum, and a dove cannot be con-
cealed; They betray themselves in the
word as doth the dust of an army.

Tote chashm admī hai.

His eyes are like a parrot's.

(i. e. restless and uncertain: said of a fickle
man.)

Tote kī sī ānkheñ pher letā hai.

He turns his eyes about like a parrot.

(Said of one insensible of kindness, because a
parrot, however petted, will fly away at the
first opportunity.)

*Tote mārā banjyā bhar jogī kā bhes, Hāñde
bhūchchā māngtā ghar ghar des bides.*

The bankrupt merchant puts on the mendi-
cant's robes and begs from door to door
at home or abroad.

(A skit at the interested motives from which
men turn mendicant.)

*Tote se ho ghar kā tībā : Totā gayā to khulā
nasībā. Mercantile.*

Misfortune will ruin a house, But when
misfortune goes good fortune comes.

*Tū bhī rāñ main bhī rāñ : kaun bharegā
pāñ ? Hin. Wom.*

I am a queen and you are a queen : so who
is to fetch the water ?

(Said to an idle servant.)

*Tū chāh merī jāñ ko, main chāhūñ terī khāt ke
pāñ ko. Wom.*

Love my daughter and I will love the foot
of your bed.

(i. e. the very ground you tread on : said by
a mother of the bride to the bridegroom:
also, love me love my dog.)

Tū chhūē aur main mū. Wom.

Touch me and I die.

(Affectation of delicacy.)

Tufān, Shaitān, Allāh nigah-bāñ !

God keep us from calumny, and the Devil !

Tū gadhī kumhār kī, tujhe Rām se kauth ?

You are a potter's ass, what have you to do
with Rām ?

(Rām here means any thing important: the
saying is a rebuke.)

Tū gor khod mo ko, main gār āññ to ko.

You dig a grave for me and I'll bury you in it.

Tūñ to mūñ : nahññ tūñ to mūñ.

If she miscarries she suffers : if she miscarries
not she suffers.

(Loss or suffering in any case : a bad job.)

Tujhe parāñ kyā parī ? apñ naber tū.

Why do you meddle with others ? Do your
own business.

*Tujh par pare jo audhsā dil bich mat ghabrā.
Jab sūñ kī ho dayā kām turat ban jā. Rus.*

Let not thy heart be downcast when adver-
sity overtaketh thee. When God shall
have mercy thy work will quickly prosper.

*Tū kahe so sach hai, buddhī ! tū kahe so sach !
Superstition.*

What you say is true, old lady ! What
you say is true.

(Old women are supposed to speak the truth.)

The story goes that some men having
robbed an old woman bound her to a stretcher
and so bore her through the streets, replying
to her cries that she was plundered, in the
words of the Proverb. Thus the people were
deluded into the idea that the procession was
one of the mimic representations commonly
exhibited in India about the Holi season.

*Tū kañr ke māre phirat, kyōñ man meñ pachh-
tāyo ? Jis ne jaisā diyo hai, tis ne taiso pāyo.*

Why dost thou pine for want of bread ! As
a man gave (in a former birth) so he
receiveth now.

(Hindu belief.)

Tū kar apñā kām, tavalyā bhusan de. E.

Do your work quickly and let the curs bark.

Tukhñ tāsīr : sohbat kā asar.

As the seed so the result ; as the society so
the man.

(A tree is known by its fruits and a man by
the company he keeps.)

*Tū khol merā maññā, main ghar sanbhālāñ
apñā ! Mah. Wom.*

Lift up my (bridal) veil, for I must manage
my house.

(Said in reproach to a young bride, who is too
eager to interfere in the affairs of her hus-
band's house. An imprudent act according
to native ideas.)

Tuk jiyā to kyā jiyā.

To live for a moment is not worth living.

(Respite under the sword.)

Tukrā-tor javāb de denā.

To give a short answer.

*Tukre de de bachhrā pālā, sīng lage jab māññ
āyā.*

I brought the calf up on my own food, and
as soon as his horns grew he turned
upon me.

(Ingratitude.)

*Tukre khāē dīn bahlāē, kapre phāte ghar ko ā.
Wom.*

He eats his meals and wastes his days and
comes home in rags.

(An idle husband.)

Tukron kā pālā huā hai.

Brought up on leavings.

(A slave.)

*Tuk tuk kar-ke man bhar khāte, Tanak Begmāñ
nām batāve ! Wom.*

Little by little she eats a hundred weight,

and yet she calls herself Miss Delicate-eater !

(A habit by no means confined to the women of India.)

Tulsī, āh garīb kī Hari' se sahī na jāē ! Marī khāl kī phūnk se lohā bhasam ho jāē.

O Tulsī, God even cannot bear the sighs of the poor ! Bellows of leather will turn iron to ashes.

Tulsī, aise jiv kī kahā kare kōi sākḥ, Le-ke de chāhat nahin, kiryā karat haiñ lākḥ ?

Tulsī, who would credit the man, That takes and returns not, though he swore a thousand oaths ?

Tulsī, aise jiv kyon Narak-kund na jāñ, Man ke kapṭī minṭr haiñ, pagyā utāro chāheñ ?

Tulsī, why should not such men go to Hell, That betray and dishonor their friends ?

Tulsī, aise mitr ke koṭ phāñd ke jāē, Avat hī to hañs mile, aur chalat rahe murjhāē.

Tulsī, climb over a fort to go to that friend, Who meets you with a smile and leaves with a heavy heart.

Tulsī, aise nalan kī kaise gat mat hoē, Bāp ne rākḥī pāturi, tā ke dhig rahe soē ?

Tulsī, how shall that man be saved, That sleeps with the concubine of his own father ?

Tulsī, aise nalan se man phāte jas dūlḥ, Nīke kim ko nā chahēñ, bure ko har dam ūḥ.

Tulsī, from such men the heart is turned like milk, That are loth to do good but eager to do evil.

(A pun here on the word *phatnā*, which means turning of the heart, as well as of the milk.)

Tulsī, aise patit ko bār bār dhirkār, Rām bhajan ko alsi, khañke ko taiyār.

Tulsī, accused be such a sinner base, That is slow to worship God and quick to eat !

Tulsī, aise pīt kar jaise bhor talā : Jhol-jhāl-ke pi liyā, pher lagā galā.

O Tulsī, let thy love be as the soum upon a pond : Men part it to drink and then it joins again.

Tulsī, ām kulīn hai, naye barappan jān : Ochhā peṛ hai reñṛ kā rahe sīs dhar tān.

Tulsī, the mango is a noble tree, that knows its worth and bows : The castor is a mean tree that lives with its head in the air.

Tulsī, anchhar karm ke meṛ na sakke Rām : Meṛe to achraj nahin, par samajh kiyā hai kām.

Tulsī, even God cannot efface the writing of fate : It would be no wonder if He could, but He hath ordained thus of a purpose.

(God obeys his own laws.)

Tulsī, apne Rām ko bhajīye jaise lūt :

Yeh tan gharā hai kāñch kā chhin meñ jāgā tūt.

Tulsī, call on God as (heartily as) you would plunder : This body is a vessel of glass that may break at any moment.

Tulsī, apne Rām ko khij bhajo yā rījḥ : Khet parēñ sab ūpēñ ultē sīdhe bīj.

Tulsī, repeat the name of God willingly or unwillingly : All the seeds that fall into a field are sure to germinate whether right or wrong side up.

Tulsī apno jān ke, kinī thī partūt. Dhoko de niyāre bhāē : bhālī nibhāī pīt !

Tulsī, mistaking him for a friend I believed in him. He cheated me and went off : how well he returned my love !

(Said by a woman when her lover, who had promised to live always with her, breaks his promise.)

Tulsī, besvā dekh-ke karan lage tāk jhāñk : Avat dekho sant ko, mūñḥ linho jhat dhāñk.

Tulsī, they ogle at women and cast side long glances, And when they see a coming saint they hide their faces.

Tulsī, bharose Rām ke tiye pāp bhar moṭ, Jūñ bibhichārī nār ko barī khasam kī oṭ.

Tulsī, relying on God I have committed a full load of sins : Like an unchaste wife who trusts to her husband's protection.

(The illegitimate child of a married woman can be fathered on her husband, while a widow or maid has no such advantage.)

Tulsī, oides jo jāt haiñ, karen samān anant : Nā jāñūñ parlok ko kaise nar nishchant ?

Tulsī, he who goes abroad takes much supplies with him : Who knows why men are indifferent about the next world ?

Tulsī, birvā bāg ke sīchat hū kumhlāēñ : Rām bharose jo raheñ, parbat par hariyāēñ.

Tulsī, the watered trees of the garden will die : But that which trusts in God will flourish on the mountain.

(Natives of the plains of India believe that trees don't flourish on mountains !)

Tulsī, buro na māñīye jo gāñvār kah jāē : Sāvan kī sī nadkūā burā bhālā bah jāē.

Tulsī, don't take ill what a fool may say : A torrent in the rains takes good and bad with it.

Tulsī, chandan biṭap basī, bin bikh bhayo na bhuang : Nich nichāī nā taje, jo pāve sat sang.

Tulsī, the snake gives not up its poison by living in a sandal tree : So the base give not up their baseness, though they dwell with the righteous.

Tulsī, chhal bal chhār-ke kije Rām se neh ; Antar pat sūñ hai kahā jin dekhī sab deḥ ?

Tulsī, give up all artifice and deceit, and love God ; Why hide from a husband that hath seen thy whole body ?

Tulsī, dayā na chhāḍīye jab lag ghat meñ prāñ ; Kabhūñ to Pīrbhū Dīn-dayāl ke bhanak paregī kāñ.

Tulsī, give not up mercy, while there is breath in thy body, That (thy prayers) may reach the ears of the Lord of Mercy.

*Tulsi, dhīraj ke dhare kunjār man bhar khāē ;
Tūk tūk ke kārne suān ghar ghar jāē.*

Tulsi, patiently the elephant eats his hundred weight, While the dog runs from door to door for his crusts and crumbs.

Tulsi, Hari kī bhakti bin ye āve ke kāj, Arab kharab loñ Lakshmi, ude ast loñ rāj ?

Tulsi, without devotion to God, what avails it To possess millions of wealth and dominion from East to West ?

Tulsi, jag meñ āē-ke augun taj de chār : Chorī, jāri, jāmnī, aur parūtī nār.

Tulsi, in this world eschew four bad things : Theft, incest, suretyship and a stranger's wife.

Tulsi, jag meñ āēke nēche bhajige Rām : Manukh majūri dēt kaiti, kyōñ rāthēñ Bhagvān ?

Tulsi, having come into the world thou must ever call on God, When man gives wages, will not God ?

Tulsi, jag meñ āēke sikh ukh se leo : Jo tum ko anrākh karē, vā ko ras tum den.

Tulsi, in this world learn this lesson from the sugar cane : To give them pleasure that injure thee.

(Whosoever shall smite thee on thy right cheek turn to him the other also. *Matthew* v, 39.)

Tulsi, jag meñ jas rahe, yā rahe Rām ko nām.

Tulsi, in this world reputation lasts and so does God's name.

Tulsi, jape to Rām jap, aur nām mat le : Rām nām shamsher hai jam ke sir meñ de.

O Tulsi, worship Rām, if you want to worship : take not another name : The name of Rām is a sword to strike at the head of Death.

It is said that Tulsi Dās, the author of *Hindī Rāmāyan*, was a bigoted worshiper of Rām. Once upon a time he came to visit Mathurā, where he was greatly shocked to hear every body worshipping Krishna and his wife Rādhā, whereupon he made the following couplet : "*Tulsi, yā Brij bhūm meñ kahā Rām se bair ?*" Rādhā Krishna *raṭat āk dhāk aur kair*. O Tulsi, what enmity there is with Rām in this land of Brij (Mathurā). That every leaf and leaflet calls on Rādhā and Krishna. "But when he entered one of the temples of which there is no end, and espied the splendid image of Krishna in his majestic beauty he said half yielding and half retiring : "*Kahā kahāñ chhāb ājī, bhale banē ho, Nāth !*" Tulsi *masṭay jab nire jab dhanush bān lo hāth*. What can I say, O Lord, of thy grace and beauty to-day ? But Tulsi will bow his head to thee when thou takest a bow and arrow in thy hand." The image was transformed at once, holding a bow and an arrow, with all the grace of Rāmchandar, whereupon Tulsi Dās expressed himself in the following couplet and bowed down : *Kit murlī kit chandrikā, kit Gopin kā sāth ! Tulsi Dās ke kārne Nāth bhāñ Rayhā Nāth*. Where hath gone the flute and where the crown and where the milk maids (the emblems of Krishna) ? for the sake of his worshiper Tulsi, the Lord became Raghū Nāth.

Tulsi, kadhi na chhādiye, chhimā, sil, santosh, Gyān, garībī, Hari bājan, komal bachan adosh.

Tulsi, give not up mercy, virtue and content, Wisdom, meekness, the worship of God, sweetness and innocence.

Tulsi, kahat pukār-ke, suno sakal de kām : Hem-dān, gaj-dān se, baṛā dān saṁmān.

Saith Tulsi aloud, let all give ear : Courtesy is a better gift than gold and elephants.

Tulsi, kāhū chor ne chorī jāē karī : Mos māś ke dhan liyo, pūri nāhīñ pari.

Tulsi, a thief went out to steal : He squeezed men of their property and still he did not thrive.

Tulsi, kālī kāmli chaphe na dājā rang.

Says Tulsi, the black blanket takes no other hue.

(Shall the leopard change his spots or the Ethiopian his skin.)

Tulsi, Kaljug ke samae, dekho yeh kartūt ; Rām nām ko chhoṛ-ke pūjan lage ab bhūt !

Tulsi, behold the customs of the Evil Age, Men leave the true God to worship devils !

Tulsi kā patlā kaun chhoṭā kaun baṛā. Hin.
Is one leaf of the tulsi tree better than another ?

(Every leaf has equal virtue and alike confers future felicity. The proverb is said of individuals of like rank and worth.)

Tulsi, kar se karm kar, mukh se bhaj le Rām : Aisā sama na pāē ge jo lākhōñ kharche dām.

Tulsi, work with thy hands, and call on God with thy mouth : Thou wilt find no better times though thou spend millions.

Tulsi, mīthā bolige, sab se kar ke prīt, Karēñ prem tā se sabhī, lakhī kokil kī rīt.

Tulsi, speak pleasantly and bear love to all, And all will love thee, as they do the cuckoo.

Tulsi, mīthe bachan se sukhh upje chahūñ or : Basi karān yeh mantr hai, taj de bōchan kārhor.

Tulsi, pleasant words please the whole world : The charm for success is giving up harsh words.

Tulsi, mūrakh māne nahīñ jab lag khatā na khāē : Jaisē bīdhūā istrī garabh rahe pachhtāē.

Tulsi, a fool listens to no advice until he suffers loss ; Like a widow who repents when she is pregnant.

(Pregnancy being an unquestionable proof of a widow's unchastity.)

Tulsi, paisā pās kī sab se niko hoē : Hote ke bahan aur bāp haiñ, an-hote kī joē.

Tulsi, to keep you, penny by you is the best of all : Your father and sister (befriend you) when you have it and (only) your wife when you have it not.

Tulsi, par ghar jāē-ke dukh na kahige roe : Bharam gānvāve āyno, bāñt na sakke koē.

Tulsi, bewail not thy woes in a strange

house: Thou wilt betray thy secret where none will share them.

Tulsī, pichhle pāp se Hari charcha na suhāē; Jaise jur ke ans meñ bhūk bidā ho jāē.

Tulsī, the old sins make the worship of the God unacceptable: As fever destroys the appetite for food.

Tulsī, pirtimā pūjibō, jyon guryon kā khet; Bhet bhāi jab piv se dhare pitārī mel.

Tulsī, the worship of idols is like playing with dolls, Which a girl gives up when she goes to her husband.

(i. e. idol worship is mere childishness. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. I. Corinthians ii, 13.)

Tulsī, Rām kī bhakti bin dhik dādhi, dhik mūñchh: Pasū gharante nar bhayo, bhūlo sing aur pūñchh.

Tulsī, without the love of God, beard and whiskers are worthless things; A man grows out of beasts, and wants only horns and tail.

(To make an animal of him.)

Tulsī, soran hai Rām kī, sun le merī ser: Gaj ko chhuṛāyo grāh se merī bār kyōñ der?

Saith Tulsī, I am thy slave, O God, hear my prayer: Thou didst save the elephant from the crocodile, wilt delay then to save me?

(Allusion to a struggle for life between an elephant and a crocodile in Hindū mythology.)

Tulsī, tab hī jāniye Parmeshwar se prīt, Harakh uthe, ādar kare, āvat dekh atē.

Tulsī, know that a man loves God, When he stands up cheerfully and welcomes a coming mendicant.

Tulsī, tahāñ na jāiye jahāñ janam bhūm kā thāñ: Aō bhagat jāneñ nahīñ, dhare pāchhlā nāñ.

O Tulsī, go not to your native place: Where they 'll show you no respect, and call you by your nickname!

(No man is hero to his valet. A prophet is not without honor save in his own country and in his own house. Matthew xiii, 57.)

Tulsī, tahāñ na jāiye jahāñ na barn bibek! Rāñg, rūp, rūā, bhūā, set set sab ek.

O Tulsī! go not to that place where there is no distinction of caste! Tin, silver, cotton and grass flowers are all white.

(But differ in quality. Tulsī Dās was the author of the Hindī *Rāmāyana* and a Brahman and hence the saying.)

Tulsī, tum to kahat ho, sangat se sab hot: Bich ukh meñ rām-sar, tehi ras kāhe na hot?

Tulsī, thou sayest that companionship effects all things; But where is the sweetness of grass in the midst of sugar-canes?

Tulsī, voh doū gae, pandit aur girhast: Ate ādar nā kiya, jāt diya na hast.

Tulsī, both are bad, layman and priest: That are not courteous on coming and go without giving help.

(Respect to whom respect is due.)

Tulsī, yā sansār meñ pākhanḍī kī māñ: Sidhōñ ko sidhā nahīñ, jhūṭōñ ko pakvāñ.

Tulsī, in this world all believe in hypocrites: Saints get no uncooked food, and the liars live on sweets.

Tulsī, yā sansār meñ, pāñch ratñ haiñ sār: Sādhu milan aur Hari-bhajan, dayā, dharm, upkār.

Tulsī, in this world are five chief gems: communion with saints, worship of God, mercy, faith and kindness of heart.

Tulsī, yā sansār meñ sab se miye dhāē: Nā jāññ kī bhes meñ Nārāyan mil jāē?

Tulsī, in this world run to meet all men: You cannot say in what disguise you may meet God.

(Be all things to all men.)

Tulsī aur gurūb-ke vaqt sijda manā hai. Mah. Superstition.

At actual sunset and sunrise you must not kneel to pray.

Tum ant gae, ham ant kar āyo, māroñ chūñ kūtñ ne khāyo. E.

While you went one way, and I the other, the dogs ate up the dough.

(When the members of a family fall out, outsiders benefit by the quarrel.)

Tūm būyar kī pat badhāve: Tūm tujhe dhan-vant kahāve.

Ornaments exalt the credit of a woman: Ornaments will make a rich man.

(The tailor makes the man.)

Tum barā nannā kātī ho. Wom.

You spin a fine thread.

(Over economy: skinning a flint.)

Tum bhī kahoge "ko mujhe jorū kare."

You also shall say "who will marry me?" (Said of one who is proud of superior acquisitions.)

Tum bhī kahoge "mujhe charkhā le de"?

Can you ask any one to buy you a spinning wheel?

(i. e. more fit for a woman's work than a man's work: said to a foolish man.)

Tum bhī kore chālīs sere ut ho.

You are a forty ser fool.

(Ut, a lad who dies unmarried, is used in the sense of the English 'cow' or 'calf': forty sers being a complete man is used as an idiom meaning completeness.)

Tūm binā baīyar hai aīsī, bin pāñī ke khetī jāīsī.

A woman without ornaments is like a field without water.

Tum bin aīsī gat bhāī, sun merī, aē piū: Jaise khāl luhār kī, sāñs let bin jū.

Without thee, my husband, my body Is like
the blacksmith's bellows that breathe
without life.

Tum dāl dāl, ham pāt pāt.

If you go on every branch, I will go on
every leaf.

(Whatever stratagems you practise, I will
be a match for you.)

*Tum, Dātā, dukh bhanj ho, morī suno, Nāh,
guhār : Hauñ aprādhi janm ko, nakh sikh
bharo bikār.*

O God, Thou remover of pain, hear my
prayer, O Lord, I have been a sinner from
my birth, full of vice from top to toe,

(I will arise and go to my father and will say
unto him, Father, I have sinned against
heaven and before thee and am no more
worthy to be called thy son. Luke, xv, 18,
19.)

*Tū mere bāl ko chāhe, to main tere buphe ko
chāhūñ.*

You cherish my infant, and I will take care
of your old man.

(You scratch my back and I will scratch
yours.)

Tū merā laṛkā, khilā, main terī khichṛī pakdūñ.
Wom.

You amuse my child, and I'll cook your food,
*Tumhāre bāl, hamāre bhainsā : tumhāre hamāre
phir sāth kaisā.*

You have an ox and I a buffalo : how can
you and I keep company?

(An ox travels faster than a buffalo, which is
a very heavy animal.)

Tumhāre chāte to rūkh bhī nahīñ rahe haiñ.

Even the trees cannot stand your licking.

(Metaphor from the action of locusts; said to
an extortioner.)

Tumhāre farishton ko bhī khabar nahīñ hai.
Mah.

Even your angels have no knowledge of it.

(Every man has two guardian angels that live
on his shoulders and take note of all he does.)

Tumhāre laṛke bhī kabhī ghuṭniyon chahenge ?
Mah. Wom.

When will your children crawl on their
knees.

(When will you speak the truth or perform
your promise ?)

Tumhāre mare des khāk, hamāre mare des pāk.

Your death will destroy the land, but mine
will purify it.

(Humility : the following proverb is its
reverse.)

Tumhāre mare des pāk, hamāre mare des khāk.

Your death will purify the land, but my
death will destroy it.

(Foolish pride.)

Tumhāre mūñh kā ugāl, hamāre peṭ kā ādhār.

The droppings from your mouth are food
for my stomach.

(Fed on the crumbs from the rich man's table.)

Tumhāre mūñh meñ ghī shakkar !

May your mouth be filled with ghī and
sugar !

(Said to one who brings a good news or comes
at a propitious time.)

*Tumhāre mūñh meñ kae dāñt haiñ, yeh to koī
pūchhiā hī nahīñ.*

No one asks, how many teeth you have in
your head.

(A phrase used to imply good government and
security of life and property.)

Tumhāre pān kā ugāl, hamāre peṭ kā ādhār.

The remains of your betel is food for my
stomach.

(That which you can easily spare without
missing it, will be of the greatest service
to me.)

Tumhāre peṭ meñ chīñte kī gāñh hai.

There's an ant's joint in your stomach.

(You eat so little !)

*Tumhāre barābarī voh kare, jo daṛṛte hiran ko
pakre.* [deer.

He is your equal, who runs and catches a
(i. e. a dog : said in contempt.)

Tumhāre barābarī vohkare, jo tāng uṭhā-kaṛ mūte.

He is your equal, who lifts up his leg to
make water.

(i. e. a dog : see preceding.)

Tumhāre bāt kā etebār kyā ?

There's no trusting in your word.

Tumhāre bāt meñ band kyā ?

There is no reliance on your speeches.

(See preceding.)

Tumhāre bāt thal kī ma berī kī. [water.

Your speech neither belongs to land nor

(It is incongruous and inconsistent.)

Tumhāre bāt uṭhāi jāe na dhari jāe.

Your words can neither be taken up or put
down.

(They don't go down.)

Tumhāre jūtī aur tumhārā hī sir.

Your shoes are on your own head.

(The expenditure is met by the income.)

*Tumhāre bhatār na hamāre joe : as kuchh karo
kī beṭvā hae.* E.

You have no husband and I no wife ; let us
so act that we may have a son.

(A frank way of asking a widow's hand in
marriage by a widower.)

Tum jāno, tumhārā kām jāne.

You know your own business best.

(I'll have nothing to do with it.)

*Tum kārre jīe ghar pāven, ek chhor das baṭyar
āven.*

Not one but ten women will flock to house
where jewelry and clothing are to be had.

*Tum kāto merī nāk aur kāñī, Main na chhorūñ
apnī bāñī.* Mah. Wom.

You may cut off my nose and ears, But
I'll not give up my ways.

(Said by an obstinate woman in reply to her
husband's threats.)

Tum kis khet ke bathve ho ?

From what field came this weed ?

(Said to a boaster.)

Tum kis khet ki mūlī ho ?

From what field came this raddish ?

(See preceding.)

Tum ko ham sī anek haiñ, ham ko tum sã ek :

Ravī ko kaval anek haiñ, kavalan ko ravī ek.
Wom.

You have many like me, I have but one like you : The sun sees many lotuses, but the lotuses only one sun.

(An obedient wife to her husband.)

Tum kyōñ phatē meñ pāñ dete ho ?

Why do you thrust your feet into the torn place ?

(Why do you bring another's quarrel on to your head ? They who in quarrels interpose will often wipe a bloody nose.)

Tum ne urāñ. ham ne bhūñ bhūñ khāñ.

You made it fly away, I fried and ate it.

(Teach your grandmother to suck eggs.)

Tum rūñhe : ham chhūte ! Mah. Wom.

You are angry : I am free !

(Reference to the ease of divorce under Muhammadan law.)

Tum sarīke sainkrōñ phirte haiñ.

A lot of men like you wander here and there. ✕

(You are no great shakes.)

Tum thūkte ho, ham thūkte bhī nahīñ.

You may spit, but I can't.

(Noblesse oblige.)

Tum to aqāl ke pichhe lañ liye phirte ho.

Why do you pursue your good sense with a club ?

(To destroy it ! Said to a man acting rashly.)

Tum to jab mā ke peñ se bhī nahīñ nikle hoge.

You were not come out of your mother's womb then.

(Does your mother know you 're out ?)

Tum to kuahh jānte hī nahīñ, aundhe mūñh dūdh pite ho.

You know nothing, sucking up milk on your face,

(i. e. you are acting like a baby.)

Tum to mujhe chheroge !

You 'll lay your hand on me !

(I am afraid you are going to kiss me: sham modesty.)

☞ The story goes that a woman with an empty pitcher on her head met a man carrying pigeons in his two hands: "Don't take liberties with me" said she. "How could I ?" he replied—"Oh you could put them into my pitcher."

Tū mujh ko, to main tujh ko.

You love me and I 'll love you.

Tū ne kī Rāmjanī, main ne kiya Rāmianā.

You've got a mistress and I have got a lover.

(Rebuke of a wife to a debauched husband.)

Tūñ kithoñ dā Khakkhā Sāhab haiñ ?

Where are you the Lord of ?

(Are you any body in particular ? *Khakkhā* is the letter *kh*, beginning *Khāñ* or Lord, in the Gurmukhī character of Panjābī.)

Tuntunī bajāte : mīyāñ khāte shakkar ghī ;

Naukrī kī aisi taisī, ab ke bache jī.

Blowing the trumpet my lord lived on sugar and *ghī* : but the service may be accursed if he save his life this time.

(The glory and danger of soldiering.)

Tū raho rī, hañ hī lakhūñ : chorh na aṭā, Brij bāl : Binā same sashī ke ugahe parhāñ aragh akāl. Hin. Wom.

Stop, I'll go up to see : you must not mount the balcony my maid of Brij, Or libations will be poured out without a moon.

(i. e. people will mistake your face for, the moon : a mother's advice to her beautiful daughter. It is customary for Hindūs to pour out libations to the moon on fast days before taking their food.)

Turañ kaddū ; lānat har dū !

Gourd and pumpkin ; a curse upon both !

(Arcades ambo.)

Turak kā ke mīl, sarap se kā pīt.

The love of a Muhammadan is the friendship of a serpent.

Turak, talaiyā, totrā, na yeh kisī ke mīl : Bhīṭ parat mūñh pher leñ, rākhheñ na pīrī.

Rua.

A Musalman, a wasp, and a parrot are no body's friend : In time of difficulty these go away and show no love.

Turat bhalāi voh nar pāve, jo dhan Dātā nām lutāve.

Who spends his money in the name of God will soon get a good name.

Turat dān mahā kallyāñ. Hin.

Ready alms is sure salvation.

Turat dān mahā pun.

Ready alms is a great virtue.

(See preceding.)

Turat fateh ho us ke tāñ, jis kā hāmī hove Sāñ.

He soon conquers whom God helps.

Turat hī poō, turut hī khāo : Bāsī khā mat, oñh barhāo.

Quickly bake and quickly eat : Eat not stale food or your belly will swell.

(Said of the *chapātī* or unleavened cake of the natives, which must be eaten fresh.)

Turat majūrī jo parkhāve, vā kā kār turat ho jāve.

Who pays ready wages gets his work done quickly.

Turat phurat hoñ sagre kām, jab hoveñ mutṭhī meñ dām.

When you have money in your hand your work is soon done.

Turat phurat ho voh bhī kār, madad kare jis kī Sarkār.

His work is very soon done whom the Government helps.

Turfatu'l-ain men.

In the twinkling of an eye.

Turki pite tazi kânpe.

When the Turkish (horse) is whipped the Arab (horse) trembles.

(The punishment of one is a warning to others: pour encourager les autres.)

Turki pite tazi ke kân hon.

When the Turkish (horse) is whipped the Arab (horse) takes warning.

(See preceding.)

Turki tamâm huî.

His Turkish is come to an end.

(He has got to the length of his tether: can talk no further.)

Turtâ phurti kâm mân achhi nâhîn jân : Sâñch kahâ hai sâdh ne ; jaldî mân nuksân.

Too much haste in work is not a good thing : The saints have truly said that haste makes waste.

Tur, tel, tâpnâ, Jâr mânâ ho âpnâ.

Cotton, oil and a fire will conquer Winter.

Turuk hû hue, tau bhî nâ. E.

I have turned Muhammadan and have still gained nothing by it.

(Allusion to the former custom of Muhammadans giving their daughters in marriage to Hindû converts.)

Tû sachchâ aur terâ gurû sachchâ !

You are true and so is your teacher !

(Said to a truthful man.)

Tutâ mat rah tôl sûn râh bhîr ke bîch ; Ek akele manukh ko sũjhe ûñch na nîch.

Don't lose your company on a journey or in a fight ; One man alone can never think of all the ins and outs.

(Union is strength.)

Tû telî kâ bail ; tũjhe kyâ sair ? lagâ raho ghânî se.

You are an oilman's ox ; what have you to do with pleasure ? stick to your oilmill.

(Said as a taunt to one who drudges night and day.)

Tũñ bânñ gale parê.

A broken arm goes round the neck.

(i. e. it is worn in a sling : a native of India will never desert his relatives, however badly they may turn out.)

Tũñ, chuge to ûñch chug, nîch chugan mat jâ : Kule lajâve âpne, kahên Akabbar Shâh.

O parrot, if you have to take, take from a lofty place : Otherwise, saith King Akbar, you will disgrace your family.

(If you have to place yourself under an obligation choose an honorable man for the purpose.)

Tũñ hai to kîñ se jurî nâhîn : aur jurî hai to koi tor saktâ nâhîn.

What is broken none can join, and if it be joined, none can break it.

(Consolation to a very sick person.)

Tũñ kâ kyâ jorñâ ? Gâñth parê aur na rakh.

How can you join the broken ? You may make a knot, but it won't last.

(A quarrel between friends is never really made up.)

Tũñ kamân se ðarenî nau jane !

Nine men afraid of a broken bow !

Tũñ kî bũñ batâ do, hakimjî !

Show me, doctor, the cure for the broken !

(Said when all hope of life is abandoned.)

Tũñ kî kyâ bũñ !

There is no remedy for the broken.

(i. e. against death.)

Tũñ pâlên chũtyâ aur âshaq pâlên lâl : Kabâtar pâlên choñte, jo take parâyâ mâl.

Fools keep parrots and lovers keep sparrows : Thieves keep pigeons that look to other's wealth.

(The lâl is a little red bird emblematic of beauty : pigeons of course are easily detached from their flocks.)

Tũñ tâng, pân nâ hâñh ; Kahe 'chalîn ghorañ ke sâñh.'

A broken leg, and no feet nor hands ; And he says 'I can run with horses.'

(Said of a fool who presumes a great deal on himself and ventures to undertake what his betters have failed to achieve. Fools rush on where angels fear to tread.)

Tũñ telî, to kamar menî adhelî.

The ruined oilman has but eight annas round his waist.

(i. e. no capital.)

Tũñ na rakh, re bâlke, sab se mil kar châl : Tũñ ðhobar det hain gâm galî minî ðâl.

Be not quarrelsome, my son, but be friends with all : The broken vessel is thrown into the village lane.

U

Uddam se diladdar ghatê.

Poverty declines before labor.

(Industry is the key to prosperity.)

Udhâr barî hattiyâ hai. Mercantile.

Debts are a great trouble.

Udhâr denâ, larâñ mol lenâ.

Give on loan and buy a quarrel

Udhâr ðije, dushman kije. Mercantile.

Give a loan and make an enemy.

Udhâr ðiyâ, gâhak khoyâ. Mercantile.

Sell on credit and lose you customer.

(Because he will then desert you for fear of being pressed for his money.)

Udhâr ðiyâ gâhak gayâ : sadqa ðiyâ rad bâlâ. Mercantile.

Sell on credit and lose your customer ; make an offering and avert evil.

(It is better to give than to lend.)

Udhâr kâ khâyâ koi nâhîn bhũlâ.

Money borrowed is never forgotten.

Udhār khāe baiṭhe haiṅ.

They have borrowed money to do it.

(To be set upon a thing.)

Udhār khānā, aur phūns kā tāpnā barābar hai.

To live on credit is to warm one's self at a straw fire.

(Which wont last long.)

Udher ke roṭī na khāo, nangī hotī hai. Superstition. Mah. Wom.

It is not good to peel off the upper layer of bread and eat it.

Udhī bahū balaiṅde sānp dikhāve. Wom.

The gadding wife sees a snake in the roof.

(i. e. makes an excuse for running out of the house.)

Ūdho, ban āe kī bāt. Hin.

It is luck that has done this, Ūdho.

(Spoken of one who has been prosperous beyond his merits.)

Ūdho kā len, na Mādhō kā den. Hin.

I owe nothing to Ūdho, and Mādhō owes nothing to me.

(I am independent.)

Udhyaū salwā pīran ke dān. E.

Spoilt flour is offered to the ancestors.

(Offerings to the ancestors are obligatory on Hindus : hence the atting of this saying.)


Ugat uge, mah bhare, bisvat uge jā. Agric.

What comes up in a month if it come up easily will soon wither.

Ugle to andhā, khāve to kophī. Superstition

If he vomits it goes blind, if swallows it becomes leprous.

(To be on the horns of a dilemma.)

 The notion is that if a snake gets a muskrat into its mouth it will become leprous if it eat it, and blind if it vomits it. Its remedy is to go into water with it.

Ūjar gāon meṅ murār mahton.

The oil press is lord of the deserted village.

(It being too heavy to be carried away.)

Ūjar ho ghar sās kā, jo bair kare har bār !

Pīhar ghar sūbas base, jab lag hai sansār. Wom.

May the house be destroyed of the mother-in-law that quarrels all day ! My father's house may thrive as long as the world lasts.

Ūjar kherā, nāo na berā.

A deserted village has neither boat nor raft.

Ūjar meṅ Gūjar nāche, dhāk dekh Bairāgī, Khar dekh ke Bāman nāche, tan man ho gayā rājī.

The Gūjar rejoices in the wastes, the mendicant at the dhāk tree, the Brāhman at rice and milk with a happy heart.

(Gūjars are herdsmen, the dhāk is a sacred tree, and the greediness of Brāhmins is proverbial, hence the point of the proverb.)

Ujjal daram, adhīntā, ek charan do dhiyān :

Ham jāne tum bhagat ho, nire kapaṭ kī khān.

White of colour, and meek on one leg, but

of two thoughts: I thought you to be a saint, but you are a very pit of deceit.

(The *baglā bhagat* or heron standing on one leg, the picture of dignity, while all the while it is merely intent on its prey is the conventional Indian synonym for hypocrisy.)

Ujlo ujlo sab bhalo, ujlo bhalo na kes : Nārī nīve na rīp dāre, na ādar kare nareh.

Every thing white is good, except white hair, Which no woman respects, nor enemy fears, nor king acknowledges.

Ujre ghar kā balaiṅdā.

The ridge pole of a deserted house.

(Spoken contemptuously of a very tall, thin and awkward person.)

Ukhli meṅ musrā, māe bāp bisrā. E.

The pestle in the mortar, and the parents forgotten.

Ukhli meṅ sir dīyā, to musloṅ kā kyā dār ?

When your head is in the mortar why dread the pestle ?

(In for a penny, in for a pound.)

Ukh se ganderī pyārī, gur se pyārā gāṇḍā :

Mān bahan se jorū pyārī, jis se hoe guzārā.

Cuttings are sweeter than the sugarcane, lolly pops than sugar: A wife is sweeter than mother and sister that makes life go.

Uktānī kumhārī nākhūn se maṭṭī khode.

The sorrowful potter's wife will dig mud with her nails.

(To scratch the earth with the nails is a sign of sorrow.)

Uljah jāgā to sulajh hī rahegā. Hin.

When once entangled he will be disentangled.

(i. e., when once entangled by marriage he will be disentangled from his wild ways: advice to the parents of a wayward son, who is sowing too many wild oats: marriage will sober him.)

Uljahnā āsān, sulajhnā mushkīl.

To entangle is easy, to disentangle is hard.

Ūl meṅ se nikal-kar chūl meṅ paṇā.

Out of the pivot and into the socket.

(Out of the frying pan into the fire.)

Uṭā chor kutvāle dāṇḍe.

The thief threatens the constable.

(Turning the tables.)

Uṭe bāns Bareli ko.

Bamboos to Bareilly.

(Coals to Newcastle.)

Uṭī Gungā bahnā.

The Ganges is flowing the wrong way.

(Spoken on the occurrence of something improbable.)

Uṭī Gangā pahār ko chālī.

The Ganges is flowing up hill.

(See preceding.)

Uṭī khopri andhā gyān.

When your head is down you will gain hidden knowledge.

(A saying of the *faqīrs*: be humble to gain knowledge unto salvation.)

Uṭṭi mālā phernā. Hin. Superstition.

To tell beads backwards.

(To call down curses: see following.)

Uṭṭi saifi parhnā. Mah. Superstition.

To say the *saifi* backwards.

☞ *Saifi* is a form of imprecation against an enemy. A naked sword is placed erect before the person pronouncing the curse, who blows upon it after every sentence. The effect is said to be the death or ruin of the person so cursed.

Uṭṭi ṭāngēn gale pariṇ.

Twining his own legs round his own neck.

(Bringing misfortune on himself.)

Uṭṭi ṭopī, guṛ chane. Children.

His cap's the wrong way round: let's have sugar and pulse.

(As a forfeit: a children's saying.)

Uṭṭi vā kī rīt hai, uṭṭi vā kī chāl, Jo nar bhoṇ-ḍī rāh men apnā khove māl.

Depraved his habits and evil his ways,
That loseth his wealth in the paths of folly.

Unais bis to bhaile chāhe. Bhoj.

It is always at nineteens and twenties.

(In nature no two things are quite alike.)

Ūnch baṛoṛī, khokhar bāns; rin khailōn bārah mās.

To live all the year round on borrowed money is to have a high ridge pole made of hollow bamboos.

(Which will soon break.)

Ūnche charḥke dekhā, to ghar ghar yehī lekḥā.

When I looked down from on high, all the houses were of a height.

(All trees are of one height, when you look down from the moon.)

Ūnchī dukān phikān pakvān.

A lofty shop and bad food.

(Great boast little roast: a whitened sepulchre.)

Ūnch nich men bōi kyārī, Jo upjī so bhaī hamārī.

If you sow on unlevel ground, You will only get what grows.

(i. e. very little: you won't get much out of bad work.)

Ūncho ūncho sab chalen, nicho chale na koḥ.

Tulsī! nicho voh chale jo garabh se ūncho hoḥ.

All like to go up on high, no one likes to go below. Tulsī! he loves to go below that is above pride.

Ūnghte ko ṭhelte kā bahānā.

The drowsy man falls and says, that some one shoved him.

(The slightest action on the part of another is made an excuse for transferring the whole blame to him.)

Ungliyān naehānā achchhā nahīn.

It is not good to play with one's fingers.

(i. e. to gamble.)

Ūnī bastr men dosh nahīn!

Woolen cloth is always clean!

(i. e. it won't stand washing.)

Unke peshab men chirāg jaltā hai.

His very water holds a burning lamp.

(Said of persons of great influence or haughty temper.)

Unnīs bis kā to farq hotā hī hai.

There is always the difference between nineteen and twenty.

(In nature no two things are alike.)

Ūntan ko kin chhappar chhāḥ? gaj kā mārghat kamr bandē?

Who ever thatched sheds for camels, or made a burning place for elephants?

(Camels are always kept in the open and elephants owing to their weight are burnt where they die.)

Ūnt balbalāne se lartā hai.

When the camel fights it gurgles.

(Allusion to the habits of the animal: a quarrel always makes a noise.)

Ūnt barrātā hī ladā hai.

A camel always snarls when being loaded.

(Applied to a person whose complaints are disregarded by those who oppress him: allusion to the habits of the animals which invariably make a snarling noise while being loaded up. The proverb is also used towards an unwilling servant.)

“Ūnt balaiyān le gai,” “hānjī hānjī” kije.

If they say a cat carried off a camel, you must say “Yes sir, yes sir.”

(Very like a whale.)

Ūnt buddhā huā, par mātā nā āyā.

The camel has grown old, yet he knows not how to make water.

(Said of a foolish old man grown in years, but not in sense.)

Ūnt charḥke būnt mānge.

[vetches.

Mounted on a camel he wants to pluck

(i. e. he attempts impossibilities: the Indian vetch being a low plant.)

Ūnt charḥe, kutṭā kate.

Mounted on a camel, yet bitten by a dog.

(Misfortune has long arms for the unfortunate.)

Ūnt dūben khachchar thā mānge.

The camels drown and the mules would wade through.

(He would bend the bow of Ulysses: he would rush where angels fear to tread.)

Ūnt dūben, menḍkī thā mānge!

The camel drowns and the frog wants to wade through!

(See preceding.)

Ūnt ghorā bhas gai, gadhā pūchhe, ‘kitnā pānī?’

Horse and camel are drowned, and the ass asks if it is deep!

Ūnt jab bhāge jab pachchham ko.

A camel when runs, it runs to the west.

(i. e. towards its desert home in Arabia.)

Ūnt jab tak pahār ke niche nahīn jātā hai, tab hī tak jāntā hai, ‘mujh-se koi bagā nahīn.’

The camel thinks himself the tallest thing there is, till he comes to a hill.

(A giant amongst dwarfs.)

Ūñt kâ pād, na samīn kâ, na dāmān kâ.

When the camel breaks wind, it reaches neither to the earth nor to the sky.

(Always hanging half-way : imperfect.)

Ūñt ke gale meñ bāllī.

The cat tied to the camel's neck.

☞ A man who had lost his camel made a vow that if he found him again, he would sell him for a penny. In order to keep his vow and yet save his pocket, he tied a cat to the neck of the camel and he made it a condition that the purchaser of the camel for a penny should also buy the cat, which he priced at the real value of both.

Ūñt ke mūñh meñ sīrā.

A caraway seed in the mouth of a camel !

(A pinch of grain to a famished creature !)

Ūñt kī chorī aur jhuke jhuke.

You can't creep to steal a camel.

Ūñt kī chorī sir par khelnā.

Steal a camel and risk your life.

(As it is difficult to hide so large an animal.)

Ūñt kī pakar, kutte kī jhapat.

The grip of a camel and the bite of a dog.

(Are both very hard in their way.)

Ūñt kī pakar, kutte kī jhapat se Khudā bachāe.

God preserve us from the grip of a camel and the spring of a dog !

Ūñt kis kal baithe ?

Let us see on which side the camel sits.

(See *dekhiye ūñt kis kal baithtā hai ?*)

Ūñt ko kis ne chhappar chhāñ hain ?

Who has ever thatched a roof for camels ?

(None regards the welfare of the poor.)

Ūñt ladē begārī.

Camels work for nothing.

Ūñt Makke hī ko bhāgtā hai.

Even the camel ruins to Makka.

(See explanation under *ūñt pakchham ko bhāgtā hai.*)

Ūñt marā kapre ke sir.

The dead camel is charged to the cloth on its back.

☞ It is related that a merchant, who was lamenting the loss of his camel, was consoled by a wayfarer, who suggested that he could recoup the value of the camel from the sale of its burden.

Ūñt makkhī ko bhī hanakātā hai,

A camel drives off even flies.

(Never despise your enemy.)

Ūñt re ūñt, terī kaun kal sīdhī ?

O thou camel, hast thou one straight bone in thy body ?

(Said of one who has no good in him.)

Ūñt sā qad to barhā liyā, par shaūr sarā bhī nahīn.

You have grown as tall as a camel, but you have no sense at all.

Ūñt to dāgte the, makrī (yā menḍki) ne bhī tāng phailā dī !

When the camels are branded, the spider (or frog) too must put up his leg !

(c. f. the fable of the Frog and the Bull.)

Ūpar kâ dhaṛ bhāī, aur niche kâ alkhudāī.

Above a brother or friend, but below the Lord knows what.

(Spoken of a hypocrite of fair external appearance, concealing a wicked or profigate mind.)

Ūpar se 'Rām Rām', bhūtar qasāī kâ kām.

Outwardly a psalm-singer, inwardly a very butcher.

(Fair without and foul within.)

Uṛre jhāñt Madār kī, Shujā chale Ajmer ?

What loss is it to Madār, if Shujā go to Ajmer ?

(The shrines of Shāh Madār at Makhanpur and of Muinuddin Chishtī at Ajmer attract large crowds of pilgrims.)

Uṛad kahe "mere mātke fūkā ; Mo bin byāh na hove nākā."

Saith the pulse, "I bear a mark on my forehead, Without me it is no marriage."

(Uṛad pulse is eaten by the guests at a marriage. 'I bear a mark on my forehead' means 'I am a thing of importance'.)

Uṛad ke āṭe kī tarah aiñhtā hai.

He turns and twists like the dough of the uṛad pea.

(Which is a very sticky substance.)

Uṛ, bhañbhīrī, Sāvan āyā.

Up, butterfly, it is August.

(Make hay while the sun shines.)

Uṛ chal, panchhī, pī ke des. Wom.

Fly away, bird, to my husband's country.

Uṛdī urdon kī bhalī, aur ras kī āchhī khīr ;

Lāj jo rākhe pīv kī, voh bhī āchhī, bīr. Rus.

Pease-pudding of peas is best, and sweetened khīr is best ; She is the best woman, friend, that upholds her husband's honor.

Uṛdū kâ muhāvra Dillī par khatam hai.

Uṛdū idioms are confined to Delhi.

(Compare "the Queen's English.")

Uṛtā gappā.

A flying shot.

(Applied to a lucky hit.)

Uṛte ke par kātīe hain.

He clips the wings of flying birds.

(He puts salt on their tails.)

Uṛtī uṛtī tāg chahī,

Flying and flying it has rested on the shelf.

(The report is confirmed.)

Us bastī meñ tū kadhī kījyū mat bisrām ; Jo ho nāmī des meñ ṭhag chorān kâ gām.

Take not thy rest in that town, That is known to be the abode of thieves and robbers.

(A man is known by the company he keeps.)

Uṛ dīn bhūlān shaukrī, votī, nabī aur pīr, Lekhā leve jis dīnān Qadar Pāq-qadīr. Mah.

Saints and prophets and hermits will look blank on that day, When the Almighty God shall call them to account.

(The Day of Judgment.)

Use to dhoñi bhā nahīñ āñi.

He cannot even wash himself.

(A real fool.)

Usi gharī tāhde use, jo bairī tujh ghar āē; Aisā nā ho dhoe se baiñhe par jamāē.

Drive away your enemy the moment he comes to your house, Lest he get possession of it by treachery.

Usi kī jūtī, usī kā sir.

His own shoes on his own head.

(The Engineer hoist with his own petard : to take the arrows from his own quiver.)

Usī rah par chāl tū, jo tūjhe gurū batāē; Jo biddiyā ke thān par turat thikānā pāē.

Follow that road which the priest pointed out, That thou mayest quickly reach the abode of learning.

Usī rūkh par hai chadhā, usī kī jar katvāē, Voh mūrakh to ek din gir dab-kar mar jāē.

The fool who cuts the roots of the tree upon which he sits, Will one day fall and be crushed by it.

(To cut away the branch upon which you are sitting.)

Us jātag par pyār jatāo, māt pitā bin jis ko pāo.

Love the child that hath nor mother nor father.

Us jātag sūñ karo na yārī, jis kī mātā ho kalhārī.

Never befriend the child of a wrangling jade.

Us ke āge sīs nivāo, baḍā baḍerā jis ko pāo.

Always bow to a good old man.

Us ke bhāg baḍe abele, jo daulat men khāve khele.

Very great is his good fortune that is born to wealth.

(Born in the purple : born with a silver spoon in his mouth.)

Us ke kāñ pe ek jūñ nahīñ chālā.

No louse creeps in his ears.

(He won't yield.)

Uske rāj men gābhan gābh ḍāle.

In that reign pregnant women miscarried.

(Through fear, as of Nādir Shāh, 1747—1772 A. D.)

Us kī girah kā kyā jātā hai ?

What falls from his pocket ?

(Said of a bad servant, the loss is always his master's and not his own.)

Us kī razāqī hai.

God provides for all.

Us kī ṭāngēñ, usī ke gale men.

His own legs are round his own neck.

Us kī sikh na sikhiyo, jo gur se phir jāē, Biddiyā sūñ khālī rahe, phir pāchhe pāchiāē.

Follow not him that hath turned against his priest : For such are void of learning and will at the last repent.

Us kī tūtī bol rahī hai.

His parrot is now talking.

(Said of a prosperous man.)

Us kī sāt vohdahū lā sharik hai. Mah.

God is one and has no equal !

Us ko sikh na do nadhī jo ho kaṭṭar nich ; Loh mekh nahīñ ghise kadhāñ pāthar bich. Rus.

Never advise the cruel and base ; An iron peg will never pierce through a stone.

Us ko sab kī fikr hai.

God takes care of all.

Us ko to patthar māre, maut nahīñ.

You may stone him, but you can't kill him.

(The wicked hath a long rope : the cat's nine lives.)

Us ko vahāñ māre, jahāñ pāñī bhī na mile.

Slay him where no water can be had.

(Said of the incorrigibly bad.)

Us kūkar se bach-keṛ jāñā, jā ko jagat ka khāñā.

Avoid the dog that is known to bite.

Us māñas ko dūrāñ tāho, jā ko kapṭī tum sun pāo.

Eschew him that is reported to be treacherous.

Us māñas ko ho atī labhā, jā ke bura na lāge dhābā.

Whose character is not stained prospereth greatly.

Us māñas ko tū kadhe na apne pās biñhā, Jār ujaggar des men jo māñas ho jā.

Let not that man sit beside thee, That is a notorious rake.

(A man is known by the company he keeps.

Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners. *Psalms* i. 1.)

Us māñas se milnā bhūñḍā, chho aur kapat kā jo ho dūñḍā.

It is not good to dwell with him that hideth anger and hypocrisy in his heart.

Us māñas se milo re bhāñ, jā ke jī men base bhalāñ.

Dwell with him in whose heart dwelleth goodness.

Us nar ke bhī ek din pāre gale men phāñḍ, Jis ne chori lūt par lei kamaryā bāñḍh.

That man shall one day put his neck into a snare, Who girdeth his loins for theft and robbery.

Us nar ko nā sikh suhāve, Neh phāñḍ men jo phāñḍ jāve.

He listens not to any advice, That hath fallen into the snares of love.

Us nar se tum milo na koñ, Jā ko dekho kapṭī dhoñ.

Have no dealings with the man, That is known to be a treacherous hypocrite.

Us purkhā kā nāh bhārosā, jo le chis dikhāve thoḍā.

Never trust him that takes and returns not.

Us purkhā ki bāt par nāh bhārosā rākh; Bar bar bole jhūṭ jo dīn bhar mān sau lākh.
Trust not in that man's words, For he tells a hundred thousand lies a day.

Ussar khetī meñ kesar?

Saffron from a barren soil.

(Said when a man has chance good luck : also of the worthy sons of unworthy parents.)

Us setī mil daur-kar, jo nar gyānī ho : Dānā dushman bhī bhalā, kah gae yeh sab koe.

Hasten to meet a wise old man; All the world says it is good to have a wise man even for an enemy.

Utāl, hajjām, nāī, mainā, aur merā bhāī; Ghorī, aur ghorī kā bachherā, aur mujh ko to ap jānte hī haiñ.

The barber, the shaver, and the beard-scraper, I and my brother, the mare, and her colt, and me, you know.

(Applied to one who pretends at a distribution of provisions to receive shares for several people, which are in fact all for himself.)

Utar gaī loī to kyā karegā koī?

When my blanket (honor) is off, who can do any thing?

Utālā so bālā, dhīrā so gambhīrā.

Hasty is mad, slow is sure.

Utāro Nāh pār morī naiyā!

Take my boat over, O Lord!

Utar pār : mainā miyān, tū chākar.

Now we are quits; you are my slave, and I your master.

(Said by children when a debt is paid or an obligation returned.)

Utārū hākīm, aur dupahre dahī nuqsān kartā hai.

A hasty judge and curds at noon do harm.

Ut aukhad kuchh kām na āve, mauṭ pakar jī jis kā leve.

No medicine avails when death takes possession of a life.

(No remedy for death.)

Ut bhī bhalā hai baiṭhā, jī kar kesubh-gyān, Mullā pandit baiṭh-kar bānche Bad Qurān.

It is well to sit there, where, in the fullness of knowledge, Mulla and Pandit propound their Scriptures.

(Mulla is a Mahomedan priest and Pandit a Hindu priest.)

Ut bhī mūl na jā, re bhāī, jī hoṭī ho mār pītāe.

Never go to that place where a fight is going on.

(They who in quarrels interpose, Will often wipe a bloody nose.)

Ut bhī taunh mat baiṭh piyāre, jī baiṭhe hoñ bāīrī sārā.

Dwell not, my friend, where thy enemies dwell.

Ut Dātā deve use jo le Dātā nām; It bhī sagre

thīk hoñ, us ke kartab kām.

In the next world God will reward those who call on Him, And will also make all their business here to prosper.

Uṭh gae nā jāniye, jo ṭaṭṭī de gae bār.

Don't think a man has left (for good) because his door is closed.

Uṭhā babūlā prem kā, tin kā chaṛhā akās : Tin kā tin meñ mil gayā, tin kā tin ke pās.

The impulse of love hath fled and gone to heaven, To meet Him whose it was, and to be with Him whose it is.

(Said of the soul of a dead man.)

Uṭhāo merā maknā, mainā ghar sambhālūñ apnā.

Mah. Wom.

Lift up my veil, and let me examine my house.

(A satire on a bride, who exhibits haste in assuming her role of mistress; whereas Hindu conventionalities require her to remain completely veiled during the first four *chālās*, (periods of 40 days) after her marriage.)

Uṭhāū chūlhā.

A moveable fire place.

(Said of a person, who has no fixed abode : a rolling stone : the rolling stone gathers no moss.)

Uṭh jā tarke uṭh, re bhāī, Jit tanne dikhe lābh bhalāī.

Get up early and go thither, my friend, Where good and profit are.

Uṭh-kar phalī sarikī to phorī hai hī nahīñ.

She won't even get up to open a pod.

(He won't even raise his hand to his mouth.)

Uṭhī rakābī, phul phulā bhāt; lo panchoñ hā-thon hāth.

The dish is shallow and the rice cooked; take it, friends, in your hands.

Uṭhte hī tāng tūṭī.

He no sooner rose than he broke his leg.

(A very unfortunate man.)

Uṭhte lāt, baiṭhte ghūnsā. Wom.

When he is up he kicks her, and when he is sitting he hits her.

(A bad husband.)

Uṭhī javānī, mānjhā dhilā!

The bloom of youth in a flabby body!

(An idle young man.)

Uṭhī painṭh.

The market is almost over.

(Spoken of one who was rich or powerful, but is now decaying.)

Uṭhī patnīth āṭhven dīn.

Market day comes but once a week.

(Make hay while the sun shines : Christmas comes but once a year.)

Utī ke ninnānve, bārah panje sāth!

The ninety nine of the fool is twelve times five.

Utī kā jānā nāhīñ āchhā, jī gunḍan kā hove bāsā.

Never go to that place where vagabonds do abound.

Ut mat gehūn buā re chele, Jit hon thāl aur pāthar dhole. Agric.

Never sow wheat my son, Where clods and stones abound.

Ut mat kadhe na baiṭh tū jī kunyāi log : Nyāo bhūt kunyāo kā bāndhen milkar jog.

Sit not with the unjust, That have forgotten justice and unite to do injustice.

Ut mat kadhi na jā, re mitā, Jit rahtā ho singh aur chitā.

Go not thither, my friend, where tigers and leopards do abound.

(Don't put your head into the lion's mouth.)

Ut mat ro apnā dukh jā kar, jī aṇen bairī umdā-kar.

Never weep over your sorrows before your enemies.

(A wise man keeps his troubles to himself.)

Utrā chhitrā jo huā, vā kī sār na ho, Sādh kahe, re balke, lūkh jatan kar lo.

Who loses his credit will never regain it, Say the saints, my lad, though he try a hundred plans.

(Give a dog a bad name and hang him.)

Utrā ghāṭī, huā māṭī.

(i) Down the throat, is turned to clay.

(Is digested into the body: said as a consolation to the poor.)

(ii) No sooner carried to the place of cremation than it turns to dust.

(Said of a dead body.)

Utrā Kabir sarāṇ meṇ, gath katre ke pās, Jas karsī tas pāvasī : tū kyon bhayo ulās.

When Kabir puts up in an inn with a pick-pocket, Why should he grieve; for as one does, one is rewarded.

Utrā shahnā, mardak nām.

Out of place, out of grace.

Uttam gānā, maddham bujānā.

Singing is best, playing next.

Utre jī se chiz jo, vā kī sor na ho. Tū aīsī mat kījyā, jo jagat bisāre to.

What hath once fallen in esteem hath never value more. Therefore act not so that the world despise thee.

Ut se andhā āṇ hai, it se andhā jāṇ : Andhe se andhā milā kaun batāṇ rāṇ ?

A blind man starts from there and a blind man starts from here: When the blind man meets the blind man, who shall show the onward way!

Uttam khetī, maddham bān, nikhad sevā, bhik nidān.

Best is tillage, middling trade, bad is service, and worst begging.

Uttam se uttam mile, mile nīch se nīch ; Pānī se pānī mile, mile kīch se kīch.

Good mingles with good, and bad with bad; water with water, mire with mire.

Uttar gurū Dakkan mān chelā ; Kaise biddiyā padhe akelā ?

The teacher in the North and the pupil in the South: How shall he learn his lesson?

Uttar-har jo barkhā hove, to kāl picṭho-kaṛ jā-kaṛ rove. Agric.

If rains fail in the North there will be no famine.

Uttar jāo kī Dakkhan, vohī karam ke lakkhan.
Go North or go South and your fate will follow you.

(i. e. never travel: Hindū good advice!)

Uttar kī ho istrī Dakkan byāhī jāṇ ; Bhāg lagā-ve jog jub, to kuchh nā pār busāṇ.

A woman from the North shall marry into the South: If fate so wills she has no power.

(Expresses the great reluctance still entertained by natives to travelling)

Uttar, pātār ; main miyān, tū chākar.

Off, father; I am lord and you servant.

(A son to his old father, who is keeping him out of his inheritance.)

Uttar rahe batāve Dakkhan, vā ke āchhe nāhī lakkhan.

Who lives in the North and says he comes from the South cannot have a good character.

Ut taunh buā bājṛā bhāī, jī hove thāl kī muk-tā. Agric.

Sow millet in a porous soil.

Ut terā jānā mūl na sohe, jo tane dekhāt kūkur hove.

Never go to the house of him who feels jealous of you. [derā.]

Ut terā jānā nipat bhalerā, jī hove tere mīl kī
It is altogether wise to go whither thy friend doth dwell.

(This expresses a wide-spread notion among natives. Nothing distresses a native so much as to be obliged to go to a place where he will have only himself to look to for his welfare, and where he knows he has no one to back him up in his aims.)

Utr-i-gunah bad-tar az gunah. Per.

An excuse for a sin is worse than the sin.

(Qui L'exouse s'accuse.)

V

Vadā khilāfī burī bāt hai.

Breach of promise is a bad thing.

Vā dīn dekhe jāṅge bhale bure sab kār, Jā dīn lekṭhā legā vo Qādir Kartār.

On that day will all our bad and good deeds be tried, When Almighty God shall take His account.

(A saying of faqirs.)

Vahān us ke ghar basant hai, yahān more ghar basant.

There is joy in his home and joy in mine.

(So why should I go there?)

Vahān farishton ke bhī par jalte haiñ.

Even angels would burn their wings there.
(There angels fear to tread.)

Vahān taluk hañsyē jo na roiyē.

Laugh so that you may not weep.

Vāh, bahu, terī chatrāī, Dekhā müsā kahe,
'bilāī.'

Bravo, my clever wife, you see a rat and
call it a cat.

Vāhī nar ko jān tū pūrā apnā mīt, Jo rākhe bīn
lābh ke tujh se pū parī.

Believe him to be a true friend, That loveth
without hope of gain.

(Greater love hath no man than this that he
lay down his life for another John xv., 13.)

Vāh, Miyān Bāñke, tere dagle meñ sau sau
ṭāñke.

Bravo! my noble swell, your jacket is patch-
ed in a hundred places.

(A sarcastic address to a tattered beau.)

Vāh, Miyān Kālē; khūb rang nikālē.

Well done, Mr. Black! you have changed
your colour well.

(Turned over a new leaf.)

Vāh Miyān Nāk-vālē!

Bravo, my Lord Long-nose!

(Nāk is metaphorical for fame: ironical.)

Vahm kī dārū hī nahīñ.

There is no remedy for caprice.

Vahm kī dārū to Luqmān ke pās bhī nahīñ.

For caprice even Luqmān had no cure.

(Luqmān is the Esculapius of the Musalmāns
as Dhanvantara is of the Hindus.)

Vāh Pīr Aliyā; pakāī thī khīr, ho gayā dalyā.

Bravo, Saint Aliyā; I cooked milk and rice,
and it has turned to gruel.

Aliyā was a saint at Hānsī who on one of
his begging rounds saw an old woman cooking
something. He enquired of her what it was. She
said she was cooking gruel, whereas really she
was cooking milk and rice. Whereupon the saint
said "let it be so," and went his way. When
the woman uncovered the pot she discovered
that her milk and rice had been turned into
gruel and shouted out the words of the proverb.

Vāh purkhā mere chātar gyūni! Māñgī āg
uthā lāyā pāñi!

Bravo, my clever and wise man! I sent for
fire and you have brought water!

Vāh, purkhā, terī chatrāī: Chūñ, bech-kar gā-
jar khāī!

Hurrah for your wit, my friend: you
bought carrots with your flour.

(Carrots are worthless in India.)

Vāh, purkhā terī chaturāī: Māñgā gur lādī
khaṭāī!

Hurrah for your wit, my friend. I asked
for sweet and you gave me bitter!

(If his son ask for bread will he give him a
stone? Matthew vii. 9.)

Vāī nar bharpūr kahāve, apne āp ko jo bīsrāve.

Call him a perfect man that hath no care
for himself.

Vaisā hī to ko phal mile, jaisā bīj buāe. Nīm
boe ke, balke, gāñḍā koī na khāē.

As you sow the seed so shall you obtain the
fruit; Who ever tasted sugarcane, my
boy, by planting nīm tree.

(The leaves and fruit of the nīm tree are very
bitter. Make your own bed and lie on it.)

Vā kī gat vā hī jāne.

He alone knows his own heart.

Vakīlōñ kā hāth parāī jeb meñ.

A counsel's hauds are always in some one's
pocket.

Vā ko āchhā mat kahe jo tere dhore āē: Kare
burāī aur kī apne toñ badhāē.

Think him not a good man that cometh to
thee To detract from others and extol
him.

Vā ko sikh na dīyē jo ho mūrkh gāñvār. Goṭī
maṭh par ḍāl do, pakṛe na qarār.

Never give counsel to an ignorant fool.
Throw a ball on to a dome and it will
never stick there.

Valāyat meñ kyā gadhe nahīñ hote?

What, are there no asses abroad?

(There are fools every where.)

Valī kā beṭā shaitāñ!

A devil begot of a saint!

(A bad son of a good father.)

Valī ke ghar shaitāñ.

A devil in the saint's house.

(See preceding.)

Valī ko valī hī pahchāntā hai.

A saint only knows a saint.

(Set a thief to catch a thief.)

Valī sab kā Allāh, ham to rakhvālī haiñ.

God is the master of all; I am only its
keeper.

(Put into the mouth of a miser.)

Vā nārī ko mat kūrkh batāo, jā sūñ dīñ dīñ
labhā pāo.

Don't call him a fool, who brings your
daily gains.

(Don't slay the goose that lays the golden
eggs.)

Vā nar se mot mil, re mīlā, Jo kadhe mirag,
kadhē ho chītā.

Never be friends with him, my friend, Who
is one moment a deer and the next a
leopard.

Vā purkhā kī dīñ dīñ khuārī, jā kī tiryā ho
kāhārī.

His days are wretched that hath a quarrel-
some wife.

Vā purkhā ko jagat sarāhvē, Jo Harī nām ke bal
bal jāve.

The whole world praises him who devotes
himself to the name of God.

Vaqt kā gulām, aur vaqt hī kā bādshāh.

At one time a slave and at another a
king.

(Swimming with the tide: said of a time-
server.)

Vaqt kã ronã be-vaqt ke hansne se behtar hai.

It is better to weep in season than to laugh out of season.

Vaqt kã khûbî hai.

It is the virtue of the time.

(Ironical : sufficient unto the day is the evil thereof.)

Vaqt nikal jātā hai, bāt rah jāti hai.

Time passes, the matter remains.

(Said of help declined : or a grievance undressed.)

Vaqt par bhāg jānā mardāngi nahīn hai !

It is not brave to run away when you ought to fight.

Vaqt ko ganimat jāniye.

Learn the value of the time.

(Make hay while the sun shines.)

Vaqt pare par jāniye ko bairī ko mīt ?

Adversity shows both friends and foes.

Vaqt par gadhe ko bāp banāte haiñ.

Make a father of an ass when it serves your purpose.

Vaqt par gāñh kã pāisā hī kām ātā hai.

Your own money will serve you best in time of need.

(Saving against a rainy day.)

Vaqt par jo ho jāē, so thik hai.

What is done in time is the best.

Vaqt par koi kām nahīn ātā.

No one befriends you in the time of need.

Vaqt par kuchh ban nahīn āti.

You can do nothing at the critical moment.

(Said of a man who is apt to lose his head.)

Vaqt par sab kuchh karnā partā hai.

Every thing should be ready at the proper time.

Vaqt jārī shabāb kī bātēñ, Aisi haiñ jaise khuāb kī bātēñ.

To talk like a youth in old age is like talking in a dream.

Vaqt sab kuchh karā letā hai.

Necessity makes us do all things.

(Necessity is the mother of invention.)

Vaqt vaqt kī rāgnī hai.

There is a time for every tune.

(Allusion to the modes of native music, which are conventionally appropriated to different times and seasons. There is a time for everything.)

Vārī gai, pherī gai : jalve ke vaqt tal gai.

Mah. Wom.

She is very affectionate, but is absent at the time of need.

Vārī pherī jab gai, jab neo dharāi. Aur munnh more bātēñ kare jab tukhoñ ai. Bāñdh munðe-ri ūtrā jam diye dikhai.

She served most devotedly when the foundation was laid; When the building came up to the niches she turned away her face; The mason was described as a hell-

hound when the coping of the walls was finished.

(When we get up to the roof we kick the ladder.)

Vārī sove, ūthe savere, vā ko nāh diladdar ghere.

Who sleeps late and rises early will never know poverty.

(Early to bed and early to rise, Makes a man healthy, wealthy and wise.)

Vār kuhen utpār hai, jār kuhen itvār : Pakar kinārā baith raho, yehī pār yehī vār.

This side is called that side, and that side this; stick to one side and it will be both sides.

Vār karat pī jāt hai, pher na āvat hāth : Beg charan pī ke gaho, jo mūl na chūle sāth.

Put off your love and he will go to some back no more, Quickly clasp his feet that he may never love you.

Vār na pūr adham māñ nāiyā, Khevā kahe kī : 'utro, bhāiyā !'

No (shore) this side nor that: the boat is in the open (sea.) And still the boatman says 'get out, my friend !'

Vār-vāle kuhen pār-vāle achchhe, pār-vāle kuhen vār-vāle achchhe.

Those on *that* side call *this* side the best, and those on *this* side call *that* side the best.

(No one is contented with his own : every body wants to be some body else.)

Vār vār pāñī pite haiñ. Wom.

Each drinks water in her turn.

(Each takes the advantage of his opportunity : also allusion to the marriage custom of a mother's drinking water from her son on his marriage : so "every woman has to do so in her turn" is the meaning : every dog has his day.)

Vasilā barī chis hai.

Interest is a great thing.

Vasile binā rozgār nahīñ miltā.

There is no livelihood without interest.

(In the opinion of the Indian middle classes.)

Vā tiryā sang baith na, bhāi, jā ko jagat kake har jāi.

Have no truck with the woman, my friend, who is known to be bad.

Vā tiryā to ek din bhāje, jā kī āñkh kadhāñ nā lāje.

That woman will one day run away who feels no sense of shame.

Vazirī chunī shahar-yārī chunāñ. Pera.

As the minister so the king.

(Because the king works through him.)

Voh apne dam se achchhā hai.

He only is good.

(Not the rest of his family.)

Voh bāt koson gai.

That opportunity is now far off.

Voh bhalā-māñas kaisā jis ke pās nahīñ paisā !

He is no gentleman who has no money.

(Money makes the gentleman.)

Voh bhī aise gae, jaise gadhe ke sir se ring.

Lost and gone, like the horns from a donkey's head.

(Hindūs believe that originally asses had horns and horses wings.)

Voh bhī kuchh aisā to na thā.

He was not so bad as all that.

(The devil is not so black as he is painted.)

Voh billī pūj ke challe hai.

He worships his cat before setting out.

(Said of an over-superstitious person: arising from the notion that cats are the embodiments of deceased Brāhmans and should therefore never be killed.)

Voh bünd Multān gai.

That drop is gone to Multān.

(Said of a lost opportunity: the idea is taken from that of a drop of rain water running down to Multān through one of the five rivers of the Panjāb, which are all confluent, before reaching it. See also. *Voh pānt Multān gai.*)

Voh bünd valāyat gai.

That drop has flown to a far country.

(See preceding.)

Voh daftar gāo khurd ho gae.

That office has become cow's food.

(They make hay there.)

Voh darbā hī jal gayā.

The place itself is burnt to ashes.

(Nothing more to be expected there.)

Voh din dubbe, jab ghosī chahē kubbe. Panj.

Accursed be the day, when the hunchback rides a horse.

(An imprecation.)

Voh din gae, jo bhāins pakaurē hagtī thī.

The days are gone, when buffaloes passed sweetmeats.

(Said of a man no longer extravagant.)

Voh din gae, jo Khalil Khān fākhā mārte thē.

The days are gone when Khalil Khān shot pigeons.

(The days of his prosperity are over.)

Voh dūhē mānjāhār, jin par bhārī bojh.

He sinks midstream, who bears too a heavy load.

(My sin is greater than I can bear.)

Voh gur n-ikhā, jo chūhāiyān khān.

This is no treacle for the ants to eat.

(You can't impose upon me.)

Voh gur nahīn, jo makkhī baithe.

This is no sugar for the flies to sit on.

(See preceding.)

Vohī, apnā, jo apne kām aye.

That's yours, which you can use when you please.

Vohī badā jāg bich hai, jin pūjā Kartār. Bin pūjā to mānush se achhe māñ rākh.

He only is great in the world that worshippeth God. Dirt and mire are better than a man that doth no worship.

Vohī barā hai jagat men, jin karnī ke tār. Kar tār hai apnā Mahārāj Bhagvān. Hip,

He is indeed a great man that by the power of his good deeds Hath made the great God his own!

Vohī bhalā hai mere lekhe, Haq nā-haq ko jo nar dekhe.

I think him to, be a good man That knoweth right and wrong.

Vohī dhāk ke tār pāt.

He is a very *dhāk* tree with three leaves.

(Do what I will I can never get any more:— usually said by domestics and subordinate officers whose pay is never raised: the *dhāk* tree has a very scanty foliage.)

Vohī kannyā, jī ke ablaq bāl!

Is she a virgin, who has grey hairs?

(Used to express something very wonderful or impossible: every Hindū woman in India is married.)

Vohī mānas de sake rājan ko sikh gyān, Jo nā rākhē lobh dhan aur dhare hāth par jān.

He alone can give wise counsel unto kings, That hath no love for lucre, and carrieth his life in his hands.

(i. e. fears not death. To advise the great is a dangerous thing.)

Vohī manush dhanvant hai, vohī minush balvant, Jo Sāñ ke nām par baitā hove nichant.

He is rich, and he is strong, Who hath confidence in the name of God.

(Blessed is the man whose delight is in the law of the Lord. *Psalm* I. 2.)

Vohī man, vohī chālīs ser.

Call it a man, or call it forty *ser*.

(Six of one and half a dozen of the other: a man contain forty *ser* of 2lbs. each.)

Vohī phul jo Mahesh chahēn.

Those are truly flowers which are presented to the Gods.

(Used of a present to a superior, which has been accepted, implying, that by such acceptance, it has acquired a value which it had not before.)

Vohī rāg gānā.

To sing the same old song.

(To repeat a thing often: the tune the cow died of.)

Vohī rahgā chāñ men lobh kiyā jin dūr; Sāñ kī kar āsrā, rākhā jī bharpūr.

He shall live ever at ease that escheweth avarice: Confident on God shall he dwell and contented in his heart.

Vohī rāñd kī rāñd, vohī bābā pūjā.

Call her the widow's daughter, call her a fatherless orphan.

(Six of one and half a dozen of the other.)

Vohī tīn bīs, vohī sāth, vohī chārpās vohī khāt.

Call it three-score or call it sixty: call it a bedstead or call it a cot.

(See preceding.)

Voh kamli hī jāfi rahī, jis men til bandhte the.
The blanket is gone, in which the sesamum
was tied up.

(Said in reply to one who solicits any thing
after the opportunity has passed : some
sesamum is commonly tied up in the bride's
kerchief after the marriage is over.)

Voh kaunsi kishmish hai, jis men tinkā nahīn ?
Was there ever a raisin without a stalk ?
(There is no rose without a thorn.)

Voh kaunsi tapri, jo ham se ohhapri ?
Where is the house that I have not seen ?
(Are you going to teach me ?)

Voh kimiyā-gar kaisā, jo mānge paisā ?
He is no alchemist, who has to beg for coppers
Voh kuchh nāhar to nahīn, jo khā jāgā,
He is not a tiger that he will eat you up.
Voh kyā meri khālā kī khal bachchī hai ?
Is she my aunt's daughter ? Mah. Wom.

(Is she any relation to me ?)

Voh mānas nit sukh pāve, Sikh baḍon kī jo chī
lāve.

Who minds the counsel of his elders Will
be happy all his life.

Voh mandhī hī jāfi rahī, jahān aḥī rahīe
the.

The shrine is gone, where the saint used to
live.

(Said of those who used to live on the dead
man's charity.)

Voh mar gae, hamen marnā hai.
He is dead and we must die.

Voh nārī bhī dīn dīn rove, jā kā purakh
nīkhaṭṭū hove.

She will ever grieve, whose husband earns
nothing.

Voh pāni Multān gae.

The water is now gone to Multān.

It is said that the celebrated Gurm
Gorakh Nāth once paid a visit to Rās Dās the
Bhagat who was a *chamār* or leather worker.
Gurm Gorakh Nāth during his visit felt thirsty
and asked Rās Dās for some water, but recollect-
ing that he was of a low caste, he did not drink
it but, put it into his cup. Afterwards Gorakh
Nāth went to see Kabir, who asked him what he
had got in his cup. He replied that it was
some water given to him by Rās Dās, which he
could not drink : on this Kamālī the daughter of
Kabir, who was well acquainted with the super-
natural powers of Rās Dās, took the pot and
drank off the water and with it she learnt all
the mysteries of nature. When Gorakh Nāth,
much to his surprise, saw the change that
came over her, he went back to Rās Dās with
great impatience and asked him for some more
water; but in the interval, Kamālī had been
carried away by her husband to his house in
Multān. Rās Dās, having discovered through
his supernatural powers what had happened,
replied in the following couplet :—*Piyāve ke jab*
piyā nahīn, tab tum se bahā abhī mām kiya :
Bhālā jogī, phire dīdāna ; voh pāni Multān
payā. When I gave you to drink, you did not
drink and were very proud. Jogī thou art
gone mad : the water has gone to Multān.

Voh purkhā bhī aṭi dukh pāve, Sikh baḍon se
jo phir jāve.

Who listens not to the advice of elders, Will
ever be troubled in life.

Voh purkhā bhī mūl hai khoḍā, pāve lābh batāve
ṭoḍā.

He is a really bad man, who calls his pro-
fits a loss.

Voh purkhā dīn dīn pachhāve, jo āmad se
dugnā khāve.

That man will ever lament, who spends
twice his income.

(Outrunning the constable.)

Voh purkhā ek dīn pachhāve, dayā dharam jo
jī se tāhve.

That man will one day grieve, who drives
mercy and faith from his heart.

Voh purkhā le nipāṭ bhalāi, jis ko hope khauf
Ilāhī. Mah.

The man that fears God hath ever a
good name.

Voh purkhā to phale aur phille, jo Dātā ko
mūl na bhāle.

Who forgets not God will ever prosper.

Voh rājā martā bhalā, jis men niyāo na ho ;
Mari bhalī voh istri, lāj na rakhe jo !

Perish the king that hath no justice in
him; Perish the woman that hath no
shame in her.

Voh same hī nahīn रहे.

Those days are no more.

(The good old days : *laudator temporis acti.*)

Voh shaitān se siyādah mashhūr hai.

He is better known than the devil !

Voh sharāb pāni kī tarāh pītā hai.

He drinks wine like water.

(He drinks like a fish.)

Voh tiryā to nit sukh pāve, jā kā purkhā vā ko
chāhve.

That woman is ever happy whose husband
loves her.

Voh tiryā pat nānh gaṇḍāve, jā kī bar bar ākh
lājāve.

That woman will never lose her honor who
casts down her eyes and is modest.

Voh to Shaitān se bhī ek darjāh siyādah hai.

He is a point more wicked than the devil.

Y

Yā base Gūjar, yā रहे ujar.

May Gūjars live in his fort or it remain
empty !

There is a myth that when Muhammad
Tughlaq, the king of Delhi, was building the
fort of Tuglaqabad near Delhi,—(1391 A. D.),
Nizamuddin Aulea, the celebrated Sufi Saint
(died 1325, A. D.) began to sink a large well
in the vicinity of it, by which the progress of
the royal work was greatly impeded as all
the labourers and workmen flocked to the
saint's well to work there, The king being

much offended ordered all labourers procurable to go to his fort and would not allow one work at the well. The workmen therefore laboured at the fort in the day time, and at the well at night thinking it a good work.

One day the king happening to come to see the progress of the fort noticed some of the men dozing and heavy with sleep, and asked them the reason of it. The men frankly admitted the cause of their sleepiness. Whereupon the king prohibited all the shopkeepers from selling any oil to Nizāmuddin, thinking that without oil it would be impossible for him to carry on the work at night. But a stream of water gushed out of the well the same day, and Nizāmuddin ordered his men to use the water of the stream instead of oil, which gave out a bright and clear light, and thus his work went on smoothly and satisfactorily.

The next time when the king again saw his men sleepy, and learnt after enquiry how it was that the saint's well was making progress, he thought him to be a magician and demanded his head.

A man thereupon sent to Nizāmuddin with a large water melon in which was conveyed the meaning of the royal demand.

When the saint had made out the sentence he proclaimed the following curse—"May lightning strike the Tughlaq; may Gūjars live in his fort or it remain empty."

Immediately a black cloud arose from the horizon and thundered over the king's fort; and Tughlaq was instantly struck dead by lightning. The fort is still in ruinous state, half inhabited by Gūjars and low caste Muham-madans, whence proverb.

Yā be-hayāi! Mah. Wom.

What shamelessness!

(Common exclamation.)

Yā be'imānī terā hī āsrā hai!

In fraud is my hope!

(Put in the mouth of a great cheat.)

Yā bhainsā bhainsā meñ, yā qasāi ke khūñte par.

Let the bull buffalo be among the cows or tied to the butcher's peg.

(The two uses to which it can be put.)

Yād bhañī Bhagvān kī aur bhañī na kor; Rājā kī kar chākri, jo parjā tābe ho. Hin.

To remember God is better than all things;
He that serveth the king all the people obey.

(This image is peculiarly applicable in India, where Government service in any shape means personal power and hence respect.)

Yād karī Bhagvān kī to ho gae bhagat Kabīr.

Jhūte Vā kī yād bin sab hañ pīr saqīr.

By remembering God Kabir became a Saint.
Monks and Saints are nought if they remember Him not.

(Kabir was the great reformer of the 15th century.)

Yād rakho is bat ko, jo hai tum meñ kuchh gyān; Sāñ jā ko hogayā, vākā sagar jahāñ.

O thou that hast knowledge, bear this in thy heart. That the whole world is with him on whose side is the Lord.

Yahāñ achchhoñ ke par jalte hañ.

Here the wings of even the accomplished burn.

(Said of a very strict superior.)

Yahāñ farishoñ ke par jalte hañ.

An angel's wings would burn here.

(See preceding.)

Yahāñ fikr maishat hai, vahāñ dag dag-i-hashr.

Asudgi harfest, na yahāñ hai na vahāñ hai.

In this world is the trouble of livelihood, in the next the dread of the Day of Judgment.
Happiness is a word unknown to either.

Yahāñ Hazrat Jibrāil ke bhī par jalte hañ. Mah.

Even the wings of the Angel Gabriel would burn here.

(See yahāñ tichchhoñ ke par jalte hañ.)

Yahāñ ke bābā Adam hī nirālā hañ.

The Adam of this place is a strange being.

(Applied to eccentricity.)

Yahāñ kyā terī nāl garī hai?

Is your navel string buried here?

(Said to one who is reluctant to leave a place.)

Yahāñ parinda par nahīñ mār saktā.

There is no bird to flap its wings here.

(An absolute desert)

Yahāñ sab kāñ pakarte hañ.

Every one here is caught by the ear.

(No one is master here.)

Yā hansā motī dhuge, yā langhan kar jāñ.

The swan feeds on pearls or fasts.

(The swan (hansā) will only eat pearls according to native superstitions: noblesse oblige.)

Yahāñ to ham bhī hairāñ hañ.

I am quite at a loss here myself.

(Said when advice is asked in a difficult matter.)

Yahāñ tumhārī dāl nahīñ galegi.

Your pulse cannot be boiled here.

(You cannot expect any thing from me.)

Yahāñ tumhārī tikki nahīñ lagegi.

Your loaf cannot be baked here.

(Your schemes won't take here: see preceding.)

Yahāñ ulfī Gangā bahāñ hai.

Here the rivers run backwards.

(Eccentricity.)

Yahāñ zarūr kuchh dāl meñ kālā hai.

There is surely something black in the pulse here.

(To smell a rat: something rotten in the State of Denmark: there's a screw loose some where.)

Yā idhar ho, yā udhar ho.

Either be on this side, or on that.

(Don't hesitate or evade.)

Yā kare dard-mand, yā kare garaz-mand.

Suffering and need do all things.

Yā khāē ghorā, yā khāē roṛā.

Horses and houses eat up (your wealth).

(Building is sweet impoverishment: Fools build houses for wise men to live in.)

Yā Khudā khair! bachā hāth pair!

Thank God! my limbs are safe!

Yā Khudā khair kar, khair kā berā pār kar !
God preserve us, and take the boat of virtue
across!

Yā Khudā ; Tū de, na main dūn ?
O God, thou mayest give, but not I.
(Said by a miser.)

Yak man ilmi rā dah man aql mibāyad. Pers.
An ounce of learning requires a pound of
sense.

Yak na shud, do shud. Pers.
It was not one, but two.

Yā kisī ko kar rahe, yā kisī kā ho rahe.
Either make another yours or be his.
(Moral: don't try and get on by yourself!)
This is a deeply rooted notion among the
middle class natives.)

*Yā māre sājhe kā kām, yā māre Bhādoñ kā
ghām.*
A joint undertaking and an August sun
will equally destroy.

Yaqīn barā rahbar hai. Ped.
Certainty is a sure guide.

*Yā Rabb, merī ābrū vā dīn rakhiyo to Jā dīn
sab sansār kā nirmal lekhā ho ?*
O God do Thou uphold my honor on that
day, When Thou shalt take a strict ac-
count from the whole world!

(A saying of the bhagats or reformers.)
Yārāñ chorī, na pīrāñ dagābāzī. Mah.
There is no hiding from your friends, and
no cheating your priest.

*Yār Dom ne Banyā kinā, Das le karaj sain-
krā dīnā.*
A singer made friends with a Banyā: He
borrowed ten of him and repaid a hun-
dred.

(A skit at the usurious habit of the Banyā
caste.)
*Yār Dom ne Jāt banāyā, Sit dūdh in muklā
pāyā.*

A minstrel made friends with a Jāt, And
in return got milk and tyre in plenty.
(Jāts generally keep quantities of milch cows.)

*Yār Dom ne kinā Gūjar, Churā churā ghar
kar diyā ūjā.*

A minstrel made friends with a Gūjar, Who
plundered his home!
(A skit at the thieving propensity of the Gū-
jar tribe.)

*Yār Dom ne kinā Kanjar, Har liyā palā pa-
lāyā kūkar.*

A minstrel made friends with a gipsy, Who
carried off his tamed dog.
(Kanjars or gipsies are very fond of keeping
dogs.)

*Yār Dom ne kinā Nāī, kauḍī de nā bāl mun-
dāī.*

A Dom made friends with a barbar and got
shaved for nothing.

*Yār Dom ne kiya julāhā, Tan dhākan ko
kaprā pāyā.*

A singer made friends with a weaver, And
thus found clothing for his body.

*Yār Dom ne kiya Rāngharā, Aur na dekhā
vaisā harāyā.*

A minstrel made friends with a Rānghar,
And found no worse thief than he.
(The Rānghars are bastard Rājputs of little
reputation.)

*Yār Dom ne kiya sipāhī, bāt bāt mām karē
larāī.*

A Dom made friends with a soldier and
quarrelled over word he uttered.

*Yārī karen to bāore, aur kar-ke chhorē kūh,
Yā to or nōbāhiye yā is se rahiye dūr.*

Who form an attachment are fools, and who
break them are idiots, Either put up
with them or keep them at a distance.

Yā rind rinde yā fatah chande.
Be as poor as a beggar, or rich as a con-
queror.

Yār-i-shātir hūn, na bār-i-khātir. Ped.
A friend should make you glad, not make
you sad.

*Yār kā dil yār rakke, to yār kā bhī rakhiye ;
Yār ke ghar khir pakke, to tanak sī chakhiye ;
Yār ke ghar āg lagi, to pare pare takiye.*

If your friend please your heart, please his ;
If your friend has a good dinner, taste a
little of it ; If your friend's house catches
fire, look on at a distance.

(Said of friendship formed on selfish motives
a fair weather friend.)

Yār kā gussa bhatār ke ūpar.
Angry for her lover against her husband.
(Said of an unchaste wife.)

*Yār karūn, pyār karūn. Chūlār tale angār
dharūn, jal jāē to kyā karūn ?*

If I make a friend I love him. If I should
put him on a fire and he is burnt, how
can I help it ?

(Applied to one, who makes professions of
friendship, but is secretly hostile: a false
friend.)

Yār kī yārī se kām, yā yār ke feloñ se ?
Is our concern with the affections, or with
the actions of our friends ?
(The answer is obvious.)

*Yār ko karūn pyār, khasam ko karūn bhasam,
larke ko karūn chatnī !*

I'll caress my lover, burn my husband,
and destroy my son !
(Said of a bad woman.)

Yār vohī hai pakbā, jis ne man yār kā rakhā.
A true friend is he, who studies his friend's
wishes.

Yār vohī, jo bhīr meñ kām āve.
A friend in need is friend indeed.

Yār rindah, sohbat bāqī.
As long as friends are living a meeting may
be expected.

Yā sansār meñ karam parāhān.
In this world the strongest of all things
is fate.

Yā sukḥ-nāḥ soḥ, yā mālā japo.

Sleep quietly, or count your beads.

(Do one thing or other; you can't do two things at once.)

Yā to bhar māṅg senāḥ, yā nipat ho rāḥ.

Either have a large quantity of the red paint, or be a widow outright,

(The red paint is the peculiar sign of the *feme covert*.)

Yeh āp ke farmāne kī bāt hai?

This is your view!

(A common rebuke. I call him George Washington, you may call him what you please.)

Yeh bar mithā, yeh bar khaṭṭā.

This is very sweet and that is very sour.

(Said of a person in a state of uncertainty of mind: to get into two minds about a thing.)

Yeh bātēn mai kīyo kadhe na tū, āe yār, Jin bātēn mai rūs jā Sāṁ aur sāsār.

Never do, my friend, such deeds, As offend God and the world.

Yeh bāt sharāfat se bād hai.

This is unworthy of a gentleman.

Yeh bāt voh bāt, pakā dhar more hāṭh.

We have said this and that, and so down with your coppers.

(Said of avaricious persons, especially Brāhmanas, who after each word of advice ask for money.)

Yeh baḥan merā thik hai, sāṁch ise tū jān. Mare binā chhūṭe nahīn jī se bhūṇḍī bān.

This my saying is true believe me. A bad habit will not leave you till death.

Yeh bel mandhe charhī nazar nahī aī.

I can't see that this creeper grows.

(Said of a man not likely to succeed. He will never set the Thames on fire.)

Yeh bhī apne vaqt ke Hātim Tāi hai.

He is the Hātim of the age.

(Hātim Tāi is the conventional Arab hero of all that is generous.)

Yeh bhī dām gulāmōn khāṁ; Yeh bhī baingam kāt pakā.

As to the money it has been spent by the slaves: As to the egg-fruit it has been peeled and boiled.

Yeh bhī kīnī ne na pūchhā, kī tere mūnḥ mai koi dānt hai?

No one ever asks how many teeth there are in your head.

(Said to express total neglect of a stranger or teacher in any village or neighbourhood: also said of good government, where safety of life and property is insured.)

Yeh bhī merī bāt tū jīv bich dhar le:

Gajjā de gajvāl ko; par jīv bhed mat de.

Let this my advice sink into thy heart: Confide thy treasure to the treasury, but never the secret of thy heart.

Yeh bhī sikṣā nāṭh jī kah gae thikam thik:

Khovōn ādar mān ko dagḥ, ṭobh, aur bhik.

This is sound advice from the saints: De-

ceit, avarice and beggary destroy a man's self respect.

Yeh bis kī gāṅṭh hai.

This is a knot of poison.

(Said of a vicious or wicked person.)

Yeh dārḥī dhoke kī ṭuṭṭī hai.

This beard is a screen for imposture.

(Said of a hypocrite: The robe doesn't make the clergyman.)

Yeh dīde na-dīde haiṁ dīdār ke.

These eyes are very fond of seeing.

Yeh dīn sab ke vāste hai.

This day cometh to all.

(Said in consolation to the relatives of one recently deceased.)

Yeh dunyā dīn chār hai, sang na tere jā: Sāṁ kī rakh āsrā, aur Vā se hī neh lagā.

This world is but for a few days, and goeth not with thee: Trust therefore in the Lord and love Him only.

Yeh Gangā kis kī khudāi hai?

By whom was this Ganges dug?

(Spoken in reproof of one, who boasts of his possessions and used in two senses: (1) that they are the gift of God, or (2) that he owes them to the speaker.)

"Yeh ghorā kis kā?" "Jis kā main naukār."

"Tū naukār kis kā? Jis kā yeh ghorā."

"Whose is this horse?" "His whose servant I am." "Whose servant are you?"

"His whose this horse is."

(Arguing in a circle.)

Yehī bhalā hai, mit jī, jhūt kadhe na bol:

Bāṅg na sonā ho kadhl, phirat sunahrī jhol.

Never tell a lie, is sound advice, my friend: Tin will never become gold, though gilded a hundred times.

(Honesty is the best policy.)

Yehī bharosā thik hai, kī Dātā de to lūn.

Auran kā kar āsrā jī tarsāve kyōn?

It is best to trust in God and take when He giveth to thee. Why trouble thy heart by expecting from others?

(Hope deferred maketh the heart sick. Blessed are they that expect nothing for they shall never be disappointed.)

Yehī gau aur yehī maidān.

This is the cow and this is the field.

(Cause and effect.)

Yehī guṁā, bahur nahīn aumā.

This is a real parting, for there is no return.

Yehī tachchhan mār khāne ke hai.

These are the marks of a whipping.

(Proof positive of an evil nature: the cloven hoof.)

Yehī mūnḥ, yehī masālah.

Such sauce for such a mouth.

(More nice than wise: let it alone, it is meat for your master.)

*Yeh javānī, mujhe na bhāve: sīng dūlāve han-
sī āve.*

This youthful levity does not suit me ;
you laugh at the wagging of a horn.
Yeh kai fāqon men sikhē the ?

After how many fasts did you learn this ?
(Said in reproof of a witty saying, of which
the author is very proud.)

Yeh kavā phānsē kī chāl hai.
This scheme is likely to catch crows.

(Said of a cunning fellow : crows are pro-
verbially difficult to catch.)

Yeh kist kī bhī sagā nahī.
He has kinship with no one.
(He keeps faith with no one.)

Yeh kutī nahī māntā.
You can't control this dog.
(By 'dog' understand the belly.)

*Yeh merī sikh mān, re mūdā ; Bhī sameś mat
rah hat-rūdā.*
Hear this my advice, my friend : Never be
empty handed in a row.

*Yeh merī sikhā mān, piyārā ; Saudā kadhe
na bech udhārā.* Mercantile.
Hear this my advice, my friend : Never sell
anything on credit.

*Yeh merī sikhā mān, re chelā ; Kadhe bāt mat
chāl akelā.*
Hear this my advice, my brother ; Heal
a quarrel as far as you can.
(A soft answer turneth away wrath.)

Yeh merī siksikhā mān, re bīrā ;
Kapṭī sang nā rākho sirā.
Hear this my advice, my brother ; Have no
dealings with the treacherous.

*Yeh merī sikhā mān, re chelā ; Kadhe bāt mat
chāl akelā.*
Hear this my advice, my pupil ; Never take
a journey alone.

Yeh merī sikhā mān, re chele,
Vā sūn mat mil jūā jo khele.
My friend, learn this lesson from me, Never
associate with a gambler,

Yeh merī sikhā mān, sakelī ;
Par nar sang nā baiṭh akelī Wom.
Listen to this my advice my friend ; Never
sit with a strange man alone.
(By 'strange man' understand a man of an-
other family.)

Yeh tū sikhā sādḥ kī nehohe chit men lā ;
Bhed na apne jiv kī auran ko batlā.
Bear even this council of the saint in thy
heart ; Tell not the secret of thy heart
to another.

*Yeh merī sikhā nipat hai dekhī ; Roṭī mūl na
khā adh kākḥī !*
Hearken ever to this my advice :
Never eat of half-baked bread !

*Yeh merī sikhā, piyā, chit lāo ; Par nārī ko
dūr se tāko.*
Keep this advice, my husband, in thy heart ;
Ever hold thyself aloof from another's wife.

Yeh mūṭh aur gājreṭ !
Carrots for such a mouth !
(The carrot in India is emblematical of what
is worthless.)

Yeh mūṭh aur masūr kī dāl !
Peas for such a mouth !
(Masūr kī dāl is a valuable commodity.)

Yeh mūṭh pān jogā ?
Is this a mouth fit for betel ?
(Used to express incongruity between the
situation and the desires or pretensions of
a person : pān is an expensive article : See
preceding proverb.)

Yeh paṭṭī nahī parhe.
I have never learnt this lesson.
(Said by one who declines compliance with an
unreasonable request.)

Yeh tīn kāhre, aur yeh pau bārah.
This is the three and this the ace and twelve.
(The three is a unlucky and the ace and twelve
a lucky throw at *chaupar*.)

Yeh to achchhe the, upar-vāṭon ne bigār diyā.
He was a good man till his associates
spoilt him.

Yeh voh faqir nahī, jo khābar duā den.
This beggar will not bless you for your dole.
(Said of an ungrateful person.)

Yeh voh gur nahī, jo chūṭhī khāe.
There is not enough treacle in this to give
to an ant.
(There is never enough where nought leaves.)

Yūn mat jāne, bāore, kī pāp na pūchhe kee :
Sāṭh ke darbār men ek din lekḥā hoe.
Think not : O fool, that thou enquireth of
thy sins : One day an account will be
taken in the Court of God.
(The Day of Judgment.)

*Yūn mat jī men jān tū kī manukh badā jag
bich :* Yād binā Kartār kī hai nichan kī
nich.

Think not that a man as he is is great in
this world : He is the basest of the base
that remembereth not God.

*Yūn mat mān gumān kar, kī 'Main hūn sher
javān', Tujh se is sansār men lākhon haiñ
balvān.*

Be not so proud of heart as to say, 'I am a
great man' : There are thousands greater
than thee in this world.

Z

Zabān hī halāl hai, zabān hī murdār hai.
The tongue is lawful, and the tongue is
unlawful.

(The tongue no man can tame : the tongue is
an unruly member full of poison. James
iii, 8.)

Zabān hī hāṭhī chapḥāse, sabān hī sir kaṭvāse.
The tongue may help you to an elephant, or
put your head in peril.

Zabānī jamā kharch batānd.

To credit and debit by word of mouth only.

(Said as a reproof to one who talks much and does little.)

Zabān jāne ek bār ; māt jāne bār bār.

The tongue giveth birth but once ; a mother often.

(Never go back from your word.)

Zabān ke āge lagām nahīn.

No curb on his tongue.

Zabān ke āge lagām zarār chāhiye.

Always keep a curb on your tongue.

Zabān ke niche zabān hai.

He has a tongue under his tongue.

(Said of the double tongued.)

Zabān kyā chalī ? do hāl chal-gae.

He wagged his tongue like ten ploughs going at once.

(Said to one who talks without consideration.)

Zabān mat phero.

Don't twist and turn your words.

Zabān se betā beṭī parāḍ ho jāte haiñ.

Your own children can be made another's by the tongue.

Zabān se khandaq pār.

He can jump over a ditch with his tongue.

Zabān shirīñ mulk giri, zabān terhī mulk bānkā.

A sweet tongue will conquer the whole world, and a crooked tongue will estrange it.

(Have honey on your tongue and money in your pocket.)

Zabar-dast kā theṅgā sir par.

All feel the strong man's thumb.

(By 'thumb' understand 'power,' as in English.)

Zabar-dast ke bison bisve.

The strong man usurps the whole twenty bisvās.

(i. e. the whole village ; a *bisvā* is a share in village lands held in common between hereditary shareholders.)

Zabar-dast kī lāṭhī sir par.

The strong man's club is on the head.

(All bow to the strong.)

Zabar-dast māre aur rone na de.

The tyrant will smite and will not let you weep.

(Under a bad Government you are never allowed to disclose the injustice done to you.)

Zabar-dast sab kā jānvā.

The strong man is every body's son-in-law.

(His behests are obeyed.)

Zahid kā kyā Khudā hai, hamārā Khudā nahīn ?

Whose God is the saints', that He is not my God ?

(God provides for all)

Zahir ābād, bāṭn kharāb.

Fair to see and foul of speech.

Zahir Rahmān kā, bāṭn Shaitān kā.

A Saint to look at, but a Devil to talk.

Zakhmī dushmanoñ meḥ dam le to mare, na dam le to mare.

If a wounded man in his enemy's power breathe he dies ; if he breathe not he dies also.

(To be put on the horns of dilemma ; to fall between two stools.)

Zalīm kā painḍā hī nirālā hai.

The tyrant has the road all to himself.

Zalīm kā zor sir par.

The tyrant's power is on my head.

Zalīm kī jar bhī ukhar jāti hai.

Even a tyrant can be uprooted.

Zalīm kī rasi darāz hai.

A tyrant has a long rope.

(Threatened men live long.)

Zalīm kī umr kotā.

The tyrant's term of life is a short one.

(He is liable to be assassinated by one of his sufferers.)

Zamīn āsmān ke quillābe milāte haiñ.

He knits together the wings of the earth and the sky.

(Said of a great liar.)

Zamīn-dārī dūb kī jar.

An estate is like the roots of the *dūb* grass.

(i. e. it is always productive.)

Zamīn-dār kī jar harī.

A landowner is ever flourishing.

Zamīndār ko kisān, bachche ko masān.

A tenant is to a landlord, what weaning is to children.

Zāmin de yā dilāe. Mercantile.

A surety must either pay or make (his principal) pay.

**Zāmin, dunyā pāp hai, tiryā hai mahā pāp Do-
noñ ko tū phūñk de, nām Nirāñjan jāp.**

Zāmin, the world is sinful, and women very sinful, Eschew them both and take the name of God.

(Keep thyself unspotted from the world.)

Zāmin honā dhan kā khonā.

To be a surety is to lose your money.

Zāmin mat ho bāp kā, bhālā jo chāhe ap kā.

Never be surety even for your own father, if you wish well for yourself.

(Never back another man's bill.)

**Zāmin mat ho chor kā, Aur siñg pakar mat
dhor kā.**

Never be surety for a thief and never hold a cow by the horn.

Zāmin na hūjiye, girah kā dījiye.

Better give from your pocket than become surety.

(It is better to give than to lend.)

Zāmin sakht aur āsmān dūr hai.

The earth so hard, the sky so far.

(Whither shall I fly ?)

Zāmnī podnī kī kyā ?

What security can a tomtit give?

(*Podnī* is a small bird : here used to imply any insignificant person.)

Zarā nā zahūr ; 'gāñh merī bhar-pūr' !

He possesses nothing at all, and says his pocket is full!

Zarā sā khāve bahot batāve, voh hai bahū sughrasā : Bahotā khāve kam batāve, voh bahuar bigvai.

Who eats a little and calls it much is a good house-wife : Who eats much and calls it little is a bad house-wife.

Zarā sā mūñh barā sā pet.

A little mouth with a large belly.

(Said of a glutton or an avaricious child.)

Zarā sā mūñh barī bātēñ !

A little mouth and mighty words.

(Precocity; an old head on young shoulders.)

Zarā zarā sā kar liyā aur apnā pallā bharliyā.

Little by little will fill your pocket.

Zar bāl na zor bāl.

Neither strength nor money.

Zar-dār kī saudā hai, be-zar kī Khudā hāfiz.

The rich can procure all things, but God alone is the protector of the poor.

Zardār kī saudā hai : be-zar kī Khudā hāfiz !
Pardār parē utē hain : be-par kī Khudā hāfiz !

The rich can procure all things : God help the poor ! Winged birds can fly : God help the wingless !

Zar dīje hazār, magar dīl na dīje : Ulfat burī balā hai ; kīñ se na kīje.

Give your thousand, but never give your heart : Love is a wretched thing ; never love at all.

Zar gayā, zardī chhōñ ; zar āyā, surkhī āñ.

Money gone the face is pale : money come the face is flushed.

Zar hai to ghar hai, nahīñ to khañdar hai.

If there is money it is a home, if there is none it is a ruin.

Zar hai to nar hai, nahīñ panchhī be-par hai.

If he has money he is a man, otherwise he is as a featherless bird.

(A man without money is not worth a straw.)

Zar hasār seb lagātā hai, Be-zar bigrā nasār dīā hai.

Money makes a hundred ornaments, Without money every thing looks ugly.

Zar kī to zarra bhī : āstāb hai : Be-zār kī mattī kharāb hai.

A little money maketh a sun : No money maketh a wretched earth.

Zar kī sāyal karnā, jīñ jī hai marnā.

To lose your money is to die before your death.

Zar kī sorā pūrā hai, aur sab adhūrā hai.

The strength of money is a full strength ; all else is naught.

Zar ko sar hī khenchtā hai. Mercantile.
Money draws money to itself.

(To him that hath shall be given.)

Zar neñ ishq tēñ tēñ.

Without money your suit is nothing.

(Money makes the mare to go.)

Zar phailāyā aur kār barāyā.

Open your purse and your work is done.

Zarūrat ke waqt gadhe ko bhī bāp bānd letē hain.

In time of need they will call even an ass father.

Zar, zamin, zan, jhagre kī jar hain.

Money, land, and women are the roots of quarrel.

(*Effodiantur opes irrlimenta malorum.*)

Zar sor Khudā dād hai.

Strength and wealth are the gifts of God.

Zāt bhāñt pūchhe nahīñ koi : Hari ko bhaje, so Hari kī hoi.

Let none trouble about caste and creed ; Who callēth on God is called of God.

Zāt bhāñt pūchhe na koi ; janēñ pahan ke Bāman hoi.

No one troubles about his caste or tribe ; he has put on the string and is therefore a Brāhmañ.

(The *janēñ* is the sacred string of the Brāhmañs.)

Zāt bhāñt pūchhe nā koi : kurtī penhī tīlangā hoi.

Nobody asks about caste and clan : who puts on uniform is a soldier.

Zāt gāñvaulēñ, pet nē bharāñ. E. Wom.

A lost caste and an empty stomach.

(Said sometimes by insincere converts to Christianity.)

Zāt kī bairī zāt, kātēñ kī bairī kātēñ.

Caste is enemy to caste : wood is enemy to wood.

(Instruments for cutting wood are useless until provided with wooden handles : hence the point of the proverb.)

Zāt ke bulāiye barābar bēhāiye : kam zāt ke bulāiye niche bēhāiye.

When you invite a man of your own caste seat him level with yourself : when a man of lower caste seat him lower than your self.

(Observe the rules of social etiquette : in Rome do as Rome does.)

Zāt Khudā kī be-aib hai. Mah.

God is without a flaw.

Zāt kī betī zāt hī ke jāñī hai. Wom.

High caste brides for high caste bridegrooms.

Zāt mad piye mām hoi.

His caste will be known when he is drunk.

(An appeal from Philip sober to Philip drunk.)

Zāt meñ Turuk aur bāje meñ buruk.

Muhammadans among castes and a drum among instruments.

(Are the most noisy.)

Zauq meñ shauq dastūrī meñ larḳā.

A son for perquisite is the height of delight.

Zerōñ se sher hote haiñ.

A tiger comes from a cub.

(Strength from weakness grows.)

Zor kē āge zarb nahīñ chaltī.

Blows don't hurt strength.

Zor kī lāḥī sir par.

The club of the strong falls on the head.

Zor na zulm ; aql kī kotahī.

Neither oppression nor tyranny; only want of understanding.

(None are so cruel as the ignorant.)

Zor thorā, gussā bahut, mār khāne kī nishānī.

A hot temper and little strength are precursors of a good beating.

Zyādah jī kar kyā, Aqbat ke borīye sametoge ?

Do you want a long life that you may count your bags on the Day of Judgment ?

Zyārat-i-buzurgāñ, kafārah-i-gunah. Per. Mah.

Respect for the old is an atonement for sin.

(Honor thy father and thy mother that thy days may be long in the land the Lord thy God giveth thee.)

ADDENDA.

Admī chane kā mārā martā hai.

A blow with a beanstalk will kill a man.

(The uncertainty of life.)

*Adhūre kām aur jantī lugāī ko kadhī na dekhe :
nafrat ho jātī hai !*

To see a job half done and a woman in the act of delivery is disgusting.

*Āg, janvāsā, āgrī, chauṭhā gārīwāñ ; Jisñ jisñ
chamke bijlī, voñ voñ taje pirāñ.*

The fire, the janvāsā, the salter, and the cartman, All do greatly grieve when the lightning flashes.

(The janvāsā is a thorny bush, which dies after the first rain. Lightning in India is always the precursor of rain.)

Āñh, nāk, mukh, mūndke nām Niranjan le.

Shut your eyes, your nose and your mouth,

and then call on God. Your inner doors will open when your outer doors are shut.

(This saying is in support of the doctrine that contemplation on atheism leads to salvation.)

Āpā taje, to Harī ko bhaje.

Who gives up himself calls on God.

(See preceding.)

Āp dūbā so dūbā, aur ko bhī le dūbā.

He drowned himself and another with him.

(To drag down others with your own fall.)

*Āp milē so dūdh barābar, māng milē so pāñ ;
Kahe Kabīr, voñ rakī barābar, jā meñ cīchā
tāñ.*

If it comes of its own accord, it is like milk; if it comes by begging, it is like water; And if it comes by extortion it is like blood, saith Kabīr.

*Asauj meñ jo barse Dātā, Nāj niyār kā ruḥe na
ghāṭā.* Agric.

When God gives rain in November, There will be no scarcity of corn and fodder.

Āsmāñ kī chūl, zamīñ kī asīl. Mah. Wom.

The kite of the sky, and the slave girl of the earth.

(Are both bad.)

As pās barse, Dillī parī tarse.

It rains here, it rains there, but still Dehli moans.

(A drought in Dehli and luxuriance all around.)

*Ālā hai hāṭhī ke mūñh, jāṭā hai chūñṭī ke
mūñh.*

It comes through an elephant's mouth and it goes through an ant's mouth.

(Said of illness.)

Badoñ ko have dukh badā, chhoṭoñ se dukh dūr :

Tāre sab niyāre rahēñ, gahēñ chandr aur sūr.

Great men have great troubles, which little men escape: All the stars remain apart, while sun and moon are eclipsed.

(Uneasy lies the head that wears a crown.)

*Bagal thā sipārā, to pūt thā hamārā ; Jab kāmār
huā kaṭārā, to kañh huā tumhārā.*

When he had a book under his arm, he was my son: Now that he has a dagger round his loins, he is your husband.

(A mother-in-law remonstrating with her son's wife, who is too jealous of her husband to allow him to visit his mother.)

Bahū navetī aur gau dudhetī. Rus.

A fresh wife and a milch cow are the best.

*Bairī ho nā āpnā, lākh jatan kar dekh : Mēte se
mitte nahīñ, jūñ Karman ke lekḥ.*

Try you ever so much an enemy will never be a friend, As the lines of Fate can never be effaced.

*Bairī lage hāth, to chhoñ na lekar māl ; Us kī
jar ko māl hī bāhar phēk nikāl.*

If your enemy fall under your clutches never give him up for money; Take him root and branch and cast him away.

*Bairi sang na baithige pīkar mad aur bhāng ;
jī khovā hai baithā jab bairi ke sang.*

Never sit with your enemy when you are drunk with spirit or hemp, because thus you will endanger your life.

*Bājā, kahe "main hūh allēlā ; Do mūsāl se
larūn akelā : Jo merī nājo khichrī khāb, To
turat bolā khush ho jāē."*

Saith the millet, "I am a warrior, Fighting betwixt two pestles : When beauty hath a dish of me, She soon chatters with delight."

*Bal se rājā rāo hai ; bal bin badā na ho. Sānch
badāre kah gae, 'bal bin badā na ho.'*

By might kings are monarchs ; without might none is great. Truly have our forefathers said, 'Without might there is no greatness.'

*Bal sūn nāmī ho-gā Rustam, Arjūn, Bhīm.
"Bal bin kaisī hākīmī" kah gae sānch
hākīm.*

Strength gained a name for Rustam, Arjun and Bhīm. Truly said our doctors 'without strength there is no governing.'

(Rustam is a hero of Persian romance, and Arjuna and Bhīma of (Sanskrit) Indian romance.)

*Banī bandāve Bāniyā, banī bigāre Jāt ; Mūndēn
sis sarā-hkar dōm, kabīsar, bhāt.*

Baniyās improve, and Jats spoil their possession : Bards, poets and minstrels live by flattery.

*Banjī aur batāulā sukh pāwen jis gām, Vā ko to
chau-khūnī meḥ karē nek sar-nām.*

The tradesman and the wayfarer will extol highly that place throughout the world, where they are well treated.

Bante der lagī has, bigarte der nahin lagī.

It takes time to prosper, but no time to be ruined.

(Slow to rise and quick to fall; *facilis descensus Avernī.*)

*Bāp dōm aur dōm hī dādā ; Kahe miyān
"main shurfā-sādā !"*

A bard his father and a bard his grandfather, And he thinks himself of noble birth !

*Bārāh baras ke ko Bēd kyā ? Aur atthārān
baras ke ko qaid kyā ?*

There is no teaching a man of twelve, and no controlling a man of eighteen.

(According to the native idiom a boy can think for himself at twelve, and is beyond control at eighteen.)

*Bare admi ne dāl khāi, to kahā 'sādā miyān hai' ;
garīb ne dāl khāi, to kahā 'kangāl hai.'*

If a great man eat dāl, they say he is a fool : but if a poor man eat dāl, he is called a wretch.

(One air for the rich and another for the poor.)

*Bār lagāi khet ko, bār khet ko khāē. Rājā ho
chorī karē, nigdō kaun chukāē ?*

A hedge is put up to protect the field, but the hedge eats it up. When the king steals, who is to do justice ?

Bāton hāthī pāe, bāton hāthī-pāe.

Words bring one an elephant and words bring one under an elephant's feet.

(Here the pun is on the word *pāe*, which means (1.) get, (2.) feet. To be trampled under an elephant's feet is an old Indian punishment.)

Bāt par bāt yād āī hai.

One word leads on to another.

*Beḍ jān kar nīv chālē, sonā pān-kar chāk
chālē. Wom.*

Walk lowly after giving birth to a son and veil closely when you wear gold.

(A warning to women never to be proud of their sons or vain of their ornaments.)

*Bhāgvān to jagat mān vāsā kōī nā ho, Jo kōī
rājā niyān meḥ bagar umar de kho.*

No man so charitable as the king, Who spends his whole life in administering justice.

("Charity" in India involves doing "good works unto salvation.")

*Bhains kahe "gun merā pūrā. Merā dūdh pī
hove sūrā. Jis ke ghar meḥ main bandh jāūn,
Dūdh dahī kī nāl bahāūn." Rus.*

Saith the buffalo, "I am full of virtues. Who drinks my milk is strong. Into the house where I am tied up, There flows a stream of milk and butter.

*Bhūkā chāhe roḍī dāl ; Dhāyā kahe "main jorūn
māl."*

The hungry wants but bread and pulse, but the satiated wants to hoard money.

*Biddyā to voh māl hai, jo kharchat dugnā ho ;
Rājā, rāo, chortā ohhīn nā sakke kō.*

Learning is a property that doubles as it is spent ; Nor king, nor lord, nor thief can steal it.

(In modern England, however, there is a process known as "picking the brains.")

*Chāk kunām ! girāh kunām ! dekho merā hunar !
Behold my art ! I can cut ! and I can sew !*

*Chand pakat hai Chait mān, aur gehūn Baisakh
bichār ; Kātak pāke bājā, aur Mangsir pāke
jadr. Agric.*

Gram ripens in March, and wheat in April, millet in October, and maize in November.

*Chappe jūnī kothī aur Miyān Mahalle-dār !
A poky house and the owner a very land-
owner.*

(A taunt to a showy person.)

Chirāg se chirāg jaltā hai.

One lamp is lighted by another.

(This proverb alludes to the old Native custom of lighting one lamp with another before the introduction of lucifer matches, and it means "an heir begets an heir".)

Dekh jagat mein auda mat dar aur mat ro :
Binā hukam Bhagvān ke bāl nā binkā ho.

Never fear nor weep when you meet with
 hardship in the world; Because without
 the order of God not a hair of your
 head can be hurt.

Devā ko rin mile suheld, An-devā ko mile na
dheld. Mercantile.

A good paymaster can borrow easily, But a
 bad paymaster not a farthing.

Dhan joran ke dhiyān mein yān hī umar na kho.
Motī barge mol ke kudhī na thikar ho.

In hoarding wealth waste not your life. Peb-
 bles never can be rated with pearls.

(i.e. The riches of this world are as pebbles
 to pearls in comparison with the riches of
 the next.)

Dhān kahe "mañ hūñ Sultān; āē gae kā rā-
khūñ māñ." Rus.

"I am the king of corn" saith the rice,
 "For I honor the guest."

(Rustic guests are usually feasted with rice
 and sugar.)

Dharam pāp sab manukh ke dhovat hai is taur,
Jal sālan jāñ dhovat haiñ sab kaprañ kā ghor.

Charity washes off the sins of men, as
 soap washes the dirt of clothes.

Dhaule bhale haiñ kāpre, dhaule bhale nā bār :
Kālī āchhī kāmī, kālī bhālī nā nār.

White clothes are good, but not white hairs :
 A black blanket is good, but not a black
 woman.

Dhobi ke ghar parē chor : voh na lufā, lufe aur.

When a washerman's house is attacked by
 thieves, it is not he, but others that are
 plundered.

(Because the clothes that are stolen belong to
 his customers.)

Donoñ bairī dīn ke Rāñghar aur Shaitān : Bu-
rā karāven aur se aur āp bure se kām.

Both the Rāñghars and the Devil are
 enemies of the faith : They sin themselves
 and make others to sin.

Dūr gae kī ās kyā ?

What hope is there from him that is afar ?

Ek āsāmī sau arziyāñ !

One post and a thousand applications for it.
 (True in the East and the West.)

Ek botī sau kuttē.

One piece of flesh and a thousand dog's
 for it.

(See preceding.)

Ek jhūt ke sabūt mein sattar jhūt bolne parte haiñ.

Seventy lies are required to prove one.

(One lie leads to many.)

Ek pāpī sārī nāo ko dabotā hai.

One sinner drowns the whole boat.

(A Jonah.)

Ek sher mārta hai, sau lomriyāñ khātī haiñ.

One tiger kills and a hundred foxes eat
 (the carcass).

(One man earns and his whole family live by it.)

Gadhā marā kumhār kā aur dhoban satti ho.

The potter's ass is dead and the washer-
 man's wife burns herself (as a widow).
 (Misplaced sympathy.)

Gādi to chālī bhālī, nā to jāñ kabār.

It is a cart if it goes well, otherwise it is
 but timber.

Gālī mat de kisī ko, gālī kare fasād : Gālī sūñ
lākhon hue lar-bhīr kur barbād.

Never give abuse; abuse breeds quarrels :
 Through abuse thousands have fought
 and been ruined.

Gehūñ āchhā nahar kē, aur chāval āchhā dā-
har kē. Agric.

Wheat grown near a canal is good and so is
 rice in lowlands. [kā mīr.

Gehūñ kahe "suno, re bīr, Mañ hūñ sab nājan
Says the wheat "hear ye, my brothers, I am

the chief of all the corn."

Ghar kā khet na khetī bārī, Kahe "miyāñ,
merī nambardārī." Agric.

He possesses nor field nor garden, And
 pretends to be the head of the village.

Ghar kī jorū kī chaukī kahāñ tak ?

How far can you look after your own wife ?

Ghar kī khāñd kirkirī ; chorī kā gur mithā.

The householder's sugar is gritty, but the
 thief's is sweet.

(Stolen kisses are sweetest.)

Ghar kī sobhā gharvālī ke sath.

The splendour of the house lies with the
 housewife.

Ghī khāvat bal tan māñ ave : Ghī āñkhan kī jot
bañhāve.

Butter strengthens the body and the eye-
 sight as well.

Ghūñghatvālī dekhkar bhālī bīr mat jāñ.

The thickly veiled is not always good.

Gurbā kushtan ros-i-aval. Pers.

The cat should be killed on the very first
 day.

(A story relates that a man killed a cat on his
 wedding day in order to terrify his young
 wife, whence the proverb.)

Hātī āchhā hāñglā, aur baldā āchhā chāñglā.
Agric.

If the ploughman goads well, the ox pulls
 well.

(*Experientia docet.*)

Hātī bhālī na sīr kī, aur sangat bhālī na bīr kī.

A partnership shop is bad and so is the
 companionship of a woman.

Hinā bairī jāñkar mat niḍar ho, yār ; Kīṛī
barkar sūñd māñ de hāthī ko mār.

Never despise your enemy because he is
 weak : An ant can kill an elephant by

entering its trunk.

Hor tije gor, udhār dīye chhor.

Bets must be paid, though debts run on.

(Bets are 'debts of honor' in India, as well
 as in England.)

Hote kī bahū aur bāp hain; bin hote kī jo:
Tulsi, rupayā pās kā sab se nikā hoe!

Father and sister befriend in prosperity
and a wife in adversity; But, saith Tulsi
Dās, the money in your pocket is your
best friend.

Hus phere, chūme mere. Hin.

When the marriage ceremony is over he can
suck my thumb.

(i. e. He have no longer any control over his
daughter's life.)

Jahān gāē, vahān gāē kā bachchā.

Where the cow is, there is her calf.

(Wheresoever the carcass is, there shall the
eagles be gathered together. *Matthew*, xxiv,
28.)

Jahān gul hogā, vahān khār bhī zurūr hogā.

Where is the rose, there is the thorn.

(There is no rose without a thorn.)

Jaisē ke sang taisā karē, āchhā nahīn kām.

But ke sang nekī karē, nekī ko parnām.

It is not righteousness to do to another as
he deserves. To do good to a bad man is
righteousness indeed.

Jaisī Lakkho baṇḍaryā, vaisē Manvā bhāṇḍ.

Like Lakkho the monkey, like Manvā the
juggler.

(Six of one and half a dozen of the other.)

Jaisī sardhā ho terī, vaisā hī bojh uṭhā: Hāthī
bojhā chūntī thāvat dab mar jā.

Take up a burden that you can bear: the
load of an elephant will surely crush an ant.

Jaisī sevā karē, vaisā mevā pāē.

As you do service, so will you get the fruit
of it.

(As you serve so will you be served: learn to
obey that you may learn how to rule.)

Jaldī kām Saitān kā, aur der kām Rahmān kā.
Quickly for the Devil, slowly for God.

Jal kī machhī jal hī men bhālī.

The fish of the water is best in the water.

(Cf. the English: "Fish out of water.")

Jal se agnī bujhat hai; jal barsat thand ho;

Jal se dhobi mail ko dūr karat hai dho.

Water quencheth fire, and water maketh the
season cool; With water also the washer-
man washeth away the dirt.

Jane jane se mat kaho kār bhed kī bāl.

Never let out the tricks of your trade.

Jap ke birle pāp.

Sinning on the strength of his devotions.

(Sanctimoniousness: charity shall cover a
multitude of sins.)

Jeth jethānī, deorā, sab maṭlab ke mīl: Mat-

lab bin to koi bhī rakhē nā prī. Rus. Wom.

My husband's elder brother and his wife
and his younger brother are all interested
friends: Without self-interest no one
keeps up a friendship.

Jeth taptā ho bārkhā gāhrī; Hanse bāngrā,
roven nahī. Agrio.

A hot July sends plenty of rain, When the
highlands laugh and the lowlandsweep.
Jhānsī gale kī phānsī; Datyā gale kā hār;
Lalitpur nā chhādiye jab lag mile aḥār.

Jhānsī is a noose for your throat; Datyā a
wreath for your neck; But never leave
Lalitpur while you can get your bellyful.

(Jhānsī, Datyā and Lalitpur are three cities
in the Central Provinces and the above prov-
erb illustrates the public estimation in
which each is held.)

Jhūṭe kī kyā dostī? Langge kā kyā sath? Bahre
sē kyā belnā? Gūnge kī kyā bāt?

No friendship with a liar; no company with
a cripple: No speaking with the deaf; no
words with the dumb.

Jhūṭī to hotī nahīn kadhī bhī sāncḥī bāt, Jaisē
tahnī dhāk māṭ lage nā chauthā pāt.

A lie can never be the truth, As a dhāk
tree can never bear more than three
leaves on a twig.

Jhūṭ kahnā aur jhūṭ khānā barābar hai.

To tell a lie is to eat leavings.

(According to Hindū custom no one but a man
of very low caste will eat food, of which a
portion has been eaten by another.)

Jī jalāne se hāth jalānā behtar hai.

A burnt hand is better than a burnt heart.

(Headache is better than heartache.)

Jin molōn āi, un hī molōn gānvāi.

Ill got is ill spent.

Jis bahar kī bairan sās, Vā kā kadhī nā ho
gharvās. Wom.

The wife that hath a scolding mother-in-
law, Will never know the comforts of a
home.

Jis ghar badē nā bījhiyē, dipak jalē nā sānjh;
Voh ghar ūjar jānēge, jin kī tiryā bānjh.

The house where the elders are not heeded,
the lamp is not lit in the evening, and
the wife is barren, will be ruined.

Jis kā ghorā us ke bār.

A horse should be kept at his owner's door.

Jis kisi kā mat satā, jab lag pār basāe; Kāntē
hai nā rāh men, is batyā matjā.

Worry no man's life out if you can help it:
There are thorns in this path; traverse it
not.

Jo bairī hon bahot se, aur tū hove ek; Mīṭhā ban-
kar nikas jā: yehī jatan hai nek.

When your enemies are many and you are
alone, pass them courteously: this is good
advice.

Jogī kis ke mīl? Aur pātār kis kī nār?

The mendicant is nobody's friend and the
harlot nobody's wife.

Jo Ishwar kirpā karē, to khare hilāre kām
arḥar ke khel men.

If God be kind, a donkey will shake his
ears in my field of pulse.

(The story goes that a man who was driving

some asses laden with treasure lost one of them in a field of pulse. The next day the ass was found by the owner of the field, who took away all the money and drove it off.)

Jo jal Sādh lagat hī baras, Nāj niyār bin koī na taras. Agric.

If it rains in June, No one will feel the want of corn and fodder.

Jo kasat bairi mare aur man chāve dhan hoe;

Jal mān ghī nīksan lage, to rākhā khāē na ko.

If curses could kill an enemy and wishes could bring us wealth, and if butter could be made from water, who would eat dry bread?

Jo mān aīsā jāntī, pīt karē dukh hoē: Nagar dhañdārā phertī "pīt na kariyū ko."

Wom. Had I known before that pains do dwell in love, I would have proclaimed by the beat of drum that no body should love.

Jo Sāth ke hukm se mān hī na phere to, Tere bhī phir hukm se mān hī na phere ko.

If thou turn not thy face from the commands of God, No one shall turn his face from thy commands.

Jo Sāvan meñ barkhā hove, Khej kāl kā bilkul khove. Agric.

When it rains in July, The footprints of famine disappear.

Jete kāl, to hove phal. Agric.

Who drives the plough gets the fruit.

(Who sows mows.)

Jo tūhī rājā huā apnā sukh mat thān; Phakkar aur phakīr ke dukh sukh par kar dhyan.

Though you be a king never look to your own pleasures But look to the pain and hardships of the poor and the beggar.

Jyūn jyūn bāo bahe purvāi, Tyūn tyūn alī dukh ghāyal pāi.

As long as the East wind blows, The wounded greatly suffers.

(When the wind is in the East 'tis neither good for man nor beast.)

Kājal kī kajlaufī aur phylōn kā hār!

Black as the lampblack phial she decks herself with flowers.

(Said of a very ugly woman who adorns herself richly.)

Kālā hiran mat māryo, re, sallar ho jāēngī rānd.

Never kill a black, buck, or seventy does will be widowed.

Kallar khet rahe jis pās, Vā ke hōs nāj na ghās. Agric.

Who owns a barren field gets nor corn nor grass.

Kāl kā mārā, sab jag hārā.

Against death the whole world is powerless.

(No remedy against death.)

Kāl karante āj kar, āj karante ab: Pal meñ parle hot hai pher kuregā, kab?

Do, to-day, what you would, do to-morrow

and do now what you would do to-day: A moment may bring death and then when will you do it?

Kāman to vohi bhāṭ, jo par-ghar kadhī na jāē: Bhāṭ rākhē yūn nāh kā, jūn galkaṭ se gāē.

That wife is best, who never goes to another's house, and fears her husband, as a cow fears the butcher.

Kānā, yānā, lāḍlā; tinoñ hai kī khān! Andhā, gūngā, kāērā, hañ pūre shaitān.

A one-eyed man, a minor, and a spoilt child are all three accursed things: But the blind, the bald and the squint-eyed are real devils.

Kāñ Kāshī, kāñ Kāshmir, kāñ Khurāsān, Guj-rāt? Tulsi! yāhān to jiv ko parālabh le jāt.

Where is Kāshī (Benares) and where Kashmir, where Khurāsān and where Gujrat?

Saith Tulsi: Man's destiny takes him to every place.

Karnā hai so āj kar, 'kal' 'kal' mat nā kar. Chaltā phirtā ādmī chhīn mān jāve mar.

What you have to do, do to-day, and never say 'to-morrow.' Even a man walking may die in a moment.

Karnī hī sang jāt hai jab chhut jāē sarīr: Koī sāth na de sake māt—pitā, sut, bīr.

Your deeds will follow you when your soul departs: None will accompany you, neither parents, nor son, nor brother.

Kātag mān jo sit ko piye, so lābhā pāē: Bhūdoñ mān jo koi piye, to deve tāp chadhāē.

Who drinks butter-milk in October will enjoy it: Who drinks it in August will get fever.

Kaṭ mar jāēngē ek din, jo nar rākhē bair; Bakrī kī mān kad talak rahe manāti khair?

They will be one day destroyed and die, who bear enmity: How long shall a kid's mother expect it to live?

Khāt sahvāre khet ko, aur sikh sahvāre pīt ko. Agric.

Manure improves the fields and example strengthens friendship.

Khet bhalā nā jhīl kā, aur ghar āchhā nahīn sīl kā. Agric.

A lowland field is not good, nor is a damp house.

Khet jo tanne bhetē nahīrī, vā ke miltē mat le dahīrī. Agric.

If you can get a field by a canal, Never exchange it for a low-lying one.

Kurlā karē na dātan phere, phir kaisē hoñ dānt nikhere?

Who never rinses his mouth nor uses a tooth-brush, how can his teeth be clean?

Lāj bhalī hai, bālke, yā mat jī se khoē: Lāj binā aīsā mānush, khasam binā jūn joē.

Modesty is a good thing, my son, never dis-

miss it from thy mind : A man without modesty is like a wife without a husband.

Lālch mat kar, bāore ; lālch buri balā : Turat ; akārū jāl mān lālch sūn phāns jā.

Never covet, fond fool, avarice is a vice :

It is through greed that birds fall into the net.

Lāvan bin nā sohe rotī, bin gūndhe nā sohe choṭī.

Bread is the better for relish, and the hair for braiding.

Main hūn aīdā chātar sīyānī, Chātar bhare mere āge pānī.

I am such a clever man that a clever man fetches my water.

(Does me homage self applaner.)

Mandar mān sahī sahī se rākho dipak bāl : Sānjh andhere baiṭhnā hai atī bhōṭī chāl.

Light the lamp early in the evening in your house : It is unlucky to sit in the dark.

Māpā, kaniyā aur paṭvārī, Bheṭ liye bin karēn nā yārī.

The surveyor, the assessor, and the village accountant will never be friend you you without a bribe.

Marnā hai bad nek ko ; jinā nāp sadā : Behtar hai jo jagat mān nek nām rah jā.

Both good and bad will die ; none will live for ever : So it is best to leave a good name behind.

Maut dijo, par maur na dijo !

Better death than a marriage.

Maut dijo, par mor na dijo ! Mercantile.

Better death than a dull market.

Mela meṭ jo jāē tū, to nāvān kar meṭ tāṅk, Chor, juārī, gaṭhkatē dāl sakeṭ nā āṅk. Rus.

When you go into a fair keep your money in your pockets, That nor thief, nor pick-pocket nor gambler may see it.

(Common village gamblers are often also thieves.)

Millat mān atī lābh hai ; sab se milkar chāl :

Mākhī jab hoṅ ekṭhī, to deven sahad mahāl.

In companionship profit dwells ; keep company with all you meet : It is a company of bees that makes a hive and produces honey.

Mintar se antar nahīn, bairī se nahīn neh ; Pitam se pardā nahīn, jin nirkhī sarī deḥ ? Wom.

No hiding from a friend, no loving an enemy ; No screening from the husband who has seen the whole body.

Mit bandē nā bane bairī, singh aur nāg : Jaise kadhe na ho sakeṭ ek ṭhaur jal āg. Rus.

An enemy, a lion and a serpent will never be a friend, as fire and water cannot exist together in the same place.

Mūl na vā sūn bhāṣ karō, jo nar karē garūr : Jo nar Sān se ḍare vā se ḍaro sarūr.

Never fear the man that boasts and vaunts, But fear the man that fears God.

Mūrakh ko mat saunp tū chatrāī kā kām : Gadha bikat milti nahīn badh ghore ke dām.

Never teach an ingenious art to a fool : A donkey will never sell at the price of a horse.

Mūrakh mūndh gawār ko sikh na dijo koṣ : Kūkar bargī pūnchhṭī kadhī na sidhī hoṣ. Rus.

Never throw away your advice upon a village boor : A dog's tail can never be straightened.

Nahakar khāṣ aur khākar sove, Us ke ausak kadhe na hove.

Who eats after bathing and sleeps after eating will never know an ache.

Nikeat hañ ek āṅk se dhoṣ, dhoṭī, dhān : Achhe bhōṇḍo ho gaṣ sab kartab kē tān.

Cheat, washerman and rice, all begin with the same letter : But every one is good or bad according to his deeds.

(Dhoṣ is "cheat" : dhoṭī is "washerman," dhān is "rice.")

Ninānve ghore dūdh meṭ ek ghaṛā pānī kiyā jānā jāē ?

One pitcher of water cannot be recognised in ninety pitchers of milk.

The story goes that Akbar once enquired of Birbal which was the most untrustworthy class. The minister replied that milkmen were, and in order to prove the truth of this he ordered all the milkmen in Agra to fill a tank with pure milk. Every milkman, thinking to himself that if he were to put into the tank a pitcher of water instead of milk, no body would know of it. So each man with this notion in his head poured a pot full of water instead of milk into the tank, and when next day the king went to see it he found the whole of it filled with pure water only.

Nipat savere khet mān jākar hal ko bāḥ : Jab sūraj ho shikar mān baiṭh chhāṅ meṭ jā. Agric.

Early in the morning go to your field and plough your land : When the sun rises to the zenith sit quietly under a shade.

Pābandī ek kī bhālī.

It is well to be bound to one person only.

(A multitude of masters ruins a servant.)

Pair jo pachhvā mān barsāve, Vohī nirmal rās uthāve. Agric.

Who threshes corn when the west wind blows will get a clean heap.

Paise bin mātā kahe "jāmā pūṭ ku-pūṭ" : Bhāi bhī paise bin māreṅ lakh sir jū.

When you have no money your mother calls you bad, and your very brothers beat you with shoes.

Pandit aur mashālchī donoṅ ulṭī rīt ; Aur dīkhāve chāṇḍnī, āp andhere bīch.

A doctor and a torch-bearer are both up-

side down; Both throw light upon others while they are themselves in the dark.

(*Pandit* here means one who but does not act up to his preaching.)

Pāp dābove dharam tirāve : Dharmī kadhī nāñh dukh pāve.

Sins perish and goodness thrives : So a good man will never know pain.

Parāñ badshugnī ke vāste apñī nāk kaṭāñ.

To cut off your own nose to cause an ill omen to another.

(It is an ill omen to see a person without nose when setting out on a journey. To bite your nose to spite your face.)

Parāyā khāñye gā bajā ; apñā khāñye taṭṭī lagā.

Use others' things with joy and merriment : use your own with shut doors.

Paṛhe ke āge ṭokrā ḍālā, us ne kahā "mujhe uplon ko bhejā."

When a basket is put before a man of learning, he understands that he is meant to bring fuel.

(A hint is enough for the wise.)

Paṛhūm te marūm ; nā paṛhūm te marūm.

Learn and you'll die; learn not and you'll die.

(Learn or not learn, die you must.)

Parjā bhāje chhorko kunniyāñ kā gām ; Chahūñ or jag māñ karē pher use bad nām.

The people fly from the tyrant's rule, And spread an evil report of him over all the world.

Parjā jar hai rāj ki, rājā hai jūñ rūkh ; Rūkh sūkhkar gir paṛe, jab jar jāve rūkh.

The subjects are the roots of the kingdom, and the king the tree : The tree will dry up and fall if the roots drie.

Pat chāhe to, bālke, pañh biddyā bharpūr ; Bin-biddyā ke ādmī haiñge jaise būr.

If you want honor, acquire learning, my son ; Without learning a man is but the refuse of society.

Pir miyāñ bakrī, murīd miyāñ bāngā ; Ā gāñ bakrī chab gāñ bāngā. E.

The priest is a goat and his disciple cotton ; When the goat comes it gobbles up the cotton.

(The priest lives upon the earnings of the disciple.)

Qāñūñgo kī khopri marī bhī dagā de !

Even the skull of a dead lawyer will cheat you !

Qāñī ba-do gavāñ rāñī. Mah.

The judge is satisfied with the evidence of two witnesses.

(Under Muhammadan law.)

Qāñī jī apñā āgā to dhāko, pīchhe kīñī ko nasihat kurnā. Mah.

Reverend doctor, first cover your own nakedness, and then preach to others.

(Act first and then advise.)

Qāñī jī bahotērā hardēñ, māññ hārtā kī nāññ.

Let the judge confute me ever-so-much I'll never be confuted.

(Stubbornness.)

Qāñī ke marne se kyā shahar sūñā ho jāegā ?

Will the Qazi's death empty the city ?

Rājī rākh kisāñ ko, jo hālā bhar dhan de ?

Rājī huā majūr to mukta kām karē. Rus.

Keep happy the husbandman that bring you your produce, For a satisfied laborer works hard.

Sej chaphte hī rāñd. Hin.

Widowed on the marriage-bed.

(Death in the moment of victory : to fail on the verge of success : there's many a slip 'twixt cup and lip.)

Sukh, sampat aur audsā sab kākū ko ho ; Gyāñī kākē gyāñ se, murkh kākē ro.

Ease, plenty and affliction befall every man ; A wise man receives them with wisdom and a fool with cries.

Sūñā khet jō undiyā sove, Kyōñ na khetī ūjāñ hove ?

When the field is unwatched and the watchman sleeps, the crop is sure to be destroyed.

Tujh dhore jo chākṛā deve umar gāñvā, Bāḍhā vā ko jāñ-kar dhore se mat tāh.

Never drive him away in his old age, Who hath spent his life in thy service.

Ūñī kī barāñ meñ kambakhṭī.

The rainy season is a calamity to the camels.

Urād kahe "māññ sab se nīkā ; Sab panchōñ mil dīñā tīkā. Jab mere hoñ urāñī bāṛe, To gabrū khā jāññ khare khare." Rus.

"I am the best grain of all" saith the pulse, "and every community hath installed me king. When fried cakes are made of me, young dandies haste to eat them."

AGRICULTURAL.

Adhe Adarh to bairi ke bhā barse. [field.

The July rains fall even on the enemy's
(Equal justice.)

Agil kheti āge āge, pachhālā kheti bhāg jāve.

A crop in time and good produce, a crop
too late and failure.

Bail badhiyā sājhe adhiyā.

The bull and the ox go half shares.

(For explanation see page 26 col. I.)

Baisakh Jeth dutiyāyām, Uttar ūncho chand,

Yeh nehche kar jāniye, pirthā meñh sulabh.

If the new moons of April and May have
the northern horns high, there will be
plenty of rain for the earth. [chār dukhārī.

Ban, bālak, aur bhains, ukhārī, Jeth mās yeh
Trees, babies, buffaloes and sugarcanes, These
four suffer in the month of May.

(From the hot winds.)

Barse Asauj to hojā nāj ki masj.

September rain and plenty of grain.

Barse Sādh to banjā thāt.

Rain in July and every thing blooms.

Barse Sāvan to hon pānch ke bāvan.

Rain in August and five becomes fifty two.
(Crops increase tenfold.)

Basdo shahr kā aur khet nahr kā.

A house in a city and a field by a canal
(are the best of their kind).

Bhādon donon sakh kā rājā hai.

August is the king of the two harvests.

(The most profitable crop is that in autumn.)

Bhādon kā jhallā ek ring gilā ek sūkhā.

In August showers one horn is wet and the
other dry. (See page 33 col. I.)

Bhādon ke meñhes donon sakh ki jar bandhā hai.

With August rains both harvest thrive.

Bhādon meñ bārkhā hoē, kāl pashhokar jā kar roē.

When the rains fall in August famine steps
aside and weeps.

Bhūlā pure kisān jā Kātag mānge meñh. [vember.

It is a mad peasant that wants rain in No-

Bhūn boyā upat gayā.

The burnt seed came to nothing.

(Said of a child who turns out ill.)

Bhūrā bhainsā, chāndlā joē Pūs mahāvat birle hoē.

A brown buffalo, a bold wife and rain in
December are indeed rare.

Charhte barse Ardrā, utrat barse Hast,

Kitnā Rājā dand le, rahe anand girhast.

If rain falls in July and October the peasants
will be happy, however much the king
may tax them. [chale to lenā na denā.

Chenā jī kā lenā; chāudah pāni denā, byār

Millet eats up the heart: give it fourteen
floodings, and then comes the hot wind,
and there is nothing to give or take.

(See page 64 col. II.)

Dābar dūbe jag tire, jag dūbe dābar tire.

When the low lands are flooded the world
swims (with plenty); when the world is
drowned (with drought) the low lands
swim (with rich produce).

Dhān kā gāon puāl se jānā jāta hai. [about].

The rice village is known by the straw (lying
(The tree is known by its fruit.)

Dhān, pān, panyaule, nāñh jāi laliyaule.

Rice, and betel must be well watered or
they will not thrive.

Ek mās ritū āge dhāve.

The season runs a month ahead.

(Its character is seen a month previously.) [pāt.

Ek pān jo barse Sudā, Kurmi pahire sonē kā

When showers fall in September, the far-
mer's wife wears golden rings.

(For explanation see page 79 col. II.)

Gadhon se hal chale to bail kawn bade? [oxen.

If donkeys could draw ploughs who would buy
(Which are of a higher price.)

Hālī kā pēt sūhālī se nahīn bhartā. [crisp cakes.

The ploughman's stomach is not filled with
(For explanation see page 95 col. II.)

Hārī kheti, gyābhan gāē, mūñh parē tab jāni jāē.

The standing crop and the pregnant cow are
your own when they yield.

(The uncertainty of the future.)

Hathiya barse, Chitrā māñdrāē, ghar baithe
kisān ririyāē.

Rain in October and clouds in November
and the peasant sits at home and weeps.

Hathiya barse tin hot hain shakkar, shālī, māñh;

Hathiya barse tin jāi hain tili, kodon, kapās.

Rain in October and three things prosper
sugar-cane, rice and pulse; Rain in Octo-
ber and three things die, sesamum, mil-
let and cotton. [bāo.

Jab āve barsan kā chāo, pachhā givē, nā parāē

When it means to rain it will rain whether
east or west; wind blows.

Jaisā bo, vaisā kāt.

As you sow so you mow.

Jin barhā har charo, so kaise charon puār.

How should the animal that has lived on
green grass eat straw.

(Accustomed to luxury, reduced to misery.)

Jis kā tej us kā bhej.

Who has the power has the rent. [kar roē.

Jo Bhādon meñ bārkhā hove kāl pashhokar jā

When rain falls in August famine goes be-
hind a wall and weeps.

Jut jut marēn bailvā baithe khāēn turang.

The oxen work to death, the horses feed in
their stalls.

(The poor work that the rich may thrive.)

Kāl karhāi kisān kā khāū.

Famine and dearth are the death of farmers.

Kallahr kā khet jaisē kapṭī kā heth.

A traitor's friendship is a barren field.

Karam-hin kheti kare bail mare yā sūkhā pare.
If an unlucky man become a cultivator, his
oxen die or there comes a drought.

Kar kheti pardes ko jāē, tā ko janam akārath jāē.

Who tills the soil and goes abroad wastes
his life.

Karo kheti aur bharo dand.

Raise a crop and pay a fine.

(For explanation see page 132 col. i.)

Karo kheti aur boo bail.

Plough a field and sow oxen.

(A good breed of oxen is becoming extinct.)

Kāne vāle ko thorā, baṭorne vāle ko bahut.

Little to the reapers and much to the sheaf
makers.

(Because the latter get the gleanings.)

Khat pāre to khet nahin to bhūṛ kā rel.

Manure it and it is a field, otherwise it is
sandy desert.

Khāye chand, rahe band.

Eat pulse and keep your health.

(For explanation see page 137, col. ii.)

Khet bārāni, jaise niām rājāni.

An irrigated field is like the gift of a king.

(For explanation see page 138, col. i.)

Khet bigāre kharud aur sabhā bigāre dūt.

Back biters ruin society, as weeds ruin the
field.

Khet gas kisān.

He is a husbandman that goes to the field.

(For explanation see page 138, col. i.)

Kheti kar-kar ham mare, bahore ke kothhe bhare.

I worked myself to death in the fields, and
it was the banker that filled his granary.

(For explanation see page 138, col. i.)

Kheti rāj rajāē, kheti bhik mangāē.

Husbandry makes kings, and beggars
both.

(For explanation see page 138, col. i.)

Le liyā palla aur binan lagī sillā.

The gleaner brings her baskets and begins.

(Said to one who sows without previous per-
mission.)

Māghe jāṛ na Pūse jāṛ batāse jāṛ.

December and January make no winter, but
the wind does.

*Māgh kā jāṛā, Jeth kī dhūp, Bāre kashī se upjē
akh.*

With frost in February and heat in June,
The sugar-cane grows with difficulty.

Mahavāt bārī aur sādhi sārī.

With winter rain the spring crop thrives.

*Mātā ke parse, Bhādm ke barse se pēt bhartā
hai.*

The meal served by a mother, like August
rains, fills the stomach.

Mat bā chāpar, upjē tādār.

So not on a stony soil, or you will ruin your
family.

*Mirg, bāndrā, tītar, mor; ye chārōn kheti ke
chor.*

The deer, the monkey, the partridge, and
the peacock, these four are the thieves of
the field.

Pachhvā chale, kheti phale.

When the west wind blows, the harvest
thrives.

(For explanation see page 175, col. ii.)

Pahlē bō pahlē, kāt.

Early sow, early mow.

(Early bird gets the worms.)

Phāorā na kudār, borā khet hamār.

Nor hoe, nor spade, and a big field is mine.

(Undertaking what is beyond one's power.)

Sādhi kī sakh aur pīpal kī lākh.

The spring crop and the lac on pīpal trees.

(Are the best.)

Sastā hasāve, mahāgā rulāve.

[tears.]

Cheapness moves to laughter, dearness to

*Sāvan māse bahe purvaīyā, Becho bardā, kīno
gāiyā.*

When east winds blow in August, sell off
your oxen and buy cows.

(For explanation see page 216, col. i.)

*Sāvan māse chale purvaīyā, khele pūt bolā le
maiyā.*

When east winds blows in August, the
children play and the mothers cheer them
on.

*Shukkar-vār kī bādli, rahī Sanchar chhāē. Aisā
bole Bhaddorī, bin barse nahin jāē.*

Clouds on Friday and again on Saturday,
Bhaddarī says, will never pass away with-
out rain.

Sughar balaiyān surā le, Bāil māng bahū ke de.

If the bride be clever her father-in-law will
caress her, And get her oxen on credit.

Sukhār, duhār, āsmānī farmānī hain.

Drought and inundation are the works of
God.

*Sukhe meñ jhṛṛ ber ghane hoñ: Sammat māñ
an dher ghane hoñ.*

In draught wild plums are plentiful, and in
a good season corn.

(For explanation see page 226, col. ii.)

Sukhe Sāvan, rūkhe Bhādoñ.

A dry Sāvan means a barren Bhādoñ.

*Sānā khet kulachhnā hīrnā hī chug jāē Khet bi-
rānā boē-ke bij akārath jāē.*

Deer will graze the unguarded field, thou
fool, And seed sown in another's field,
profits nothing.

Tāl dhār, upar dhār.

Above and below it's all a stream.

(Raining cats and dogs.)

Tāl na talyā bovo singhāre, bhaiyā.

Nor tank nor lake and he wishes to sow
water caltrops my friend.

Tal uihal kar ujhlēn kyār, jab bārkā hō pūram pār.

Lakes and ponds will overflow, When rains are heavy.

Tape jēh to bārkā hō bhar pēt.

A hot July brings plentiful rains.

Tape nakhāt. Mīrghirā jāē, Tab bārkā pūran jag hoē.

Heat in Mīrghirā and the world will be filled with rain, Mīrghirā, a lunar asterism falls in June-July. [gū.]

Tēt bārvā kāl ke mūt: khāēn kisām aur gāvēn
Wild fruits are the friend of famine: The laborer eats and rejoices.

Tidāt kā ānā kāl kī nishānī.

When locusts appear, famine is near.

Tij parē khet mēn bīj.

On tij the seed is sown.

(For explanation see page 238, col. ii.)

Tin haiñ sāh kisān ke; jāñd, jāl aur kair.

The three bankers of the husbandman: the jāñd, the jāl, and the kair.

(For explanation see page 238, col. i.)

Tiryā rove purakh binā, khelī rove mēñ binā.

A woman weeps without a husband and a field without rain.

Ugat uge, mah bhare biswat uge jāē;

What comes up in a month if it come up easily will soon wither.

Ut mat gehūñ bud re chelā, jēt hūñ thāl aur pathar dhelē.

Never sow wheat my son, Where clods and stone abound.

Ut taunh bilā bājra bhāñ jēt hoñ thāl kī muktāñ.
Sow millet in a porous soil.

BHOJPURI PROVERBS.

Abre ke bhains byāil, sagro gāñ matyā le dhāil.

When the poor man's buffalo calves every one runs with his pail (for milk).

(Grinding the poor and defenceless.)

Aile gailē, gor halukailē, pile kaur haluk.

With coming and going his knees shook, and what little he got he vomited.

(To work hard and fail.)

Ai teharvā, kharchae ke gharbā, na koī chīñhe jāne, nakhīñ etibarvā.

The cost of the festival has come on us, but no one knows and trusts us here.

(For explanation see page 6, col. ii.)

Akelvā gail māidāñ phire, loj kahil kī harāē gailē.

If she go out by herself they say she is with a stranger.

(For explanation see page 9, col. i.)

Andhar ke gāē byāil, tahrī leke daurtan.

The blind man's cow calved, and every one ran with his milk-pail.

Āpan thāl hoit, to jagattar parit gārī.

If you are good, the whole world is your friend.

Āpan de-ke, burbak bane ke!

Give up your all, and be a fool!

(Benevolence spells bankruptcy.)

Āpan khēt bambh lōlē, pāhū jōlē jāñ lā.

His own field lie fallow while others' lands he ploughs.

Āpan māmā mar mar gailan, jollā dhunyā māmā bhaitan.

Leave your own uncles and make uncles of weavers and carders.

(See page 15, col. i.)

Āpnā bail kulhārī nāthab.

My own ox's nose I can bore with an axe.

(See page 16, col. i.)

Āpnā ke jure nā, ankā ke dāñi.

With nothing of his own, he is generous to others.

Bāñhan ke babuā kahle, nāñ jāñ latyāñle.

Call a churl a gentleman and he kicks his own brethren.

(See page 23, col. ii.)

Bāgho ke mūñh kehū dhool he?

Who ever washed a tiger's face?

(For explanation see page 24, col. ii.)

Bāg lāgal nā, mangrā derā del.

The garden not laid out and mendicant has pitched his tent.

(For explanation see page 24, col. ii.)

Ban ke pāt, bāñ ke kharikā, Kerī karat Bārī ke larikā.

The woodman's children play with forest leaves and forest stalks.

(i. e. with what is most easily procurable.)

Bātur hāñ dushmanvēñ logo.

Strike your enemy with your clenched fist.

(If you strike at all strike hard.)

Bhagle chor katharyā hāñ.

A flying thief takes away even a wooden cup.

(Any worthless thing.)

Bhāñ aīññ hūñ nā, bhāñ aīññ bhāñ nā.

No friend like a brother, no foe like a brother.

Bhail biyāñ, mor karbā kā?

My marriage is over, what more can they want of me?

(Allusion to the custom of the bridegroom paying for his bride.)

*Bhojpur meñ jaihä mat, jaihä to khaiyā mat,
khaihä to soihā mat, soihā to toihā mat, toihā
to roihā mat.*

To Bhojpur town go not; or if you go, eat
not, or if you eat, sleep not; or if you
sleep, (your bag) feel not; or if you feel
it, cry not.

(A skit at the thieving propensities of the
town.)

Bhūlal bhār Divālī gāve.

It is a mad bard that sings at the Divālī.

(For explanation see page 43, col. i.)

Burbak bar ke sāñjhe bichaunā.

A stupid bridegroom goes to sleep in the
evening.

(To sleep before dark is considered very un-
lucky.)

Burbak Dās gae harvāi, dūi bail meñ eko nāñiñ.

Mr. Fool went to plough and lost both his
oxen.

(By ill treatment and folly.)

Burbak debī k: kulthī ke achchhat.

Linseed is offered to a foolish goddess.

(For explanation see page 48, col. i.)

*Burbak dhanāi kā rahikā bās, koñhī meñ chāur,
ghar meñ upās.*

Riches don't give pleasure to a fool; rice
in his barn, and his house without food.
(He can't learn to spend.)

*Burbak ek gae bar gāon, derā pāñ āñche thāon,
bahe beār, āñ nahin pāven, phāñe gāñr malār
gāven.*

A fool went to a great village, and got a
lodging in a high place; the wind blew
hard and no shelter could he get; so as
miserable as possible he whistled and
sang the song of rain.

Burbak gaile, machhī māre, tāp aile gāñvā.

A fool went to fish and lost his rod.

Chhajjū gaile chha janā, Chhajjū aile nau janā.

When Chhajjū went there were six of them
when he returned there were nine.

(Don't be too ready to make friends.)

*Chhūchhā kā sang na sāñhī, bhailā duāre jhūm-
le kāñhī.*

No friends for the empty handed, but ele-
phants at the rich man's gates.

Chor ko angārī mīth.

Live coals taste sweet to a thief.

(For explanation see page 60, col. i.)

*Dimakā ke khāl peñr, soch ke maral deh, kava-
no kām ke na rahe.*

A tree eaten by white ants, and a body
worn with care are nothing worth.

Ek kā tite, tino tī.

One bitter, all three bitter.

Ghar meñ khāñ nahin atārī par dhūāñ kare.

Nothing to eat in the house, and he raises
a smoke on the balcony.

(Vain show.)

Hisāb leb, ki Banyā dāñrab?

Are you taking an account, or fining the
Baniyā?

(Are you dealing fair or cheating?)

Je bahut dhadhatā, so āg meñ parelā.

Who makes a bonfire will fall into the fire.

(Playing with edged tools.)

Jekar maiyā pūā pakāve, tekār dhīyā lilke.

The girl whose mother makes cakes must
cry for them.

(For explanation see page 115, col. i.)

*Jekar pūkhā na dekhāl poē, tekā ghar khur
banū hoē.*

Shall the man who never saw a potherb
have a horse shod in his stable.

(For explanation see page 115, col. i.)

Jekrā bighā ohar kapās, tekār dāñre darā nā.

You can fine him who has a cotton field.

(Because he can pay.)

Jekre ghurvā baithēñ, tekre āñr dāññ.

He injures him whose horse he rides.

(Ingratitude.)

Jekrī joe tekre pās dekhāñ-hārā tāke ās.

The wife is his who has her, the looker on
can only hope.

Je morā lāl ke nā, se kaunā kām ke?

If he be not my son, what has he to do
with me.

Je mūñh chirelā, se to āhār dele chāhe?

Shall he not give the mouth food that
opened it?

Kiryā aur tarkārī khāñe hī ke bā.

Greens and oaths are made to be taken.

Lachchmī se bheñ na, daridr se bair!

He can not get prosperity and quarrels with
adversity.

Lejādhar bahoryā, sorāc meñ derā!

A shameful wife and an abode in an inn!

Lajāl larikā, dhonñhī tohve.

A boy ashamed looks at his own stomach.

Langot parle ughār ke pāl.

The shameless has fallen into the power of
the naked!

Madhūre āñche, roñ mīth.

A slow fire makes the bread sweet.

(Slow and sure.)

*Man karbe moñā khaiñēñ soñtā; man korñēñ
menññ, sagre teññ.*

Be niggardly and get blows, be generous
and get everything.

Navā dekhle kāñkhe bār.

On seeing a barber he finds hair under his
armpit.

Pakle gūlar kavve ke nīñd āñ le.

How can a crow sleep soundly when the figs
are ripe?

(Crows are very fond of this fruit.)

Purvā bahol sūkhāl ghāñ phaphandāl.

When the east wind blows healed sores
break out.

(For explanation see page 187, col. i.)

Rām ke bhakt, kāth ke guriyā.

Din bhor thak thak, rāt ke ghuskuriyā.

The worshipper of Ram is a wooden doll :

Praying all day and resting at night.

(A skit at the vaishnava pujaris or priests.)

Samaś chūk phir kā pachhtānī ?

Why regret a lost opportunity ?

(Why weep over spilt milk ?)

*Siar ke mantri kavva :—chhor dahale hār chām,
khāhale masvā.*

The crow's advice to the jackal :—leave the bones and the skin and eat up the flesh.

(For explanation see page 220, col i.)

Tin din ke chhokrā, hamēn sikhavat bāt !

Jabē voh lihen thikrā, tabē mārab lāt !

A three day's old boy and teaching me !

When he picks up his pebble I'll give him a kick.

(Teaching your grandmother to suck eggs.)

Unais bis to bhaile chāhe.

It is always at nineteens and twenties.

(In nature no two things are quite alike.)

EASTERN PROVERBS.

Ab ke muphen, ho rājā.

Come back and be king.

Abdā kī jorū sab kī bhaujāī.

The poor man's wife is every one's sister-in-law.

(For explanation see page, 1 col. ii.)

Adā ke chandan, līlār charcharā.

Put ginger for sandalwood, and your forehead will smart.

(Pounded sandalwood is a common cooling remedy)

Adā mirchāī kā kaun sātā ?

Chillies don't go with ginger.

Aghānā bagulā pothiyā tūt.

To the surfeited heron all fish is bad.

(Said of the *blat*; sick of a good thing.)

Aile jorlā, parkhore.

A relative has come, go and recognize him.

(Look before you leap.)

Aisan burbak kaun hai, jo khāt nahīn aghāī ?

Every fool knows when his stomach is full.

Aisan suhāg morā nēt uñ hold.

May such good fortune be ever mine !

Āj baservā nīar, kal baservā dūr. [is far.

To-day's home is near, to-morrow's home (This world and the next.)

Ājīran ko ājīran hī thele, nahīn sir chauhatte.

Let the strong contend with the strong, or your head shall be a foot-ball for the way-farer.

Ām jhare patāī, laṛikā rove dāt dāt !

Only the mango blossoms are falling, and the child cries 'give give ! (mangoes)'

(Crying for the moon.)

Āndhar kūkar batāse bhūke.

The blind dog howls at the wind.

Āndhar kūte, bahar kūte, chāval se kām.

Whether a blind man pound or a deaf man pound, the rice is pounded.

(The work is done who ever does it.)

Ankā gorvā dhoe naunyā, āpan dhovat lajā.

The barber washes others feet, but is ashamed to wash his own.

Ankar chukkar, ankar ghī, pānde hāp kā lagā kī ?

Another's flour, another's butter, what do they cost the cook ?

(See page 12, col. ii.)

Ankar scādūr dekḥ, āpan kapār phore !

Seeing another's position he ruins himself.

Annuḥk ghar meñ nālī bhātār.

In a stranger's house the grandson is lord.

(Be civil to a cock on his own dung hill.)

Apnā haiye hī nā, dūre ke dānī.

With nothing of his own he is generous to others.

(A vain boaster.)

Apnā ke bīri bīri, dūre ke khīr pūri.

She drives people away herself and begs dainties from others.

Apnā mīth, ankar tūt.

Your own is sweet, another's bitter.

(One's own geese are always swans.)

Apnā tetar dekḥen nahīn, dūre kī phullī nī hāren.

He can't see the cataract in his own eye, but he sees the sty in another's.

(For explanation see page 17, col. i.)

Apnā thik nā, ankar nīk nā.

His own is not right, nor another's good.

(A fool himself he takes no advice.)

Apnī ber ko gholam ghālā, hamrī ber ko bhūkam bhākā.

You make cakes for yourself, but starve.

Aql na gyān, thappar khāt samajh bīhān.

Nor sense nor wisdom, but he 'll learn by blows.

Arkā nāin, bāns kī nahārī !

The inexperienced barber has bamboo nail-scissors.

(These should be of steel.)

Armān bhārī ghūghā.

A shell full of desires.

Asal kahe so dārī jār.

Speak the truth and be abused !

Bābājī kā thavas bar.

My lord has a very long thumb. (He is overweening.)

Bahar mīyān chhail chikanyā, ghar meñ tībī jo.

Abroad my lord goes in gorgeous array with
a naked wife at home.

Bandar kyā jāne dāī kā savād?

What does a monkey know of the flavour
of ginger.

Ban par tīn bīdri, mūsā kahē, je hamrī joē.

When the cat is away in the forest the rat
says 'she's my wife.'

(When the cat's away the mice may play.)

Bāols kī byāhī gāē, sab metī le vā ke dhāē.

When the fool's cow calves all the neigh-
bours run with their cans for the milk.

(Said of an oppressed people.)

Bāp marīhē, to pūt rāj karīhē.

When the father dies the son reigns.

(*Le roi est mort : vive le roi!*)

Bāp marle kuhar, mās marle tuar.

Father dies and you are a bachelor, mother
dies and you are an orphan.

(For explanation see page 31, col. ii.)

Bārī men bārah ān, haft men atthārah ān.

Twelve mangoes (for a penny) in the orchard,
and eighteen in the market.

(upside down.)

Bar ke na mile bhūsā, baryāti mānge chūrā!

The bridegroom has not even straw and the
guests are asking for sweets!

(Used when a preposterous request is made.)

Bāsī bhāt men Allāh Miyān kī kaum nikorā?

Why be grateful to God for stale rice?

*Bāte ghāte kuliya marī, nāth hahe merī bāch'ā
parī.*

If a bitch die on the road or by the river
side, the jogī says, 'my words have taken
effect.'

(He takes credit to himself for any chance
event.)

Bāche ke sūg, karē motiyon kī dām!

He sells pot-herbs, and bargains for pearls!

Be-dharmā bhāī, aur behnā ke sūth men!

I become a pervert to marry a wool carder!

(See page 36, col. ii.)

*Be-gharnī ghar pādāt hai, hai gharnī ghar
gājat hāī.*

Without a wife the house doth howl, with
a wife the house doth joy.

(The pleasures of married life.)

Beṭī sasurā na jāī, man man gājatī.

The daughter goes not to her father-in-law's
house and frets and fumes to herself.

(A common incident in native life.)

Bhainī ke āge bin bajāve voh, baithī pagurāve.

If you play the harp before a buffalo, she
will still chew the oud.

(Casting pearls before swine.)

Bhal janmal, bhal pandit bhāī.

Happy his birth who turns out a pan-
dit.

(*Pandit*, a man learned in the Scriptures.)

Bhal marulas, bhal pillū paral.

Stone dead and worm eaten.

Bhal mātī muraulan; bhal bel girkain!

It was well that he shaved his head; it was
well that the wood apple fell on it!

(Great ill-luck.)

*Bhang, gānjā jan deū gavāran ke, Haṛhīyā
bhar bhāt saṅghāran ke.*

Don't give *bhang* and *gānjā* to the village
boor, Or he will eat up a bucket full of
your rice.

(For explanation see page 40, col. i.)

Bijulik mārāl, luāh dekh bhūge.

Singed by lightning he runs from a burning
stick,

(A burnt child dreads the fire.)

Bisunī bilār dabri men dera.

The unexpected cat sits on the dish.

(For explanation see page, 46, col. i.)

*Biyāh kī ashgun malūm bhāe, lahore men dē
bhāṭā!*

It bodes ill for the marriage, when rubbish
is sent for the first present!

Bulāve na ahalāve, mor tīn bakhre.

Nor called nor invited, she claims three
shares for herself.

Būnī bārā hoe, to bhansār na phore.

One grain, howsoever big, cannot break the
oven.

Chaltā phirtā na mural, baiṭhāū mar jāē.

Walking and wandering don't kill, sitting
still does kill.

*Chām ke chandū chālāl pahār, pīchhal tangrī
ṭīkal kapār.*

A man of leather (weak) went up a hill, he
missed his footing and broke his pate.

Chene ke bans men sapūt bhāe mārkhā.

Parched maize is the excellent offspring
of millet.

(For explanation see page 54, col. ii.)

Chhānī par phūns nahīn, deorhī par ndāh.

No straw on his thatch and dances at his
door!

(Living for appearances.)

Chhānī par bāl nahīn, bhāl se larāī.

No hair on his breast, and he is going to
fight the bear.

(For explanation see page 55, col. ii.)

Chhoṭā sī gauraiyā bāghon se nazārā.

A little sparrow staring at the lion.

(Little roast, great boast.)

Chhūṭāl ghōṛā bhusaule thār.

The loose horse makes for his stall.

Chīnī sasarne ko jagah nahīn.

No room even for an ant to creep in.

Chor aur moṭ kas ke bāndhe ke chāhe.

A thief and a bundle should be tied tightly.

Chor ko panhai dūr hī se sūjhe hai.

The thief spies the shoe from afar.

(With which he is to be beaten.)

Chorvā ke man base kakrī kī khet.

The petty thief's mind is running on the
cucumber field.

Dādā marihēn to bhoj karihēn.

When the grandsire dies we'll have a good feast.

Dāde rōj na khāē pān, dānt dikhāvat gae pirān.
He never tasted betel leaf even in the time of his grandfather; but fatigued himself to death in showing his teeth.

(For explanation see page 62, col. i.)

Dāge ke sānr, to dāge le lohār.

If the bull is to be branded, let the blacksmith do it.

(Every cobbler to his last.)

Dahī kī gavāhī chūrā.

The fried rice proves the curd.

(As it cannot be used without them.)

Damrī kī lāī Banyāin khāē! "ye ghar rahe kī jāē?"

The shopman's wife ate a farthing's worth of parched rice, (and quoth he) "the house will be ruined."

Damrī kī murgī, nau takā nikiāī.

A farthing for the hen and three half pence for its plucking.

Dānā chhitrānā tahān jānā zarūr hai.

Where your grain (food) is scattered, there should you go.

De dāl men pānī, paigā bah chale chukhānī.

Put enough water into the pea soup to float a log.

(To prevent your neighbours from sponging on you.)

Deh men na latā, lūte ke Kalkattā!

Without a rag on his body, he intends to plunder Calcutta!

Dekhne ko bulbul nigalne ko domaryā bō.

A nightingale to look at, he can swallow wild figs.

(For explanation see page 67, col. i.)

Dhāke ke Bangāl, kuse ke kangāl.

At Dhākā in Bengal the paupers have no goblets.

(For explanation see page 68, col. ii.)

Dhāl talvār sirhāne, aur chūtār bandī khāne!

Sword and shield on the pillow, and his legs in the prison!

(A coward.)

Dhān bichāre bhalle, jo kūyā khāyā challe.

Rice is a very good thing; pound it, eat it, and go your way.

(Pounded rice is very soon cooked.)

Dhan nātī hukkā, posāk nātī juluph.

A pipe for property, and hair for clothing.

(Wretchedly poor.)

Dhobī ke g'har byāh, gadhe kī chhutī bhil.

On the wedding of a washerman, the donkeys have a holiday.

Dhobī, dhāi bhenrī pānke lagī.

When the sheep was washed and cleansed she went into the mud again.

Dhove ke tok-ī, gāve ke gīt.

He works as a laborer and sings songs.
(A light heart.)

Dulāh ke pātāl na, bajaniye ke thār!

No platter of leaves for the bridegroom, and the musician wants a brass dish!

Dulārī biyā, inte ke latkān!

A darling daughter, and bricks for her earrings!

Dūre kī sehulūr dekh, apnā hītār phoreh.

Seeing the vermillion spot on another's forehead, she cuts her own open.

(For explanation see page 77, col. i.)

Ek ānkh maṭar kī biyā, voh bhī ānkh Bhavānī tīyā.

She had an eye no bigger than a pea, and even that was taken by (the Goddess) Bhavānī.

Ek bakhīyā more palle, kaur pinautē hoke challe.

I have only a quilt upon my back, what care I where I go?

Ekī dāl, ekī chaur, karai gun aur baur.

The same pea and the same rice agree with one and disagree with another.

(One man's food is another man's poison.)

Ek janā ghar murdā bhel, chār janā mil khāī tel, āp āp ke sabhī matūh, jhānī ukhāre murdā halūk.

In a certain house a man died and four men went with the bier; they were so delicate that they lightened the body by cutting off the hair!

Ek per harre, sagre gāon khānā.

There is one myrabolan tree, and the whole village has a cough.

(For explanation see page 80 col. i.)

Ek to gareṭan, dūre lassān khāē.

A shepherdess that eats onions.

(For explanation see page 80 col. i.)

Ero ke chero, navvā ke darāhul.

Slavery to the slave and shampooing to the barber.

(For explanation see page 81 col. i.)

Gāchh men kithāl, honth men tel.

The jack-fruit on the tree, and oil on the lips.

(For explanation see page 82 col. i.)

Gadhā ke khāl khet, na har-loke ke, na par-loke ke.

If an ass eats up your field, it is neither good for this world, nor the next.

(For explanation see page 82 col. ii.)

Gāi na āe bachve! āj.

A cow is not ashamed of her calf.

Gāle hāth Gopālak māē.

Gopāl's mother always has her hand to her cheek.

(For explanation see page 83 col. ii.)

Gānṛ na dhoe so oṣhā hō.

Who won't wash his joints will be a wizard.

(For explanation see page 110, col. i.)

Jaisan dekhe gāon ki rīt, taisan kare log se prīt.
Be friendly with the people in the fashion
of the village.

Jaise ki sevā kare, taisi āsā pūr.
As the master you serve, so the fulfilment
of your hopes.

*Janam ke dukhiyā, karam ke hīn, tū kō Deo
tilangū hīn.*

Wretched from birth and unfortunate are
those of whom God hath made soldiers.

(For explanation see page 113, col. i.)

Jānelā chilam jin kō par chārhelā āngārī.

The pipe knows what it is to bear the fire.

Jāo Naipāl sōth jāē karpāl.

Go to Naipāl and your fate will follow you.

Jare jāē sūjhe sūkar.

Going to the burning place and thinking of
(the planet) Venus.

(For explanation see page 114, col. i.)

*Jainē kī ān ra'ī tainē kī tīk'ī alag karo tū
ro'ī one lāvā tīk'ī.*

One loaf is equal to three cakes, so let go
the three cakes and bring the one loaf.

Jau kō gae, satudāi kō āē.

Started for barley comes for barley flour.

(Unfair demand : a shilling's worth for six
pence.)

Javān jāē pātāl burhiyā māṅge bhatār.

The maidens are dying and the grand-
mothers demanding husbands.

(Upside down : topsy turvy; incongruity.)

Jeb'ā harī aisan Thāk'ur, tekrā jam ke dar ?

Why should he fear the Angel of Death
who has such a (merciful) God ?

Je pūt parde'ī bhāile, dea pūtār sab se gāile.

The sons who have gone to foreign lands
have gone from the worship of Gods and
ancestors.

*Je Pāñre ke patrā meñ, se Pāñri'ān ke āch'rā
meñ.*

What is writ in the Pandit's book, his wife
hath in her wrapper.

*Jhīngar bāithē bahucha pur kahās kī 'ham hīn
mālik hain.'*

The cricket sitting on a bundle of clothes
says "I am the owner."

Jitnā marve meñ āvelā, o'nā kahār meñ na āve.

All that sit at the marriage feast cannot
enter the marriage chamber.

*Julāhā churāve nālī nālī, Khudā churāve ekke
berī.*

The weaver steals a reel at a time; but God
makes him lose all at once.

(Of all his ill-gotten gains: poetical justice.)

*Jūn jūn bāo bahe pur vāl, tūn tūn atī dukh ghāil
pāi.*

When the wind is in the East, the pains of
wounds are much increased.

Kajal gayā Bihār. bahoryā na'ere hī hai.

They have gone to Bihār for the lamp-black

and the bride is on the tip-toe of expect-
ation.

(For explanation see page 127, col. ii.)

*Kāni āñkh maṭar kā biyā, voh bhī āñkh Bhavā-
nī āyā.*

Even my one eye, small as a pea, hath the
Goddess of small-pox taken.

Kānt gāē Bāman ke dān !

A one-eyed cow for the Brahman's alms !

(For explanation see page 130, col. i.)

Kāni gāē ke alge bathān ?

Has the one-eyed cow a separate stall.

(For explanation see page 130, col. i.)

Karain Kallu bharain Lallū.

Kallu does the deed, and Lallū pays for it.

(The eat's paw.)

Karne kō chāk'ri sone kō ghar.

Service is for work, the house for sleep.

(For explanation see page 132, col. i.)

*Karyā Bāman, gor chamār, tekrā sang na utre
pār.*

A black Brahman and a fair ohāmār won't
do you any good.

(For explanation see page 132, col. ii.)

Kehū ke jekh pūt, kehū ke lekhe kanvā.

To some he is an elder son, to others only
a boy.

(For explanation see page 134, col. ii.)

Kekar kekar dharo nāon, kamra orhle sārē gāon.

The whole village wears a blauket, whatever
you choose to call it.

(For explanation see page 134, col. ii.)

Kekarnī kare, kekrā sire bīte.

One does the act, and another is called to
account for it.

*Khaliyā sās kin sāon meñ ? Kodoñ hā bhāt kin
bhāton meñ ?*

The wife's aunt is no mother-in-law, as millet
is no rice.

Khirādī hā gāñth kāhe hī kate.

The turner's tool cuts through every thing.

Korhī kō dāl bhāt kamārut kō phulhā.

The lazy lives on rice and pulse, the hard-
working only on peas.

(For explanation see page 142, col. i.)

Kothī meñ chāur ghar meñ upās.

Grain in the barn, hunger in the house.

(Said of a fool or a miser.)

*Kumhār hā gadhā, jahīn ke chūtar, māṭī dekhe,
tahīn ke pīchhā daure.*

The potter's ass runs after any one whose
breaches are muddy.

(He takes him for his master.)

Kuśā ke dūā hoē to lūṭī lage ke bhāṭ.

If the dog had flour he would have baked
bread for himself.

Lajandā bokū mūñh bīdore.

The shame-faced goat shows his teeth.

(For explanation see page 148, col. i.)

Late kī joē sāre gāon kī sarhaj.

The wife of a poor man is the sister-in-law of the whole village.

(For explanation see page 150, col. i.)

Lār na ūr, ehald miyān Jagdispūr.

Nor sense nor skill and he goes to Jagdispur.

Maral bhachhiyā Bāman ke dān.

(Said of a useless gift.)

Mard jekrā gāth rūpaiyā.

A man with silver in his pocket.

(Born with a silver spoon in his mouth.)

Mārā mehar aur bhāge parausin.

The wife is beaten, and the neighbour flies through fear.

(For explanation see page 157, col. i.)

Marihon par tārison nāhin.

I'll die before I budge from here.

Mār na jurē mānge tāri!

He has no right even to butter-milk and demands tāri.

(For explanation see page 157, col. ii.)

Maskhari ke chūrā bhar bhar gāl.

Filling his cheeks with flattery's cakes.

(Said of a toady.)

Mastāni bakri bok kī mūh chūmī hai.

The she-goat on heat kisses the buck-goat's mouth.

Māthe gathri, madhuri chāl; "āj na pahonchab pahonchab kāl."

A bundle on his head, and easy his gait; and "I'll reach to-day or at any rate to-morrow.

(An easy going man.)

Māthe kī muraundā, bel ka khiand.

No sooner was his head shaved, than a bel fruit fell on it.

(For explanation see page 159, col. i.)

Māth par motri, Basant ke git.

With a bundle on his head, he sings the songs of spring.

(For explanation see page 159, col. i.)

Mūkti na kahe dil kī, paithen darvāze niblen khirki.

The wealthy keep their own counsel, going in by the front door and out by the back.

(For explanation see page 161, col. ii.)

Miyān hāth angūhi, bivi ke kan pāt,

Lauari ke dānt missi, tinoñ kī ek bāt.

The ring on a husband's hand, the ring in a wife's ear, the black on a slave-girl's teeth, are all alike.

(For explanation see page 162, col. i.)

Mūli aur mūli ke patvaton par lon kī dālī!

Radishes and radish-leaves with a pinch of salt!

(For explanation see page 164, col. i.)

Nāch tār yei nā, "āngan bākhre"

Rāndhnā yei nā, "oli lākrē."

Not knowing how to dance (he says), "the floor is uneven!" Not knowing how to

cook (he says), "the greens are tough!"

(A bad workman quarrels with his tools.)

Na dauri chalainge, na thas lagegi.

Who runs not, stumbles not.

(Look before you leap.)

Nainā det batāē sab hiye ko het ahet,

Jaise nirmal āret buri bhatī kah det.

The eyes show the love and hatred of all hearts, As a clear glass showeth both fair and fowl.

Nām barā ūchā, kār donon bāchā.

A great name, and both ears cut off.

(A stain on the family escutcheon.)

Nauā ke ghar chorī bhel, tīn choṅgā bār gel.

There was a theft in the barber's house and three cups full of hair stolen.

Naukar ko chākar, mārai ko usārā!

A servant to a servant is a shed to a hut.

(The one is as absurd as the other.)

Nau kūnde aur das negi.

Nine platters, and ten to receive them.

(For explanation see page 172 col. i.)

Nayā nau gaudā, purānā chha gaudā.

For the new nine for the old six.

Nayā nayā rāj bhaīl gagrīn anāj bhaīl.

Changes of government fill the pitchers with grain.

(i. e. they create many poets.)

Neotal Brahman, shatrū barābar.

To invite a Brahman is to call an enemy.

(A skit at the greediness of the class.)

Nikauriyā gāē hāt, kakri dekh jivā phāi.

Without a farthing he went to the mart, saw a cucumber and broke his heart.

Padni āl na pethyā lāgal.

It is no market without the shameless wench.

(For explanation see 175, col. ii.)

Pāhan men ke mārbe chokhā tīr nasāi!

If you shoot at a stone, you will spoil a good arrow.

(For explanation see page 175, col. ii.)

Pahār ke aṭhan silūt.

The support of the hill is a stone.

Pahle pive bhakvā, phir pive tamakhvā, piche pive chilam-chāṭ.

The first puff is smoke, the second is tobacco, and the third is clearing the pipe.

(For explanation see page 176, col. i.)

Pāni men machhli, nau nau tukrā hissā.

The fish in the water, and is being divided into nine shares.

(For explanation see page 178, col. i.)

Parhiye, bhaiyā, sot jā men hanḍyā khud bad hoi.

My son, learn those things that will keep the pot boiling.

Parkā dhan gaurayā mār.

Sparrows may eat up another's wealth.

(For all I care.)

Parkal ghor bhusaulē thārā.

The tame horse runs to its stall.

*Petāhā chākar, ghasahā ghor, khāē bahot kām
kare thor.*

A pot bellied servant, and a fat horse eat
much and work little.

Phar na pharī, bagichā ke nāon !

Nor fruit, nor vegetables, and called a
garden !

Pharyā na sārī, barī sobhā hamārī !

No gown and no petticoat and great credit
is mine.

Phir, murle bel tal'e.

Again, you shaven-head, have you come
under the bel tree.

(For explanation see page 183, col. ii.)

Pūjle deotā, chhorle bhūt.

Worship the gods and give up the devils.

*Qaraz kār'h kare beokār, mehrī se jo rūkhe bhā-
tār, be kulaval bole darbār, yeh tinoñ paṣham
ke bār.*

Who trades on borrowed money, who quar-
rels with his wife, who speaks at Court
without being spoken to; these three are
as cast off hair.

Rahab bhukle, chalaḥ tihukle.

I may starve, but I will not stoop.

Rahe ke bhusahul, nāon leve ke dharohar. !

He lives in a straw hut, and calls himself a
banker !

*Rah rah, bengnā, hore de bihān, tujh par sā-
jeñge tūr kamān.*

Stay, stay, you frog, until it is dawn, that I
may shoot you with an arrow.

*Rām na mārē, apas marai de hu-matichar
hāē.*

God did not kill him, but his own folly did.
(His own worst enemy.)

*Rotiyā chākar, ghasyā ghor ; khāē bakut, chale
thor.*

An ill-paid servant and a badly fed horse
eat much and work little.

Sab gun kē āgar, phūṭal gāgar.

Full of every virtue, but only a broken
goblet in the house.

*Sabzī mat deo gavāran ko, handiyā bhar bhāt
bigāran ko.*

Don't give *bhaṅg* to village boors, they will
simply spoil a pot-ful of rice.

(For explanation see page 200, col. ii.)

Sampat se bhetā nahin diladdar se tūṭan.

No friend to prosperity and an enemy to
adversity.

(A stupid man.)

Sastā gehūn ghar ghar rājā.

When wheat is cheap, there are offerings in
every house.

Sāt pāñch pakvā, na ek gulār.

One Indian fig is better than half a dozen
pakvā.

(*Pakvā* is a wild tasteless fruit.)

*Sattū man bhattū, jab ghulbā, jab khaibā, jab
jaēbā ; dhān bichāre bhallo kile khāē challe.*

Pulse meal is a pleasant thing; you knead,
and eat and go your way; but rice is a
pleasanter thing, for you simply husk
and eat and go your way.

(For explanation see page 214, col. i.)

Sent kā māl hirdā nirdāi.

The heart has no pity on easily gotten
wealth.

(Easy come easy go.)

Sunārī becheñ kāntū, onārī becheñ māñchhū.

The wise man sells the houses, the fool his
fish.

Tālī doṭ kar bāje

It requires two hands to clap.

(It takes two to make a quarrel.)

Talvoñ ki sī kahūñ yā jīb ki sī ?

Shall I judge according to the soles of my
feet, or according to my tongue ?

(For explanation see page 281, col. i.)

*Tas Makund, tas pādanghorī : Bidhī ne ān
milāi jorī.*

As makund, so his roaring mare: Fate has
made a rare match of them.

Thakal pairākū phen chāte.

The exhausted swimmer licks the foam.

(His capital all spent, on paltry jobs intent.)

Theñge thān, labede paṣār.

Stand my ridicule, or a thousand blows.

Tiretā ke bijoñ ko pahoñch gaē.

It has run to seed in the third age.

(For explanation see page 240, col. i.)

Tisī ko khet meñ jolhā bhutlāne.

The weaver loses his way in the linseed
field.

(For explanation see page 241, col. i.)

Tohrā bise kī bhūsā ekko na chhutī.

You don't know chaff from wheat.

(For explanation see page 241, col. i.)

To ko na bhunāñ, torā bhatiyā aur bādhdhāñ.

I'll not change you; I'll get more of your
brothers for you.

(For explanation see page 241, col. ii.)

Torī hoṭo mū-i khar, paṭvā bhailo sāg :

Agvāre picchvāre bañhlo, so ho bhailo sardār.

Radishes and weeds for vetches and their
leaves for spinach: He has become a
gentleman who was but a dependant.

(For explanation see page 241, col. ii.)

Tū kar apnā kām tvalyā bhusan de.

Do your work quickly and let the cure bark

*Tum ant gāē ham ant ko dē, māron chūñ kīṭan
ne khāyo.*

While you went one way, and I the other,
the dogs ate up the dough.

(For explanation see page 245, col. ii.)

*Tum'āre bhatār na hamārē joē as kuchh karō
in hīvā hoē.*

You have no husband and I no wife; let us
so act, that we may have a son.

(For explanation see page 246, col. ii.)

Turuk hū hue, tau bhī nū.

I have turned Mahommadan and have still
gained nothing by it.

(For explanation see page 348, col. i.)

Udhyāil satvā pitran ke dān.

Spoilt flour is offered to the ancestors.

(For explanation see page 249, col. i.)

Ukhtī meñ murā, māē bāp bisrā.

The pestle in the mortar and the parents
forgotten.

HINDOO PROVERBS.

Ab ke sāhe, ham na byāhe : phit̄ paro voh sāhe !

The marriage season come and I not wed

Out on the season that hath sped !

(Cursing the stick that beats you.)

Ad Hindū, bād Musalmān,

First Hindū, then Musalmān.

(For explanation see page 3, col. i.)

*Āē Kanāgat phulā kāns, Bāman uchhileñ nau
nau bāns.*

When the *kanāgats* come, the long grass
blossoms, and the Brāhman dances nine
poles high.

(For explanation see page 3, col. ii.)

Ain'tār jab jāniye jab hattī lipen bāniye.

Know it's Sunday when the shopman leaps
his shop.

(It being the invariable custom.)

*Āj kāl kī kannayā apne mūñh se bar māngī
haiñ.*

The girls of the period choose their own
husbands.

(Very shocking in India.)

Andar chhūt nahīñ, bāhar kahēñ 'dūr, dūr.'

Within no abstinence, without he says
'away.'

(Hypocrisy.)

Baḡal men chhurī mūñh mēñ 'Rām Rām.'

A dagger in his bosom, and politeness in
his mouth.

(For explanation see page 24, col. i.)

Barī bahū, barā bhāg.

Older the wife, greater the good fortune.

(For explanation see page 33, col. i.)

Barī bahū ko bulāo, jo khir meñ nūñ dāle.

Run for the elder brother's wife, she 'll put
salt in the *khir*.

(For explanation see page 88, col. i.)

Barī bhābī māñ ke thānak.

The elder brother's wife ranks with the
mother.

(According to custom.)

Barī sāk-vāl.

A man with a great nose.

(of great honr.)

Baḡhāt kī 'Rām Rām,' Jam kī sandak.

The traders' salute is a homage from the
Devil.

(i.e. a *dun*)

Beche so banjārā, rakhe so hattiyārā.

Who sells (grain) is a merchant, who hoards
it is a murderer.

(For explanation see page 36, col. i.)

Bharmā bhūt, sūkā dāgan.

Imagination is a devil, and fear a witch.

(Therefore be brave and sensible.)

Bhūke ko kuchh dījiye, yathā shakt jo hoe.

Feed the hungry as much as in you lies.

*Bhū'e Bāman gāē khāē, 'ab khāñ, to Rām
dūhāt.'*

The forgetful Brāhman ate beef (and said)

'I will never eat it again, by God !'

(For explanation see page 43, col. i.)

Bin parche parit nahīñ.

No belief without proof.

[*dīye.*

Birādri ko na khilāyā, chār kāñdhī kī jimā.

The kinsfolk have not been feasted, only
the corpse bearers have been fed.

Biyāh pichhe pattal bhārī.

When the marriage feast is over, even the
leaf plates are a heavy expense.

(Plenty ceases with the feast.)

Chhabbe hone gas the, Dubbe bhī na rahe.

Wanting to become a Chhabbe he loses even
his original rank of Dubbe.

(For explanation see page 54, col. ii.)

Chhatar-patī ghate rāp aur barhe ratī.

O goddess forgive his sins and increase his
fortune.

(Said when a child sneezes.)

*Chhattis parkār ke bhojan meñ sattar do bahattar
rog bhare haiñ.*

In thirty six dishes are seventy two com-
plaints.

Chhattri kī bhogāt, na mūsāl kī dhanak.

You can no more make a monk out of a
Chhattri (soldier) than a bow out of a
pestle.

Chhāyā barī māyā hai.

Shade is a great blessing.

(*Chhāyā*—also roof over your head.)

*Chhīnkāt nahāñe, chhīnkāt khāñe, chhīnkāt
rahiye so ; Chhīnkāt kisi ke na jāñe chahe
sarb sone kī ho.*

You may sneeze and wash, eat, and sleep ;
But you must not sneeze and go to
another's house, though full of gold.

Chhoṭī sī bachhiyā, barī sī hattiyā.

The calf is small, but the sin is great.
(As well be hanged for a sheep as a lamb.)

Chindāl na chhoṛe makkhī na chhoṛe bāl.

The low castes leave, neither hair nor flies.
(For explanation see page 57, col. ii.)

Chīrā hai jis ne, vohī nīregā.

Who opened the mouth will feed it.

Dān, bit samān.

Be charitable according to your means.

Darshan moṭā, painḍā khoṭā.

Great object, but a bad road.
(Such as a pilgrimage to Badri Nāth in the Hills.)

Dāsī karam kahār se niche.

To serve is worse than to be a scullion.
(Service is another name for slavery.)

Dātā ke tīn gun ; de, dilāve, deke chhīn le.

God has three qualities, to give, to make others give, and to take back what He has given.
(Said also of a king or master.)

Debī dīn kāte, log parchā māngēn.

Devī (goddess) spends her days (in care), and man is ever demanding a miracle.

De, dilāve, de de kare, so pirānī bhausāgar tare.

He that gives, causes to be given, and persuades others to give, passes through the sea of this world.

Deh dhare ke ḍand haiñ.

The penalty for being created.
(Disease and suffering; no body no pain : Adam's legacy.)

Deh meñ anek rog bhareñ haiñ.

Innumerable maladies lurk within the body.

Deotā bāma ke bhūke haiñ.

The gods hunger after the smell only.
(For explanation see page 68, col. i.)

Dhōo, jo bidh likhā soī pāo.

Rush on, but you 'll only meet your fate.

Dharm hār dhan koī khāē.

Any body can make money by dishonesty.

Dharam ki jar sadā harī.

The root of faith is ever green.

Dharnī kī mā sāñjh.

Evening is the mother of patience.
(See page 69, col. ii.)

Dhāvegā so pāvegā.

Who runs gets, or who worships gets.

Dhūnī pānī kī sanjog hai.

There is some connection between his fire and water.
(For explanation see page 71, col. i.)

Diya dān mānge Musalmān.

Muslimans will claim back the given alms.
(For explanation see page 73, col. i.)

Donoñ khoe jogyā mudrā aur ādes.

The jogī lost both his ear-ring and his salute.
(For explanation see page 74, col. ii.)

Dunyā dhund kī pasārā hai.

The world is but an expanse of vapour.
(The world is a mirage: all chaos.)

Ek din pāhonā, dūsrē din ann-khāonā.

One day a guest, the second day a sponge.

Ek gurī ke bālke.

Disciples of one teacher.
(For explanation see page 76, col. i.)

Ek lakh potā savā lakh nātī us Rāvan ke diya na bātī.

With a thousand sons' sons and a million daughters' sons, nor wick nor lamp to such a Rāvan.
(For explanation see page 79, col. i.)

Gae Dakkhan vohī karam ke lakshan.

He went to the south, and had the same fortune.

Gangā gas, muṇḍās sidh

When gone to the Ganges, shaving is necessary.

Gangā gae muṇḍās sir.

Gone to the Ganges and shaved his head.

Gangā kar gaur gariban kī.

O Ganges, hear the prayer of the poor!

Gangā ko ānā thā, Bhāgirath ko jas.

Fate made the Ganges flow, but Bhāgirath gets the credit.

Ganjī satī, ūt pujāri.

A bald pigeon and a dwelling in a palace.

Garabh karñte Rāvan hāre.

Rāvan was humbled for his pride.
(Allusion to the story in the Ramayan.)

Garabh kī sir nichā.

Pride goes before a fall.

Ghar āī Lachchmī ko lāt mārñā achchhā nahīñ [hotā.

Never kick good fortune when she comes to you of her own accord.
(Never decline a spontaneous offer of marriage or of a post.)

Ghar dya nāg na pūje bābī pūjan jāē.

They do not worship the snake in the house, but they go to worship at his hole.
(For explanation see page 87, col. i.)

Gharī meñ gāon jāle nau gharī bhaddrā.

The village burns in an hour, and in nine hours comes the lucky moment.
(For putting it out : a skit at the astrologers.)

Gharī meñ ghayyāval hai.

The clock strikes differently every hour.
(Uncertainty of the fortune.)

Ghar kī bhedī Lankā dhāve.

A domestic foe would ruin Lankā.
(For explanation see page 82, col. i.)

Ghar kī jogī jognā ann gāon kī siddh.

A jogī is a beggar at home and a saint abroad.
(For explanation see page 83, col. i.)

Ghar ke khīr khāē aur deotā bhālā māñē.

The house-folk eat the offering of milk and rice and the gods are propitiated all the same.
(For explanation see page 88, col. ii.)

Ghorā chāhiye bidāgiko, sarā phirtā sā āyo.

A horse is wanted for the bridegroom, so bring it quickly.

Ginī dalyān haiñ.

Each bit is counted.

Gūdar men gindaurā.

A sweet cake in a rag.

(For explanation see page 92, col. ii.)

Hari kī māyā chhin men dhūp chhin men chhāyā.

God's wondrous deeds, one moment sun-shine, and another moment shade.

Hāth bechā hai, kuchh rāt nahin bechī.

I have sold you my limbs, not my caste.

(For explanation see page 99, col. ii.)

Hindī na Fārsī lālā jī Banārsī.

With neither Hindī nor Persian, he is a scholar from Banāras.

(Benares is noted for its Sanskrit scholars.)

Hom karat hāth jarā.

Burning the hand in making a sacrifice.

(To be injured by a good action.)

Indar rājā garjā, mārā jā larjā.

My heart trembles when the clouds thunder.

(For explanation see page 106, col. i.)

Issar āē, diladdar bhāge.

When good fortune comes poverty runs away.

Issar se bhelā nahīn, diladdar se bigar.

Good fortune he has not and quarrels with misfortune.

(Making the matter worse.)

Is tarah kānpātā hai jaise qasāī se gāē.

He is trembling like a cow before a butcher.

Jab prajā nahīn, to rājā kahān. !

When there are no subjects where is the king!

Jahān Gang vahān rang.

Where Ganges flows are gala shows.

Jaisā deotā vaisī pūjā.

As the God so the worship.

Jā ko Rām rachohhak tā kā kaun bhachhak.

Whom Ram protects none can slay.

Jam se burī janet.

Better Hell than the plagues of a marriage procession.

Jas dūlah tas banī barāt.

As the bridegroom, so the wedding party.

Jā se jā ko kām, soī tāko Rām.

He is thy God, whom thou hast to serve.

Jeth jethē Āsār hē.

(The weather is) best in Jeth and worst in Āsār.

(Jeth is May—June, Āsār, July—August.)

Jeth ke bharose pet.

Pregnant on expectations from her husband's elder brother.

(For explanation see page 115, col. ii.)

Jis kī yahān chāh unki vahān bhī chāh.

Who are loved in this world are loved of heaven.

(i. e. They die early whom the gods love.)

Jis ke dhī nahin us kī dehlī dhī.

Who has no daughter, looks upon his threehold as his daughter.

(For explanation see page 118, col. ii.)

Jitne munḍ utne pinḍ.

As many heads (sons), so many offerings to your manes.

(For explanation see page 121, col. i.)

Jo bole so kundā khole.

Who speaks first must open the door.

(For explanation see page 122, col. i.)

Kālī gāē Baman ko dān.

A black cow given in alms to a Brahman.

(For explanation see page 128, col. ii.)

Khānā binā sab rānḍ rasoi.

Without sugar a dinner is like a widow.

(For whom no one in India has any regard.)

Khāne ko pichhe, nahāne ko pahle.

Bathe before eating.

Khudā kā mārā harām, apnā mārā haldl.

Killed by God is unlawful, killed by yourself is lawful food!

Kutte ko haḍḍī bhālī lagī hai.

Dogs best love a bone.

(Hindū skit at the Muhammadans.)

Māi bāp ke lātan māre, mehrī dekh jurāē,

Chārōn dhām jo phirī āve, tabhūn pāp nā jāē.

Who kicks his parents to please his wife, His sin will cleave to him though he makes all the pilgrimages.

(For explanation see page 152, col. ii.)

Mard ke chār nikāh durust haiñ.

It is lawful for a man to have four wives.

(Hindu chaff of the Muhammadans.)

Mūi bachhiya bāman ke dān.

A starving heifer given in alms to a Brah-
(A useless gift.)

Nāī, dāī, baid, qasāī in kā sūtak kadhī na jāī.

Barber, mid-wife, leech and butcher; these four are always defiled.

Nayā atil perū per alān.

The unversed ascetic squats on his haunches.

(For explanation see page 172, col. ii.)

Pahle hī gasse men bāl āyā.

Hair in the very first morsel of food.

(For explanation see page 176, col. i.)

Panch jahan Panmeshuar.

Where is the jury, there is God.

(For explanation see page 177, col. i.)

Pānī pūje chhān-ke gurū kije jān-ke.

Strain your water before you drink it, and test your priest before you retain him.

Pān lo bināī sau lo gināī.

Prostration is the end of bowing, as a hundred is of reckoning.

Parāē dhan par Lachchmī Narāyān.

He is the Lord of Wealth on others' property.

(i. e. he wastes it.)

Pardes kales nareshan ko.

Even kings suffer in strange land.

Parhā na likkhā nām Bidyā-dhar.

He can neither read nor write and named Mr. Doctor.

(For explanation see page 180, col. i.)

Par kī khetī par kī gāē, voh pāpī jo māran jāē.

The field is another's and so is the cow: he is a sinner who drives it away.

(For explanation see page 183, col. ii.)

Paṣū kā satānā, nirā pāp kamānā.

To torture an animal is a great sin.

Pheron kī gunahgār hai.

The marriage tie is her only sin.

(For explanation see page 183, col. ii.)

Prem kahānī kahat hūn, suno sakhī rī āē, Pī dhūḍan ko ham gān, ān āp harāē!

I tell thee a tale of love, come near, my love, to hear. I went in search of my love, and lost myself!

(For explanation see page 186, col. i.)

Pūre gurū ghanṭāl hai.

An old priest is only a bell ringer.

(Allusion to the services in Hindu temples.)

Pūt supūt to kyōn sanche? pūt kapūt to kyōn sanche?

If your son is a good son you need not collect money; If your son is a bad son you need not gather wealth.

(For explanation see page 187, col. ii.)

Rākhan -hār bhae bhuj chār, to kyā bigre bhuj do ke bigāre.

When he that has four hands (Vishnū) is my protector, what harm can his enmity do me that has only two?

Rupae vāle ko rupae kī ās, mo ko Rām kī ās.

The rich man trusts in his wealth, and I in my God.

(The self consolation of the poor.)

Sāban diye mail kaṭe, Gangā nahāi pāp.

Soap cleans from dirt, and bathing in the Ganges from sin.

Sabhī bāt khoṛī sire dāl roṭī.

Best is pulse and bread; all else is bad.

(Pulse and bread are wholesome and cheap.)

Sādhon ko kyā savād? Gur nahīn batāshe hī sahī.

What cares a saint for relishes? If there be no sugar then give him sugar candy.

(For explanation see page 202, col. i.)

Sāhai bahe na jāēn, gauṛ se jāēn.

The banker is not being carried away, he is going down for some object of his own.

(For explanation see page 203, col. i.)

Sājhe kī Holi sab se bhālī.

Partnership at the Holi is a good thing.

(For explanation see page 206, col. i.)

Sājhe kī mā Gangā na pāē.

The mother of several sons will never reach the Ganges.

(For explanation see page 206, col. i.)

Samāe samāe ke datā Rām

God gives in every clime and time.

Samāe na bāram bār.

Opportunity comes not daily.

Sampat kī jorū; bipat kī yūr.

In prosperity a wife, and in adversity a friend.

(For explanation see page 207, col. ii.)

Sārī Rāmāyan sun ke pūchhā Sītā kis kī jorū thī?

After listening to the whole Rāmāyan, he asks whose wife Sītā was.

(For explanation see page 210, col. ii.)

Sās mūr, bahū betā jāyā; vā kī patā vā meh āyā.

The mother-in-law died, and the daughter-in-law gave birth to a son; and so the account was balanced.

Sāt māmā kī bhanjā bhukā kī bhukā pukāre.

The nephew of seven uncles goes hungry.

(For explanation see page 213, col. ii.)

Sāvan ke rapṭe aur hākim ke dapṭe kī kuchh dar nahīn.

It is no harm in slipping in Sāvan, or in being snubbed by a master.

(For explanation see page 215, col. ii.)

Smere kī bhūlā sājhe ko bhī ās, to bhūlā nahīn kahlātā hai.

If what was forgotten in the morning is remembered in the evening there has been no forgetfulness.

(For explanation see page 216, col. i.)

Shām ke murde ko kab tak rōē?

How long will you weep for him who died in the evening?

(For explanation see page 218, col. i.)

Shankā dāyan, manā bhūt.

Our fears create giants and our thoughts phantoms.

Sharan gurū kī āē ke jo smere Siyā Rām, Yāhān rahe ānand se ant basē Hari dhām.

Who follows a prophet and calls on God, Will be happy in this world and go to God's home in the next.

(For explanation see page 218, col. ii.)

Sīnk sarāṭpe to Lalji ke sang gae; ab to dekho aur khaō.

Licking with broomstick is gone with my father; now you can only look and eat.

(For explanation see page 221, col. i.)

Sukh ke bare jodhā rakhvāli hai.

Happiness is guarded by bold warriors.

(i. e. happiness is difficult to reach.)

Thālī giri jhankār sab ne sunī.

When the brazen dish falls, all hear the clang.

(For explanation see page 237, col. i.)

Thālī par se bhukā nahīn uthā jāē.

The hungry man does not leave the platter.

Thora khānā aur Banarus meñ rahnā.

Little to eat and a life at Benares.

(For explanation see page, 238, col. i.)

Tin lok se Mathurā niyāri.

Mathurā is apart from the three worlds.

Tin pāo bhīt ir, to deotā aur pītar.

We remember the gods and ancestors, when the stomach is full.

(For explanation see page, 239, col. ii.)

Tiryā charitr jāne nahīn koī khasam mār ke satī hōi.

None knows the wily tricks of women :
They kill their husbands and then burn themselves.

(For explanation see page, 240, col. ii.)

Tiryā terah mard atīhārah.

A woman at thirteen and a man at eighteen.
(make a fair match.)

Tolā bhar kī chār kachaurī, khurmā māshe dhāt kā, Lālā jī ne byāh rachāyā dhablā bech lugāi kā.

With four thin cakes and tiny sweets, my

gentleman has held a marriage on the proceeds on his wife's petticoat.

(A skit at the pretensions marriages of the poor.)

Tulsi kā puttā kaun barā kaun chhotā ?

Is one leaf of the tulsi tree better than another?

(For explanation see page, 244, col. ii.)

Turat dān mahā Kallyān.

Ready alms is sure salvation.

Turat dān mahā pun.

Ready alms is a great virtue.

Ūdho, ban āē ke bāt.

It is luck that has done this Udho.

(For explanation see page, 249, col. i.)

Udho kā len na Mādho kā den.

I owe nothing to Udho, and Mādho owes nothing to me.

(I am independent.)

Ulojh jāigā to sulajh he rahegā.

When once entangled he will be disentangled.

(For explanation see page, 249, col. ii.)

MERCANTILE PROVERBS.

Bāsār us kā jo le-ke de.

The market is his who pays.

Bhāi na de, bhāo de.

Sell at the market rate, not for friendship's sake.

(Benevolence spells bankruptcy.)

Bhāri byāj mūl ko khāz.

High interest means loss of principal.

Bhāl chūk lenī denī.

All mistakes should be given and taken.

(Errors excepted; the E. E. of the English traders.)

Bigāj motā mūl kā totā.

High interest loses the capital.

Bohnī tohni, rad balā.

Cash for handsell puts away misfortune.

Detā bhūle na letā.

Neither giver nor taker can make a mistake about it.

(Said of an easy and plain calculation.)

Ek hāth lenā, ek hāth denā.

Take with one hand and pay with the other.

(Ready money.)

Ek ke dūdh se sau ke savāi bhal.

A hundred and quarter for a hundred is better than the two for one.

(For explanation see page 79, col. i.)

Gāhak war mauz kā thāk nahīn kab āve ?

Who knows when death or a customer will come?

*Ghar bhāre, hāt bhāre, pāñjī ko lage byāj,
Munim battā rotīyāh jhāre, dīvā'ā kārhe kārīn lāj.*

His house hired, his shop hired, his capital borrowed. His owner eating up his goods; no shame to him if he became bankrupt.

(Said of the improvident.)

Ghaṛe se gharā nahīn bhārā jātā

You cannot fill a jar with a jarful.

(i. e. on account of wastage.)

Hāth kā denā; aur bair bisānā.

Lend your money and make an enemy.

Hāthon hāth bik gayā.

Sold from hand to hand.

(A rapid sale.)

Is hāth lenā us hāth denā.

Give with one hand and receive with the other.

(Cash dealings.)

Itnā nafā khāo, jūnā āṛe meñ non.

Make as much profit as there is salt in flour.

(Don't exceed safe limits in speculating)

Jab bhae sau to bhāg gayā bhaū.

(i) When it (debt) reaches to a hundred he no longer fears it.

(Owe a man £10,000 and you are his master.)

(ii) When a hundred join together fear flies from them.

(The bundle of sticks: union is strength.)

Jhūt se kām nahīn chaltā.

Business can't thrive on lies.

Jis kā āṛdū bike voñ badhiyā kyōn kare [him ?

If the entire bull will sell, why castrate

Khol gharā kar be dharā.

Open the jar, and get ready the scales.

(For explanation see page 188, col. ii.)

Kyā 'udhār kī mā marī hai ?

Is the race of credit extinct ?

(For explanation see page 147, col. i.)

Matī kī ghara bhī thōhī bajā-kar lete haiñ.

Even an earthen pot is rung before it is bought.

(For explanation see page 159, col. ii.)

Maut aur gāhak kī etebār nahīñ, jāne kis vaqt ā jāe.

[will come.

None can tell when death or a customer

Mul se byāj pyārā hotā hai

The interest is dearer than the principal.

(For explanation see page 164, col. ii.)

Mūñh māñje dām nahīñ mīlte.

The price asked for cannot be had.

(For explanation see page 165, col. i.)

Ochhī pūñjī khamoñ khāe.

A small capital ruins its master.

Pahī bohnī Allāh Miyāñ kī ās.

After handsell my hope is in God.

(For explanation see page 176, col. 1.)

Pāsang kī chor tū jagah dāñdā;

Jhukā tole, rukan de, pāsang dikhāve.

The thief with false weights gets punished in three ways; Giving over weight, making a bad bargain, and showing the difference in his scales.

(For explanation see page 181, col. ii.)

Pūrātōl chūhe māñgā bech.

Let the weight be right, whatever the cost
Rakho is maqūle pe dār o madār, Kī nau naqd achchhe na terah udhār.

Depend upon this motto: That nine in cash are better than thirteen on credit.

(A bird in hand is worth two in the bush.)

Rakh pachhāñdā kuchh nahīñ, bech pachhāñdā achchhā.

It is useless to repent that you have kept, and well to repent that you have sold.

(For explanation see page 191, col. i.)

Rupāe kī kām rupae se chaltā hai.

[money.

Money carries on the business that requires

(Money makes the mare to go.)

Rupae ko rupiyā kamātā hai.

Money begets money.

Sach bol pūrā to.

Speak the truth, and give full weight.

Sāh ke svāe, kambakht ke dūne !

The banker's interest is twenty-five per cent: the userer's is cent per cent !

Sāhū batte voh bhī sāh

Who sells at cost price is still a merchant.

(For explanation see page 203, col. i.)

Sāhākar ko kisān aur bālak ko mōsān.

A farmer is to a banker, what wasting is to a child.

(For explanation see page 203, col. ii.)

Sāñkron ke vāre miyāre ho gae.

It is a gain of hundreds.

(Said of large and lucrative contracts.)

Sājā bhālā na bāp kī aur tōo bhālā na tāp kī.

Partnership even with a father is not good,

Nor is a burning fever.

Sājā sadhe na bāp kī.

Partnership even with a father is not lasting.

(For explanation see page 205, col. ii.)

Sākh lakh se bhālī.

Credit is better than a fortune.

Sastā rove bār bār, māñgā rove ek bār.

Cheap weeps oft, dear but once.

(Cheap and nasty.)

Saste ko dekh bhāl ke lenā chāñ-ye.

Think twice over a cheap bargain.

Sastī bher kī tāng uñhā uñhā ke dekhīe haiñ !

Lift up the leg of a cheap sheep.

Sātē kī sagdī aur biyājū rupae kī chsāñ kyā

A bethrothel for a consideration and money lent on interest confer no obligation.

Ser meñ panserī kī dhokā.

He 'll cheat five pounds out of every pound.

(A great rogue.)

Stāhī ungliñ ghī nahīñ nikālā.

Straight fingers bring no butter.

(For explanation see page 220, col. i.)

Sonā le ke matī bhī nahīñ detā.

He would not return even clay for the gold he had borrowed. (A bad debt.)

Tāñbā dīkhe chitnā, man dekhe bopār.

Seeing money settles, seeing the person does business.

(For explanation see page 231, col. ii.)

Terā dhakā rahe, merā bik jāe.

Let yours remain covered up, till mine be sold.

(Applied to a selfish person.)

Ter ter ke rove apñī lāj khove.

Who weeps and cries aloud loses his credit.

(Keep your losses to yourself.)

Thathere thathere badlāñ !

One brazier exchanging with another !

(For explanation see page 237, col. i.)

Thorī pūñjī khamoñ khāe.

A small capital ruins the master.

Tin diye aur terah pāe ; kaise lobh byāj kī jāe.

I gave three and got thirteen: How the love of usury does increase !

(The proverb is a skit at the usurers.)

Toñese ho ghar ka tībā, To'ā gayā to khulāñasībā.

Misfortune will ruin a house, But when misfortune goes good fortune comes.

Udhār bañī kattiā hai.

Debts are a great trouble.

Udhār denā larāñ mol lenā.

Give on the loan and buy a quarrel.

Udhār dije, dushman kiñe.

Give a loan and make an enemy.

Udhār diyā, gāhak khoyā.

Sell on credit and lose your customer.

(For explanation see page 248, col. ii.)

Udhār diyā gāhak gayā : sadqā diyā rad balā.

Sell on credit and lose your customer; make an offering and avert evil.

(It is better to give than to lend.)

MUHAMMADAN PROVERBS.

- Ādhe Qāsi Quddūh, ādhe Bābā Ādam.**
Half the world are Bābā Ādam's and half are Qāzi Quddūh's.
(For explanation see page 2, col. ii.)
- Ādmī ko dhātī gaz samīn kāfī hai.**
Man wants but seven feet of earth.
(His grave.)
- Āh-i-mardān na ūhī sanān.**
Not a man's āhe nor a woman's ūhī in him.
(See page 6, col. i.)
- Āi hai jān ke sāth, jāgī jānāze ke sāth.**
Come with your life, it leaves but with your corpse.
(A bad habit.)
- Āisā kīyā dīl gurdāh, kī rupayā kīyā khurdāh /**
Such spirit and liberty! he has actually changed a rupee!
('Bang went six pence! ')
- Āise hote to Īd Bakrīd ke kām āte.**
Had you been of any use you would have been used at the Īd and Bakrīd.
(For explanation see page 7, col. i.)
- Āi to roṣī, nahīn to rozāh.**
Earn and dine, or else fast.
- Āisā Hasnū rove, kī qabr khode.**
Let lonely Hasnū weep or dig the grave.
(You can't do two things at once.)
- Al bal Khudā bal.**
God's strength is the greatest strength.
- Al farbah khwāh-makhwāh mard-i-ādmī.**
A fat man is undoubtedly one of the first consequence.
(In appearance.)
- Alif Allāh.**
God is Alif.
(For explanation see page 9, col. ii.)
- Allāh Allāh karo khair māngo.**
Call on God and ask his blessing.
- Allāh Allāh, khair sallāh.**
Thank God, it is well over.
(All's well that ends well.)
- Amānat men khayānat to zamīn bhī nahīn kartī.**
Even the earth does not commit breach of trust.
(i.e. it yields what is sown in it.)
- Andhā hādī, bahrā murshīd.**
A blind guide and a deaf follower.
- Apnā 'Bis'mi'llah,' dūre kī 'naux b'i'llah.'**
One's own 'God bless him!' to the other's 'God preserve me from him!'
(Allusion to the rhyming Arabic sayings.)
- Arī dhārī Qāzi ke sir parī.**
Whatever happens the Qāzi is responsible.
Shifting responsibility on to others' shoulders.)
- Āyā banda, dī roṣī, gayā banda, guṭ roṣī.**
Come mau, come food, gone mau, gone food.
(For explanation see page 23, col. i.)
- Āyā Ramsān, bhāgā Shaitān.**
When Ramsān comes, the Devil flies.
(For explanation see page 23, col. ii.)
- Banda ājīz hai.**
Man is but man.
(Apt to err.)
- Bas ho chukī namāz musallāh barhāiye.**
The prayer is over, so put away the carpet.
(Said when any work is finished.)
- Bi'smi'llah hī galat.**
Wrong at the very Bi'smi'llah.
(For explanation see page 46, col. i.)
- Bi'smi'llah ke gumbad men baiṭhe haiṅ.**
He resides under the dome of Bi'smi'llah.
(For explanation see page 46, col. i.)
- Boṛā na jōtā Allāh Miyān ne diyā potā.**
Without sowing or ploughing God gave him a grandson.
(See page 47, col. i.)
- Bure kahne-vāle par t'n harf.**
For evil speakers three letters.
(See page 47, col. ii.)
- Chirāg raushan, murād hāsil.**
The lamp is lighted and the wishes are fulfilled.
(For explanation see page 58, col. i.)
- Chugal-khor, Khudā kā chor.**
The tale-bearer is God's enemy.
- Dah dar dunyā, sad dar ākhirat.**
Ten in this world is a hundred in the next.
(Street cry of Muhammadan beggars.)
- Dārhi Khudā kā nūr hai.**
The beard is the light of God.
- Dar-i-tauba bāz hai.**
The door of repentance is open.
- Dastar-khān ke bichhāne men sau aib : na bi-chhāne men ek aib.**
Who spreads his table hath a hundred faults : who spreads it not hath only one.
- Dastar-khān kī billī.**
The cat of the banquet.
(For explanation see page 65, col. i.)
- Derh int kī masjid judī hī bandte haiṅ.**
They built a separate mosque of their own with a brick and a half.
(Going their own way.)
- Din Īd, rāt Shab-barāt.**
Each day was an Īd, and each night a Shab-i-barāt.
(For explanation see page 72, col. i.)

Diya fātehā ko lage luṭāne.

He squandered away what was given him as an offering.

(For explanation see page 73, col. i.)

Do dūl rāsī, to kyā karegā Qāzī ?

When two hearts agree what can the Qāzī do ?

(For explanation see page 73, col. ii.)

Do Mulla meñ murgī harām.

Between two Mullas the fowl remained unlawful meat.

(For explanation see page 74, col. i.)

Do qasāyōñ meñ gāē mardār.

Between two butchers the cow died a natural death.

(And so became unlawful food.)

Dunyā murda pasand hai.

The world praises the dead.

(De mortuis nil nisi bonum.)

Ek din mehmān, do din mehmān, āsre dīn balāś jāñ.

One day a guest, two days a guest, the third day a nuisance.

Ek hammām meñ sab nañge.

In one bath all are naked.

(For explanation see page 78, col. i.)

Fāludāñ khāte dānt tūteñ to balā se.

If the teeth be broken by eating pudding it is of no consequence.

(For explanation see page 81, col. i.)

Fāl zabān yā fāl Qurān.

Divination by word of mouth, or divination by the scripture.

Fātehā na darūd khāne ko maujūd.

He is in too great a hurry to eat to say grace.

Fikr aur zikr donoñ chāhiyēñ.

Meditation and prayer both are required.

(Of a mendicant.)

Gae bichāre rose rahe ek kam tīs.

When one day of the fast is over twenty nine remain.

(For explanation see page 83, col. i.)

Gae the rozah chhurāne, namāz gale parī !

He went to be freed from the fast, and prayers were added to it !

Garīb kī jorū aur Umdah Khānam nām.

The wife of a pauper and named my Lady Excellent.

Garīb ne rose rakkhe dīn bare hue.

When the poor fast, the days lengthen.

(For explanation see page 86, col. i.)

Gāzī Miyāñ, Dam Madar, khichohar pakkā ham tāiyār.

By Gāzī Miyāñ and Dam Madār, I am ready to eat the cooked dinner.

(For explanation see page 86, col. ii.)

Ghar ke pīron ko tel kā mīlīdā.

For the house priest only cakes of oil.

(For explanation see page 88, col. ii.)

Ginī betī napā shurvā.

The bits of meat are counted and the soup is measured.

(For explanation see page 91, col. i.)

Gosht khā lete haiñ, haddiyāñ phenk dete haiñ.

Flesh is eaten and bones are thrown away.

(Take what is good for you.)

Hoj kā haj nij kā nij.

Pilgrimage is pilgrimage, and trade is trade.

(For explanation see page 95, col. i.)

Halvāī kī dūkān aur dādā jī kī fātehā.

To celebrate a grand-father's obsequies at a confectioner's shop.

(For explanation see page 96, col. i.)

Haq Allāh pak rāt Allāh.

God is truth and God is pure.

Haq kā rāzī Khudā hai.

The guardian of truth is God.

Haq kar halāl kar, dīn meñ sau bār har.

Do the right and lawful, and do it a hundred times a day.

Haq kā sāthī Khudā.

God sides with the truth.

Haq nām Allāh kā.

The true name is God.

Harām khānā aur shalgam !

Unlawful food and a turnip at that !

(As well be hanged for a sheep as a lamb.)

Har nivāle bismillah.

Every mouthful in the name of God.

(For explanation see page 99, col. i.)

Hātam kī gor par lāt mārī.

He has kicked the tomb of Hātam.

Hāth pāñ kī ālkasī our mūñh meñ mūchheñ jāñ.

His moustaches go into his mouth for very laziness.

(For explanation see page 101, col. ii.)

Hāsrī ke mele meñ kōī ho.

Any one may be present at the breakfast meeting.

(For explanation see page 102, col. ii.)

Hirī phirī bal gāī, jā'le ke vaqt tal gāī.

She is always at hand for the benediction, but steals away when she should make a present (to the bride.)

(For explanation see page 103, col. ii.)

Hujjātī lā ummatī.

Argument is scepticism.

(To doubt is to go to hell.)

Hukmī bandah jannat meñ.

Obedience on Earth (leads to) a place in Heaven.

Idhar Qiblah Qutab, udhar Khatījah, mūñh kīdhar.

This side the Mecca, the other Khatījah, where I am to make water ?

(For explanation see page 104, col. i.)

Id ke chāñd ho gae.

He is become the moon of the Id.

(For explanation see page 104, col. ii.)

Jaise Hasan vaise Husain.

As is Hasan, so is Hussain.

(For explanation see page 110, col. ii.)

Jaise murde pe san man mitti, vaise haadr man.

One ton of earth on a corpse is as good as a hundred tons.

Jaisi ruh vaise farishte.

As the soul, so the angels.

(For explanation see page 111, col. ii.)

Jaisi tri phaphar kodo, vaise meri hing.

As your millet, so my assafostida.

(For explanation see page 111, col. ii.)

Jis ke hobeet atri voh kare khasi.

Who has eighty Rupees must sacrifice a goat.

(For explanation see page 118, col. ii.)

Jora ka dhabla dech-kar tanduri roti khat hai.

He has enjoyed a loaf on the proceeds of his wife's gown.

(Downright selfishness.)

Julde ki tarah Id Bakrid ko pan kha lete hai.

He enjoys the luxury of betel leaf like a weaver at the Id and Bakrid.

(For explanation see page 124, col. ii.)

Kachhi pendu dastar-khuān ka zarar.

The under baked-pot will soil the cloth.

(For explanation see page 126, col. ii.)

Kachhi vendi dastar-khuān ka zarar.

An unripe melon is a disgrace to the table.

(For explanation see page 126, col. ii.)

Kali jumerat ka vada karna.

To promise on black Thursday.

(For explanation see page 128, col. ii.)

Kauri ke vaste masjid dhote hai.

He would let the mosque go to ruin to save a penny.

Khala ji ka ghar nahin hai.

It is not your aunt's house.

(For explanation see page 135, col. i.)

Khala ka dam aur kivar ki jori.

Only an aunt alive and a pair of door flaps.

(Snid to a boaster.)

Khala ka rutba ma ke barabar.

An aunt is as a mother.

(For explanation see page 135, col. ii.)

Khala ki mehmanti hath dil pachhtani.

To accept the invitation of an aunt and repent of it.

(For explanation see page 155, col. ii.)

Khane ko bi'amillah, kam ke istagfir'allah.

Ready for the grace before meat, but for work "God forbid."

Khisar mile ji Khizar mile!

I have found Kizar.

(For explanation see page 138, col. ii.)

Khuda ke ghar mein chor ka kya kam?

What business has a thief in the house of God!

Khuda ke ghar mein sab kuchh.

In the house of God there is every thing.

(With God all things are possible.)

Khuda ke ghar se phire hain.

They have returned from the house of God.

(For explanation see page 189, col. ii.)

Kutte ko masjid se kya kam?

What business has a dog in the mosque.

Kutte ki marut dho to masjid mein mitti fere.

Death approaches the dog, when he shakes water in the mosque.

(As he will be severely punished.)

Likhe sa I parhe Musa.

Moses only can read the writings of Jesus.

(Said of an illegible hand.)

Likhe Musa parhe Khuda.

i. God only can read the writings of Moses

ii His writing is so soratchy that only he himself can read it.

(For explanation see page 151, col. i.)

Ma chhor mausi se masjid.

You can flirt with your aunt; but not with your mother.

Makke gaë na Madine gaë, bich hi bich mein hain bhaë.

He went to neither Makka nor Madina, but became a pilgrim half way.

Makke mein rakhte hain, par haj nahin karte.

Living in Makka he never made the pilgrimage.

(The nearer the church, the further from God.)

Mare to shahid, mare to qazi.

A martyr if killed, a qazi if he kills.

(For explanation see page 157, col. ii.)

Mar gaë mardud, jin ki jatiha na darud.

The wretch has died without ceremony or burial.

(Without extreme unction.)

Marte khañ se sab darte hain.

Every one fears my lord Tyrant.

Mas binā sab sāg rasoi.

Without meat a dinner is but greens.

Maula hath barhāyān, jis chahēn tis den.

Greatness rests with God; He gives to whom he pleases.

Maula yar to berā pār.

If God be kind you will succeed.

Miran ki bofi hai.

A dish of offerings to Miran.

(For explanation see page 151, col. ii.)

Mue par sau durreh.

A hundred stripes on the dead.

(For explanation see page 163, col. i.)

Mustis se savd harām hai.

It is wicked to beg from the poor.

Muft ki dāvat mein sirf roti hi bhat hai.

A feast of bread which costs nothing is as (good as) meat.

(Never look a gift horse in the mouth.)

Muft ki sharāb Qāsi ko bhī halāl!

Even the Qāsi may drink of a present of mine.
(For explanation see page 163, col. ii.)

Muharram ki paidāyash.

Born at the Muharram.
(For explanation see page 163, col. ii.)

Mullāji kyā kahēñī ākhunñī āge hī samjhe hue haiñ.

What can the priest teach, that the high priest has not learnt before?

Mullā ki dārhi tabarruk men gāi.

The Mullā's beard goes in relics.
(For explanation see page 164, col. i.)

Mullā na hogā to kyā masjid men azān na hogī?

If there be no priest, will there be no call to prayer in the mosque?

Murdah bahist men jāyā dazakh men, yahāñ to halve māñde-se kām.

The dead may go to heaven or hell, my concern is with the sweets and cakes.
(For explanation see page 166, col. i.)

Murgā hasam bakrī par dam.

He has gobbled up a fowl, and is waiting for a goat,
(A greedy man.)

Murgā pasham, bher bhasam.

What's a fowl to one who has swallowed a sheep?

Murgī ki azān kaun sunā hai.

Who minds the crowing of a hen?
(For explanation see page 166, col. ii.)

Murgī ki bāñg kā kyā etebār?

What trust is there in a crowing hen?
(For explanation see page 166, col. ii.)

Musalla pasār bagal men yār.

Kissing a girl over the praying carpet.
(Said of a hypocrite.)

Musalmanī abādāñī.

Where there are Musalmāns, there is population.
(For explanation see page 166, col. ii.)

Musalmanī men ānā kāñī kyā?

There should be no reserve among Musalmāns.
(For explanation see page 166, col. ii.)

Mūzi ko namāz chhor-ke māre.

You may leave your prayers to kill an obnoxious beast.

Nae namāñī aur boriye kā tāhmad!

A new Musalmān and a mat for apron.
(For explanation see page 167, col. ii.)

Namāñī kā takā.

The holy man's penny.
(For explanation see page 165, col. ii.)

Namāz chhurāne goē the, roze gale parē!

They went to get rid of their prayers and were obliged to fast as well,
(For explanation see page 169, col. ii.)

Na rahe māñ, na rahe māñī, ākhir dunyā fāñā fāñī.

Nor respect, nor pride can last for ever, for all the world will die at last.

Nau sau chūhe khāke billī haj ke chālī.

After eating nine hundred rats the cat went on a pilgrimage.
(A death-bed repentance: at the eleventh hour.)

Nayā Musalmān "Allah hī Allāh" pukāre.

A Musalmān convert cries "Allah Allāh."
(Allusion to the proverbial zeal of all converts.)

Nek andar bad, bad andar nek.

Good out of evil, evil out of good.
(For explanation see page 173, col. i.)

Neki barbad gunah lāzim.

The good is forgotten, and returned for it.
(Evil for good.)

Nikahi na byāhī; mundo bahā kahāñ se āī.

There was no marriage ceremony, so whences came this scald-head to be a wife.
(For explanation see page 173, col. ii.)

Niyat sābit manzil āsām.

Honesty makes the journey easy.

Pahlē ghar men to pichhe masjid men.

First at home, and afterwards at the mosque.
(Charity begins at home.)

Pahlē hī bismillah galat.

Wrong from the very beginning.
(For explanation see page 176, col. i.)

Pāk nām Allāh kā.

Only God is pure.

Pāk rah be-bāk rah.

Be innocent and fear not.
(Innocent actions carry their warrant with them.)

Panch māne Khudā, Khudā māne panch.

The jury believes in God, and God believes in the jury.

Panch mil Khudā, aur Khudā mīl panch.

God is with the jury, and the jury with God.

Parāñē māl pe, yā Husain?

Invoking Husain with another's property.

Parāñyā sir Qurān kī jagah.

Another's head is instead of the Qurān.
(For explanation see page 179, col. i.)

Parhā na likhā, nām Mahammad Fāsil.

He can neither read nor write, and named Mr. Doctor.
(For explanation see page 180, col. i.)

Parhī na qazā kī.

Who does not know, cannot fail to pray.
(For explanation see page 180, col. ii.)

Peshā habībullah, jo na kare so lānatullah.

The love of God on those who work and the curse of God on those who won't.
(For explanation see page 182, col. i.)

Qabr kā mūñh jhāñk kar āī haiñ.

I have just peeped into my grave.
(Snatched from the jaws of death.)

Qabr men' bhī tīn dīn bhārī hote haiñ.

There's three days misery even in the grave.
(For explanation see page 187, col. ii.)

Qabr men' pāñ lūkāē baiñhā hai.

He has one foot in the grave:

*Qabr men' rakh' ke khabar ko na' āyā koī, mūtē
kā koī nahīñ jīte jī kā sab koī.*

When I am laid in the grave, no one will
come to see me. None is for the dead :
all are for the living.

Qabr par qabr nahīñ hoñ.

Grave upon grave is not proper.

(For explanation see page 187, col. ii.)

Qadr' ullū kī ullū hī jāntā hai;

Humā ko kab chugad pahchāntā hai ?

Owls know the value of owls, But how shall
the owl know the value of the phoenix?
(For explanation see page 188, col. i.)

Qāst' ke mūsāl' men' nārā.

The Qazi's pestle has a string (for drawers)

(For explanation see page 188, col. ii.)

Qurān' par Qurān' rakhne kā kyā muzā'gā hai ?

What harm is there if you put one Qurān
upon another:

Ramzān' ke namāzī, Muharrām' ke sipāhī.

In Ramzān a worshipper, in Muharrām a
soldier.

(For explanation see page 192, col. ii.)

Risālā' mast' huā; Khudā ko bhūl' gayā.

When a blackguard is puffed up he forgets
that there is a God.

Rose khōr, Khudā ke chor.

Who eats during a fast pilfers from God.

Rose ko gae namāz' ga'e parī.

We went to be relieved of fasting and pray-
ers were added to it.

(For explanation see page 197, col. i.)

Ror' ror' kī dāvā' bhī girā' hozātī hai

Medicines taken daily become a part of
your diet,

(For explanation see page 197, col. i.)

Rupayā' to shekh' nahīñ to julāhā.

If you' ve wealth you are a Shekh; if not
you are a weaver.

(For explanation see page 197, col. ii.)

Sabz' aur' tabaq' donon' marjūd' haiñ.

Learning and food are both before you.

(For explanation see page 198, col. i.)

Sabr' kā ajar' Khudā' degā.

God will requite the patient heart.

(Every thing is his who knows how to wait.)

Sābir' o' shākīr' dono' jannatī' hai.

Patient and grateful are both for Heaven.

(For explanation see page 179, col. i.)

Sab' pīr' chhūṭe, pahīñ' gāñ' Bibī' Nūr.

All the other saints have escaped and only
Lady Nūr is caught.

(For explanation see page 199, col. ii.)

Sechā' men' Khudā' kī' sūrat' hai.

Truth is in the image of God.

Sadā' 'īd' nahīñ, jo' halālā' khā.

Every day is not a holiday in which to eat
sweets.

(The 'Id is the chief musliman festival.)

Sāhrī' bhī' na' khāñ' to' kahr' na' ho' jāñ.

If I were not even to eat breakfast I should
be an infedel

(For explanation see page 203, col. i.)

Sāhrī' khāē' so' rozā' rakkhe.

Who eats the morning meal, must keep the
fast.

(For explanation see page 203, col. i.)

Sākhī' kā' sar' buland', mūzī' kī' gor' tang.

The head of the bountiful shall be exalted,
and the miser's grave shall be narrow.

(Beggars cry.)

Sālī' adht' nihālī' solhāj' pūrī' jo.

A wife's sister is half a wife, a brother-in-
law's wife in a full wife.

(For explanation see page 206, col. ii.)

Sāmandar' kyā' jāne' dōsakh' kā' azāb' ?

What can the salamander know of the pains
of Hell?

(Because he lives in the fire.)

Sārī' deṛ' men' ek' hī' chāval' dekhte' haiñ.

One grain tests the whole pot full.

(For explanation see page 210, col. ii.)

*Sārī' rāt' kahāñī' sunī, subeh' ko' pūchhe' Zulekhā
aurat' thī' yā' marā' ?*

He has been all night listening to the story,
and in the morning asks, was Zulekha a
man or a woman?

Sattū' khā-ke' shukr' kyā' ?

Why give thanks (to God) for a feast of
sattū'?

(For explanation see page 214, col. i.)

Señt' kā' chūnā, dādā' kī' qabar.

Building a grandfather's tomb with unpaid
for cement.

Shaitān' jān' na' māre; to' hairān' to' surūr' kare.

If the devil will not kill, he will at any
rate torment.

Shaitān' ke' kāñ' kāṭe.

He has cut off the devils ears.

(He surpasses him in iniquity.)

Shaitān' kī' āñt.

The guts of the devil.

(Said of a very long thing.)

Shaitān' ne' bhī' lapkōñ' se' panāh' māñgī' hai.

The devil even seeks refuge from boys.

(For explanation see page 217, col. ii.)

Shaitān' se' zyādah' mashhūr.

More notorious than the devil.

Shaitān' sir' par' chaph' rahā' hai.

The devil is riding on his head.

(He is under the influence of the devil.)

Shākīr' ko' shakkār' mūsī' ko' takkar.

Rewards for the grateful, and blows for the
ingrate.

Shakkar-khore ko Khudā shakkar hī detā hai.

God gives sugar to the sugar-eater.
(God tempers the wind to the shorn lamb.)

Shamā kī pushi aur rū barābar hai.

The front and back of a candle are the same.
(For explanation see page 218, col. i.)

Shamā kī raushnī jaltē tak, aur diye kī raushnī mahshar tak.

The light of the candle lasts while it burns,
the light of a lamp till the day of Judgment.

(For explanation see page 218, col. i.)

Shāh men kyā juste pargenē?

What detriment will your dignity suffer?
(For explanation see page 218, col. ii.)

Shara men sharm kyā?

What shame is there in lawful dealings?

Shekh Sādī shirāzī āshiqon ke bādshāh, māshū-qon ke qāzī.

Shekh Sādī of Shirāz was the king of lovers,
and the judge of the beloved.

(For explanation see page 219, col. i.)

Sir hā nahāyā pak.

He that bathes his head is pure.
(For explanation see page 221, col. ii.)

Sir nījē men man badiyān men.

Bowings of the head and evil in the heart.
(Said of a hypocrite.)

Subah hī subah Khudā kā nām lo!

Begin the day in the name of God.
(For explanation see page 225, col. i.)

Sunnī na shīā, jī men āyā so kīyā.

Neither a Sunnī nor a Shiā, I do as I like.

(For explanation see page 227, col. ii.)

Sūt kī anṭī aur Yusuf kī khoridārī!

Purchasing Joseph with a skein of thread.
(For explanation see page 229, col. i.)

Tanūr bāsī aur Allāh rāzī.

Living on baker's bread pleases God.
(For explanation see page 232, col. ii.)

Tastīh pherūn, kis ko gherūn?

Counting my beads, whom shall I cheat?
(Put into the mouth of a hypocrite.)

Taubah barī sipar hai guneh-gār ke liye.

Repentance is the best shield for a sinner.

Taubah kā darwāzā khulā hai.

The door of repentance is ever open.
(It is never too late to repent.)

Taubah kar bande is gande roz-gār se.

Forbear, my friend, from such a dirty trade.

Terhūn sadī men sharā kī bāteṁ hōī nahīn māntā.

In the thirteenth century none minded religious precepts.

(For explanation see page 236, col. i.)

Tin din qabr men bhī bhārī hōlē haiṁ.

Even in the grave, there are three days of trouble.

(For explanation see page 239, col. i.)

Tin gunah Khudā bhī bakhshā hai.

Even God forgives three sins.

(For explanation see page 239, col. i.)

Tin thān, chaubrī jān, un kā Allāh maghān!

Three children and the fourth myself: God keep them safe.

Tir na kamān, kāhe ke pathā.

Neither bow nor arrow, what kind of Pathān is he?

(For explanation see page 240, col. i.)

Tir na kamān; miyān kā Allāh nigahbān!

He has neither bow nor arrow, may God protect him!

Tisrē din murdah bhī halāl hai.

On the third day even a dead body is lawful.

(For explanation see page 241, col. i.)

Tunhāre farriahō ko bhī khabar nahīn hai.

Even your angels have no knowledge of it.
(For explanation see page 246, col. i.)

Us din bhulnē chaurī vālī, nabī aur pīr.

Leishā levē jis dīnān Qādar Pāk-qadīr.

Saints and prophets and hermits will look blank on that day, when the almighty God shall call them to account.

(The day of judgment.)

PERSIAN PROVERBS.

Ab na dīdāh mōzah kashīdāh.

No water to be seen, and his stockings pulled off.

(Crying out before you are hurt.)

Āqīlān pairavī-i- nuqat na kunand.

The learned don't need the dots.

(For explanation see page 19, col. i.)

Aql chīh kutīst kī pesh-i-mardān bi-āyad.

Who is that bitch, sense, that she should come to heroes!

(Brute force.)

Arzān ba-illat, gardān ba-hikmat.

Cheap and nasty, dear and good.

Avval tāām, bādhu kalam.

Eat first and talk afterwards.

Avval kheshe, bādhu darvesh.

First yourself, then the beggar.
(Charity begins at home.)

Āyān racheh bayān?

Why explain the obvious?

Be-adab, be-nasīb; bā-ādāb, bā-nasīb.

Ill-mannered is unfortunate; well-mannered is fortunate.

Buvad ham-pesha, bā-ham-pesha dushman.

Two of a trade can never agree.

Chahār chiz ast tohfa-i-Multān :

Garā, garima, girdā o goristān.

Multan is famous for four things, Dust, heat, beggars and graves.

Chārpāe baro kitāb-i-chand.

A quadruped with some books on its back.
(Originally from the Gulistan.)

Chashm-i-mā roushan, dīl-i-mā khush.

Light of my eyes and my heart's delight.
(A son.)

Chik nisbat khāk rā ba ālam-i-pāk ?

What connection is there between Earth and Heaven?

Dār-i-gazab khāmoshī.

Silence is the best cure for anger.

(Compare. A soft answer turneth away wrath.)

Dīnānah bakār-i-khud hūshyār.

Mad, but in his interests wise.

Evas māvar gilā na dārad.

One thing for another prevents complaints.
(Exchange is no robbery.)

Faqīr rā ba mujādla che kār ?

What has a friar to do with fighting.

Gallā chūn arzān shavad, insāl sayyid mīshavam.

If corn were to grow cheaper I would turn sayyid.

(For explanation see page 84, col. i.)

Gam na dārī buz bakhar.

If you have no cares buy a goat!

(And cares will soon follow.)

Gandum az gandum biroyad, jau nī jau.

Wheat grows wheat, and barley barley.

(As you sow you shall reap.)

Guzashtā rā salvāt !

Blessings on what is past!

(Let by-gones be by-gones.)

Guzasht unche guzasht.

Past is past.

Hājī-i-mushshatah nest rūē dīl āram rā.

A fair face needs no paint.

(Beauty unadorned is adorned the most.)

Ham khurma o ham-savāb.

Both the palm fruit and its virtues.

(For explanation see page 96, col. ii.)

Ham-piyāla o ham-nivāla.

Eating and drinking together.

(Bosom friends.)

Har kase maslahat-i-khesh niko mīdānad.

Every one knows his own interests best.

Har kamāle rā zavāle.

All maturity is destined to decay.

Har kāre o har marde.

Every man to his own business.

Har rōz īd nest, ki halvā khurad kase.

Every day is not Id, that one may eat cakes.

(There is a time for every thing.)

Chīnān-o-Ārīn, Aṣṣat-i-Bangālā.

China for art, Bengal for litigation.

Himmat-i-mardān madad-i-Khudā.

Endeavour is man's, help is God's.

(God helps those that help themselves.)

Hisāb-i-dostān dar dīl.

Friend's accounts are kept in the head.

Hukm-i-hākim marg-i-mafājāt.

The ruler's order is sudden death.

Huqqa yak dam, do dam, sih dam bāshad, Na kī mīrās-i-jadd o am bāshad.

Take one, two or three puffs at a pipe, but don't use it as an heirloom.

(For explanation see page 104, col. i.)

Ilm dar sinah, na dar safinah.

Knowledge is in the heart, not in books.

Iqrār-i-jurm iṣlāh-i-jurm.

A fault confessed is half redressed.

Isā ba dīn-i-khud, Mūsā ba dīn-i-khud.

Let Jesus stick to his faith and Moses to his.

(Religious toleration.)

Jau-farosh gandum-numā.

He shows you wheat and sells you barley.

(A swindler.)

Javāb-i-jāhīlān bāshad khāmoshī.

Answer the ignorant with silence.

Kam kharch bālā nashīn.

Small cost and great show.

Khud karduh rā ilāje nest.

There is no remedy for one's own actions.

Khud rā faṣīhat, digre rā nasīhat.

A scoundrel himself he preaches to others.

Khufta rā khufta kai kunad bodār ? [man ?]

How shall a sleeping man awake a sleeping

Khurda na barda, must dard gurda.

Nothing for eating and drinking, but a stomach-ache all the same.

Koh kandan o kāk bar āvurdan.

To dig up a hill to find a straw.

(To look for a needle in a bundle of hay.)

Kunda-i-nā tarāsh.

An unlopped trunk.

(A blockhead.)

Kushtah kushtah mekund.

I. Alchemy kills. II. Alchemy strengthens.

(For explanation see page 144, col. ii.)

Mārāche azān qissa kī gāo āmad o khar raft.

What is it to me that a cow hath come and a donkey gone?

(For explanation see page 156, col. ii.)

Marzī-i-Maulā az hamah aulā.

God's will before all things.

Muft rāche guft !

Why cavil at a gift!

Mulāsim-i-nau tez-rau.

A new servant is very active.

(A new broom sweeps clean.)

Mulk-i-Khudā tang nest, pāe marā lang nest.

God's universe is wide enough, no helpless cripple am I.

(For explanation see page 164, col. ii.)

Murabbī byār o murābbā takhtār.

Get a patron and eat dainties.

Murdah badast-i-zindah.

The dead are at the mercy of the living.

Musalmānān dar gor, va Musalmānī dar kitāb.

The Musalmāns are in their graves and their faith in their books.

(No true Muhammadans are left.)

Mushk ān ast ki khud boyad, na ki attār goyad.

Musk is known by its smell, not by the praise of the perfumer.

(Good wine needs no bush.)

Mushkil-i-need ki āsān na shavad Mard bāyad ki hīrāsān na shavad.

No difficulty so great but it may be overcome: a true man never sinks under it.

Namūd be-būd.

Show without substance.

Naql rā che aql?

Imitation is not intelligence.

Naql-i-kufr, kufr nabāshad.

To copy an infidel is not to be infidel.

(For explanation see page 171, col. i.)

Narm chob rā kirm mī-khurad.

We evils eat soft wood.

Nim hakim khatra-i-jān! Nim mullā khatra-i-imān!

Half a doctor and danger of life Half a priest and danger to the faith!

(A little knowledge is a dangerous thing.)

Parā-gandah rozi porā-gandah dīl. [mind.

An uncertain living makes an uncertain-

(The miseries of a hand to mouth life.)

Pesh-i-tabīb marau, pesh-i-kār-āsmūdan birau.

Don't go to the doctor, go to the experienced.

(Experience beats learning.)

Pirān na-mīparand, murīdān mī parānand.

The holy man can't fly, but his disciples can make him.

(For explanation see page 185, col. i.)

Pir shau biāmoz.

Be old and learn.

(Never too late to mend.)

Qadam-i-darveshān radd-i-balā.

The feet of the holy scare away evil.

Qadr-i-afsiyat kase dānad, ki ba musibat-i-griftār āyad.

He knows the value of ease who once falls into difficulty.

Qahr-i-darvesh bar jān-i-darvesh.

The poor man's rage only hurts himself.

Qaul-mardān jān dārad.

Un honest man's words carry weight.

Sabr talkh ast, va lekin bar-i-shīrīn dārad.

Patience is bitter but its fruit is sweet.

Safar kardah bisyar goyād darog.

Travellers tell many a lie.

(Traveller's tales)

Salāh na shud balā shud.

It was not an invitation but a misfortune.

Sung āmad o sakh āmad.

When a stone hits it hits hard.

(For explanation see page 208, col. i.)

Sarfiyān rā magz bāyad chūn sagdān; Nahviyān rā magz bāyad chūn shahān.

A dog's brain for the accidence; But a king's brain for the syntax.

(Said of Arabic.)

Shamlā ba-miqdār-i-ilm.

His turban is as great as his learning.

Shanīdā kae bavād nānīnd-i-dīdā.

Hearing is not like seeing.

Sharm che kullist ki pesh mardān biāyad.

Is shame a bitch that she should come to men?

(For explanation see page 218, col. ii.)

Supurdam ba to māyā-i-khesht rā: Tū dāni hīsāb-i-kam o besh rā.

I have made over my property to you: You now know all its good and bad points.

(A preface to books.)

Tama ra seh harf ast, har seh fāhī.

Avarice has three letters and all three empty.

(For explanation see page 231, col. i.)

Tāzīm-i-kārī garān muāf!

Working men are excused.

(From conventional formalities.)

Urr-i-gunāh bad tar az gunāh.

An excuse for a sin is worse than the sin.

(Qui L'excuse s'accuse.)

Vazīre chunī shahr-yāre chundān.

As the minister so the king.

(Because the king works through him.)

RUSTIC PROVERBS.

Adhe Māghe kamli kāndhe. [the shoulders.

In the middle of February coats go over (The winter is past.)

Aggam buddhī Bāniyā, pachchham buddhī Jāt.

The most wit to the Banyā, the least wit to the Jāt.

Andhī gāiyā, dharam rokhuṭī.

A blind cow, and faith her keeper.

Andva b'ul jū kē savāl.

An entire ox is the worry of one's life.

Bahut atahtā, jū ke kāl hā.

A great oppressor is always in danger of his life.

Bāns ki jar men gh'amos jāme hue.

A prickly shrub grows in the roots of the bamboo.

*Be-menh' ke dānvrī, ghorā binā lagām,
Be-māth ke lashkar, ānon bhāl na-kām.*

Ploughing the soil without rain, having a horse without a bridle, and an army without a leader, are three evil things.

Bhains dūdh jo karhvā pīve,

Hāngā ghate na jab lag jīve.

Who drinks boiled buffalo's milk will keep his strength through life.

Bhūke ber aghāē gāñde.

Berries for the hungry, sugarcane for the full.

(To him that hath shall be given.)

Chākī pherī hūi chūn kī dherī.

It is the turning of the mill and you 'll get flour.

(You 'll get nothing for nothing.)

Chamārōn ke kose dhor nahīn marē.

Cattle don't die of the currier's curse.

(For explanation see page 51, col. i.)

Chha mahīne mīmānī to ek bachcha biyānī.

The she-goat was six months pregnant and produced one kid.

(Great boast, little roast)

Chikne galvā malvā ke.

The smooth cheek of a rich man.

Dāndā bālā jādā talā.

When the log burns the cold goes away.

(Care leads to success.)

Dhāl kī rassi bāñā.

To twist a rope of sand.

(To draw blood from a stone.)

Gadar ānī ūn ko, bāihī chare kapās.

The sheep came to be shorn, but ate up the cotton field.

Gānvār kā pāñsā torē pāñsā.

The (practical) joke of a clown will break a rib.

Gāno bhāge, paghiyā lāge!

The village deserted, and the harvest on!

Ghar men hal na balāyā, mānge ikh haldāyā!

Without a plough or oxen, he demands sugar-cane for his ploughing foe.

Ghar men nahīn tīgā albelā mānge pāgā.

There is not a thread in the house, and the blockhead wants a turban.

Goñrā khetī, sikhā sānp, māi bhae-kāran bādī bāp.

A field by the village, a man-eating serpent, a terrible mother, and a disagreeable father are bad things.

Her pher dūe to kākī matkāve.

If I can get again, I'll again enjoy cucumber.

(For explanation see page 102, col. i.)

Honī hile na jībhiyā kholī, bī sās kīhe baq bolī.

Nor opened her lips, nor moved her tongue, and still the old woman scolded her.

Jab bhājan ko hoe lugāi torē koī aur phāñde khāi.

When a woman wills to run away she will break the fort and leap over the ditch.

(For explanation see page 107 col.)

Jis ghar hoe kuchalyā nārī; sāñjh bhor ho us kī khuārī.

The house that has a bad wife is on the eve of ruin.

[kā dalyā.

Jis ghar hoe purakh kuchalyā us ghar hove khīr

The house that has a bad husband gets gruel for its milk and rice.

(For explanation see page 118, col. i.)

Jis ghar nārī phūrī oh ghar jāno kūrī.

The house of a slut is no better than a dunghill.

Jis ke bārāh bigah bāngā, us kī kamar men dōrā nahīn.

Who has twelve acres of cotton field, has not a rag to his back.

Jo koī khāē chane kā tūk pānī pīve sau sau ghūñt.

Who eats pease-pudding will drink a hundred gulps of water.

(For explanation see page 123, col. i.)

Jo koī khāē nūbāh ke juār, mūl bane voh mūñdh gānvār.

Who hath eaten millet from his birth, Hath been clodhopper from the beginning.

(Millet (juār) is very coarse food.)

Kamānī na pahiyā, "gārī jot mere bhāiyā."

Nor spring nor wheels, and says he, "bring up the cart, friend"

Kān par ekjūn nahīn chaltī.

Even a louse does not venture on his ears.

(Spoken of one who does not yield to advice.)

Karkā sohe palī ne, bārāh sohe māli ne.

Pastorals suits the shepherd, and the song of the well the gardener.

(For explanation see page 131, col. ii.)

Kharsā pyārā bījā, siyālē piyārī āg, Bārkhā piyārī ūn chīz, kambal, chāhvā, rāg.

In summer I like a fan, in winter a fire, In the rains a blanket, a roof and a song.

Khasam, devor donon, ek sās ke pūt yeh huāyā voh huā.

Your husband and his younger brother are sons of one mother; if it is not the former, then it is the latter.

(For explanation see page 137, col. i.)

Mātā bargī mamīā, saukan bargā bair;

Dūjā ko rākhe nahīn, dekhā sāñjh saver.

A mother's love, a co-wife's hate; There is nothing like them, though thou search from morn to eve.

Mathvā, vadārī kā kyā sāth?

What has a Hindoo to do with a Muham-madan!

Nāt kā na got kā bāñdā māñje poth kā.

Nor relative nor clansman, and he has the assurance to ask for a share.

(In the hereditary property.)

Eeb na rābri, le uthe khābri !

(I never said a word) sweet or sour, and he drew his sword !

Sādā bhagat deñ jinhāñ aśis, sukhi rahen ve bis-ve bis.

Whom saints and prophets bless, will surely be happy.

Sādhu ki jin sangat kin unhan kamās pāri kin
Who dwell with the holy reap a full reward.

Sānp singh jit deh pakhālēn, Dhor, manukh hālan jūn hālēn.

Where snakes and tigers lay their limbs,
Men and cattle shake like an earthquake.

Sāvan khīr jo khāi sakāre, Mirag dhāl kur-chālēn māre.

Who eats milk and rice in August will bound about like a deer.

Susti buri re bālke, yā kūn jī se tār ; Ratī bōjhā sust ke lāge bōjh pahār.

Idleness is a bad thing, my lad, thrust it from thy life ; Anounce weight to an idle man is as heavy as a mountain.

Tan phūār kā bhāin sūn bhāri : Kahe " kaho mohe Nājo Pyāri."

The ninny is heavier than a buffalo, And asks to be called Miss Slip.

(Nājo is a slim and slender girl ; a slip of a girl.)

Tāt kāmā, doṛā, tinoñ jāi gulām ; Jit shāhe jīt baith kar turat karō bisrām.

Canvass, blanket and bedding are lowly things, On which thou canst take thy rest when thou wilt.

Tāt kāmle ghar māñ ghālē ; Bār detāve sāt dushālē.

He keeps canvass and blankets at home, and abroad calls them shawls.

Tujh par pare jo audhā dil bieh mat ghabrā
Jab sāt ki ho dayd kām turat ban jā.

Let not thy heart be downcast when adversity overtake thee. When God shall have mercy thy work will quickly prosper.

Turak, talaiyā, tol rā, na yeh kisi ke mit. Bhīr parat mūñh pher leñ, rakheñ na parit.

A musalman, a wasp, and a parrot are nobody's friend : In time of difficulty these go away and show no love.

Urāi urdōñ ki bhālī, aur ras ki achhi khīr ; Lāj jo rākhē pēv kī, coh bīñ achhi, bīr.

Pease-pudding of peas is best, and sweetened khīr is best : She is the best woman, friend, that up-holds her husband's honor.

Us ko sikh na de khadhī jo ho kūtār nīch ; Loh mekñ nāhīñ ghise kadhāñ pāthar bīk.

Never advise the cruel and base ; An iron peg will never pierce through a stone.

SUPERSTITION.

Din ko sove rozī khove.

Who sleeps in the day-time loses his livelihood.

Divālī jīt, sāl bhar jīt.

Win at Divālī, win all the year round.

(For explanation see page 72, col. ii.)

Divālī kī rāt ko būñī buntī pukartī hai.

On the night of the Divālī every herb and plant finds tongue.

Donoñ vaqt mile nahīñ sīte sūraj kī āñkr phūt jāgī.

One should not sew when day meets night, as it puts out the eye of the day.

Dūbgā bhārū kā bhārū, rāt same ne de sāt jhārū.

You will be utterly ruined if you sweep out your house at night.

Fajar fajar kī nāñh kuchh nahīñ.

No'in the early morning bodes no good.

(For explanation see page 61, col. i.)

Gine gināve totā pāve.

Who counts loses.

Girah apnā phal kar kī jāta hai.

Each star yields its fruit.

Jahāñ kutta hōtā hāt, vahāñ nekt kī farishtah nahīñ dāt.

Where the dogs are no good angels will [come.]

Jēhe larke larke kī shādī Jēh meñ nahīñ kartē.

The first born is never wed in the month of Jēh (May and June).

Jummā chhōr, sanīchar nāñ, us kā sanīchar kadhi na jāē.

Who omits Friday and bathes on Saturday misfortune will never leave him.

Kālē ke āge chīrāg nahīñ jaltā.

No lamp will burn before a black snake.

(For explanation see page 128, col. i.)

Kanjā bhāgvāñ hotā hai.

Blue-eyed is fortunate.

Kaun kisi ke ave jāve ? dāñd pāñi lātā hai.

No one visits another ; it is the prospect of food that takes him there.

Kutte kī si pātī pharke.

My heart beats like a dog's.

(For explanation see page 145, col. i.)

Maggah meñ marnā, agle janam meñ gadhā banā.

Who dies in Maggah will be an ass in his next life.

(For explanation see page 152, col. i.)

Musī kī māl, nīkle phūt ke khāl.

The miser's wealth breaks out in sores.

(It is unlucky and brings evil on his wealth.)

Oldi tale kã bhūt sattar purkhen kã nãm jāne.

The ghost under the eaves has known the names of seventy ancestors.

Pichhlī roṭī khāē, pichhlī mat ā'.

Who eats the last cake will be a fool.

(For explanation see page 184, col. ii.)

Rāt ki niyat haṣām !

Plans made at night are wicked !

Rāt ko jhārū denī manhūs hai.

It is unlucky to sweep the house at night.

Rāt ko sānp kã nãm nahīn lete hai.

Don't mention a serpent at night.

(For explanation see page 194, col. ii.)

Ric'h kã ek bāl bhī bahut hai.

One hair of a bear is enough.

(For explanation see page 195 col. i.)

Sadqā diye rad bulā.

To give alms is to avert evil.

Samne pānī bhara kalsā ā-jāē, to achchhā shagūn hotā hai.

To meet a jar full of water is a good omen.

Sasāh bāje suttar bālā bhāje.

When the conch sounds seventy misfortunes fly.

(For explanation see page 208, col. ii.)

Sānp kī to dhāp bhī burī.

Even the breath of a serpent is bad.

Sek kã kāntā ghar men mat rakho, larāī hogī.

Don't keep a porcupine's quill in the house or it will create strife.

Sonā pānā aur khonā dono bure.

To find gold or lose it are both bad.

Subah kī mānh achchhī nahīn.

Nay in the morning bodes no good.

(For explanation see page 225, col. i.)

Takhī par takhī ; miyānī kī āi kambakhī.

When slate is on slate, there's bad luck for the master.

(For explanation see page 229, col. ii.)

Tāl se talāiyā gahrī, sānp se sānpoldā jahri.

A lake is deeper than a pond, and a young serpent more poisonous than a large one.

Tarāw e khare ho-kar na tole ; barakut jāī hai.

Don't use your scales standing : you will lose your luck.

Tetrī beṭī rāj rajāve, tetra bōḍā bhik mangāve.

A daughter after two sons brings prosperity, a son after two daughters, brings beggary.

Titor baveḍ bolā to sagre kār hon thik ; Dahne bolat na bhalā, sānch jān yeh sikh.

If a partridge cry on the lefts all your wishes will thrive ; If it cry on the right believe me it is not a good omen.

Tū kahe so sach hai, buddhī ! tū kahe so sach !

What you say is true, old lady ! What you say is true.

(For explanation see page 242, col. ii.)

Tulū aur gurūb ke vaqt sijdā mana hai.

At actual sunset and sunrise you must not kneel to pray.

Udher ke roṭī na khāo, nastgi hotī hai.

It is not good to peel off the upper layer of bread and eat it.

Ugle to andhā, khāve to korhī. [becomes leprous.

If he vomits it goes blind, if swallows it (To be on the horns of a dilemma.)

(For explanation see page 249, col. i.)

Ulī mālā phernā.

To tell beads backwards.

Ulī saifi parhnā.

To say thesafi backwards.

(For explanation see page 250, col. i.)

WOMENS PROVERBS.

Ab satvanti hokar baithi lūkar sansār.

She sits a saint, grown rich on a world's plunder.

Ab Chait suhāvan, phūar mail chhurāvan.

When April comes her dirt leaves her.

(For explanation see page 3, col. ii.)

Aegā kuttā to pāgā tikḍā.

When the dog comes he will get his share.

(Who works gets.)

Ab mere agle, man māne so karle.

My husband, you can do with me as you choose.

(For explanation see page 4, col. i.)

Aḡe hāth, picheḡ pāt.

A hand before and a leaf behind.

(For explanation see page 5, col. i.)

Ab na gai chhōchhō, ghar āi mat rakī.

A chance guest, she stuck to the house.

(A piece of good luck.)

Ab na gai, kaule lag gyaḡan hai.

A chance passenger, she leant against the pillar and became pregnant.

(For explanation see page 6, col. ii.)

Ab na gai, kyun nāle bahin !

Never even seen, how is she sister ?

Aisan suhāg morā nit utḡ hold.

May such good fortune be never mine !

Aise pe to aisi : kājāl diye pe kaisi ?

So beautiful ! How will she be with her eyes touched up with lamp black ?

Aisi aisi chaḡ bal bal jān, nau nau patri bhatān khān.

Accept the invitation where you 'll get nice plates of rice.

Aisi bahū syānī, jo painchā mānge pānī !

Such a clever wife ! She asks for water on loan !

Aisi hoñ kãtan hãri, to kãhe phirtĩ mãri mãri ?
Had you spun well, would you have been
deserted and forlorn ?

Aisi latki, ki bhuĩ meñ patki.
So degraded as to touch the earth.

Aj napũti, kal napũti, tesũ phulã sadã napũti.
To-day barren, to-morrow barren ; even when
the *palã*s tree blossoms still barren.
(For explanation see page 8, col. ii.)

Akeli lakĩ kahãn tak jalẽ ?
How long will a single stick burn ?
(One man cannot do the work of ten.)

Alã, de nivãlã.
O niche, give a morsel.
(For explanation see page 9, col. i.)

Alã lũn, balã lũn, sahnãk sarkã lũn.
I'll love you, and I'll serve you, but I'll
steal your dinner.
(Said of a hypocrite.)

Albeli ne pakãĩ khĩr ; dũdh ki jagah dãlã nĩr.
The niny made *khĩr* of water instead of milk.
(*Khĩr* is a dish made of rice and milk.)

Al gãĩ, bal gãĩ, jalve ke vaqt tal gãĩ.
She loves and she serves, but in the time
of need she's off. [dãn.]

Amne sãmne ghar karũn, aur bich karũn mai-
I will take up my abode right in front, and
there shall be no screen between us.
(Said of an impudent, shameless woman.)

Akkh eko nahĩn, kajrautĩ dau thãĩn !
Eyes she has none, but she has ten pots of
lamp-black (for her eyes) !

Akkh na dĩa kãrhe kashĩda !
Blind of the eyes the needle plies !

Akkhoñ suk, kaleje thanãk.
The delight of the eye, the joy of the heart
(A son,)

Akkh pharke dahnĩ, mãyã mile ki bahnĩ :
Akkh pharke bãĩn, bhuĩyã mile ke sãĩn.

When the right eye throbs it's mother or
sister coming.

When the left eye throbs it's brother or
husband coming.

Anokhĩ jurvã sãj meñ shurvã. [greens.]
The silly hussy has made broth of the
(*Shorbã* is soup made of meat.)

Antrĩ meñ rūp buqchĩ meñ chhab.
Your beauty is in your stomach, and your
grace is in your bundle.
(For explanation see page 15, col. i.)

ã, parãusan larẽh.
Come neighbour, let us fight.
(For explanation see page 15, col. ii.)

Ap parãusan, mujh si ho !
Come, neighbour, and be as I am.
(For explanation see page 15, col. ii.)

Ap hi nãk choĩ giriftãr hãĩn.
His very nose and hair are captives.
(He is hemmed in with difficulties.)

Apnã ke rotĩ ãĩ gũ gũĩ !
With one loaf for herself only she sings a
song of three !

Apne bãolon roĩye, aur ke bãolon hañsiye.
Cry over your own idiot (son) ; but laugh
over another's.

Ane ko nã, ante, khablã khablã bante.
He gives to others and not to his own, and
so is boiling water.
(For explanation see page 17, col. ii.)

Apne pũt kuãre phireñ, parãusi ke phere.
Leaving her own sons bachelors she marries
off other's sons.

Apnĩ kokh ka pũt nausãdar.
The son of your own womb is invaluable.
(For explanation see page 18, col. ii.)

Apnĩ tãng ughãrye aur ãp hi lãjoñ marye.
Expose your own leg and die of shame.
(To wash the family dirty linen in public.)

Aur ki bhuk na jãne, apnĩ bhũk ãtã sãne.
She cares nought for others' hunger, for
herself she kneads the flour.

Bãhar ke khãẽn ghar ke gũt gãẽn.
While strangers eat, the household starves.
(For explanation see page 25, col. i.)

Bãhar miyãñ alalle talalle, ghar meñ chũye
pakkeñ.
Abroad my lord has cakes and wine, at
home he cooks rats. [joẽ.]

Bãhar miyãñ chhail chikamiyã, ghar meñ libĩ
My lord abroad is a dandy, but at home
there is a draggletailed wife. [joẽ.]

Bãhar Miyãñ jhãng jhãngãle, ghar meñ nangĩ
Abroad my lord goes in gorgeous array
with a naked wife at home. [mon ki mãri.]

Bãhar Miyãñ Panjhzãrĩ, ghar meñ bĩvĩ kar-
Abroad he is my Lord Governor, at home
his wife is a victim of fate.
(A poor miserable creature.)

Bãhar miyãñ subedãr, ghar men bĩvĩ jhoke
bhãr.

My lord abroad is a captain, but at home
his wife feeds the oven.
(The occupation of a menial.)

Bahurỹã ke baĩ dulãr, hãñdĩ bãsan chhũahĩ na
pãvãĩ !
Many caresses to his wife, but she must not
touch the house vessels !
(Sham love.)

Bãl bãl gunahgãr.
Faulty in every hair.
(For explanation see page 27, col. i.)

Bãlon hãth chhĩnãlã aur kãgon hãth sãñdesã.
An assignation through a child and a mes-
sage through a crow.

Bandĩ jab shãdĩ kartĩ hai, tab aisi hi kartĩ hai.
When her slave celebrates a wedding she
does it as well as this.
(Said in contempt of an entertainment.)

Bãndĩ ke ãge bãndĩ ãĩ, logon ne jãndã dẽdĩ ãĩ.
A slave girl got a handmaid, and the people
thought a storm had come !

Bāndī ke age bāndī mehḡ gine nā āndhī.

When a slave girl gets a handmaid she takes no thought of rain or storm.

(For explanation see page 28, col. ii.)

Band ke jāś band meḡ nahīn rahte.

Born in bondage does not remain in bondage.

(Misfortune will not always cling to one.)

Bānh chhuḡḡ jāḡ ho, nibal jānke moḡ; Hīrde

meḡ se jāoge to marḡ budḡḡḡ toḡ.

Shake yourself off and go, and think me powerless; If you go out of my heart then think yourself a man.

Bānī phire besvā, khole phire kesvā.

A woman with her hair down is a harlot.

Bānj achchkhī ekaunḡ burī.

Better be barren than bear once.

(The barren woman is spared the loss of an only child.)

Bānj bajaulī Shaitān kī langotī.

A barren woman is the Devil's breeches.

(The most wretched thing on earth.)

Bānj byānī soṅh urānī.

To expend dry ginger for the delivery of a barren woman.

(Great cry little wool.)

Bānj kyā jāne parsūḡ kī pīḡ?

What does a barren woman know of the pains of child-birth?

Bāp kā nām Damḡ, beḡḡ kā nām Chhakuryā, nātī kā nām Pachkauryā, ān pūrā bīlī chhadām na pūrā bhayā.

The father Damḡ, the son Chhakaurī, the grandson Pachkaurī, three generations passed and a chhadām was not complete.

(For explanation see page 31, col. i.)

Baron kā barā hī bhāḡ.

Great men have great fortune.

Barāt bar ke sāk. [one's husband.]

The rainy season is best for living with

Bāsī mūnh phokā pānī augun kare hai.

Plain water is bad for a stale mouth. [nahīn.]

Bāsī phulon meḡ bās nahīn, pardeśī balam terias

As there is no fragrance in a withered flower, so is there no hope of aid from a husband in a foreign land.

Bas-kar miyān bus-kar; dekhā terā lashkar!

Enough good sir, enough; I have seen your army.

(Said in derision to a boaster.)

Batḡ āun, batḡ jāun, khetak charāun na bālī khāun.

By the footpath I come, by the footpath I go, on the edge I graze, and destroy not one ear of the corn.

(For explanation see page 34, col. ii.)

Batḡ dāt kī bhākḡ khālī nahīn jāḡ.

The words of thirty-two teeth will never fail.

(For explanation see page 35, col. ii.)

Bech bech, meri pakhnī kā byāh. [my property.]

My tomboy is married off by the sale of all

(For explanation see page 36, col. i.)

Be-dard qasāī kyā jāne pīr pardī!

What knows the merciless butcher of the pain of others?

Be-dharmā bhāī, aur beknā ke sāk meḡ!

I became a pervert to marry a wool-carder!

(For explanation see page 36, col. ii.)

Begāne kāran lālī tore tāng.

To lose a leg in another's cause.

Bejḡ ke pīsan-hārī gehūn kī gīt gāven. [wheat.]

Grinding coarse grains she sings the song of

(She talks very big: draws the long bow.)

Be-lajḡ bahuryā par ghar nāche.

A shameless wife dances at others' houses.

Beḡ lāḡā chamārī, voh bhī kah lāḡī bohū hamārī.

If my son should marry a low woman, she would still be called my daughter-in-law.

(Make the best of a bad bargain.)

Beḡ mariyo, par tissar nā pariyo.

May my son die, rather than I get a third.

(For explanation see page 37, col. ii.)

Beḡ sasurā na jāḡ, man man gājāḡ.

The daughter goes not to her father-in-law's house and frets and fumes to herself.

(A common incident in native life.)

Be-vagḡ kī shahnāī, mūs kūḡh ne bajāḡ.

The fool plays the pipe at the wrong time.

(For explanation see page 38, col. i.)

Bharon kī chhāchḡ bhūḡon ko; Katak kī chhāchḡ pūḡon ko.

Buttermilk in August for the devil, in Octo-

Bhāḡ kī bhāḡ; kyā dūre kī mohḡḡ?

A present for a present, what more can one require.

(Short debts long friends.)

Bhālā huā dīdī gaune gāī, dīde kī pharyā māī kā bhāī.

It is well that my husband's sister is married and gone, for I shall get her gorgeous clothes.

(For explanation see page 39, col. i.)

Bhal bhail pīyā ke bhāḡh mārāl, je begārī se bachāl.

It is good that my husband has been devoured by a tiger, for I am saved from working for him.

Bhale bābā, band parī, gobar chhor kashide parī.

Father dear, I am a prisoner, and instead of picking upcawdung, I makeembroidery.

(For explanation see page 39, col. ii.)

Bhalo bhayo merī maḡukī ṭuḡī, main dahī bechan se chūḡī.

It is well, that my pot is broken, for I am saved from selling the tyre.

Bhar hāth chūḡī paḡ sūn rānḡ!

Bracelets on her arms and a widow withal!

(For explanation see page 40, col. ii.)

Bharī thālī meḡ lāt mārḡ.

To kick over the plate full of food.

(To quarrel with one's bread and butter.)

Bhāt bin rah jāve, piyā bin rahā na jāve.

You can go without your dinner, but not without your lover.

Bhāt khāte, hāth pirāē! [ache!]

She can't eat rice because it makes her hand (She is so delicate.)

Bhāt parē voh sonā, jis se tūlēt kān.

Fire burn the gold that splits the ears!

(For explanation see page 41, col. i.)

Bhūt hogī to leo bahotere chāh rahēngē.

While the wall stands it receives lots of whitewash.

(While the bones last flesh there will be.)

Bhojan na bhāt, naihar kā samād!

Nor bread nor rice at home, or at my father-in-law's.

(The widow who is ill-treated wherever she be.)

Bhūl gai nār, hēng dāl diyā bhāt meñ.

The woman has blundered and put the asafetida into the rice.

(For explanation see page 43, col. i.)

Bhūlī, re Rāghuā, terī lāl paṇiyā par. [turban.

I was taken in, Rāghuā, by your gay red

(For explanation see page 43, col. ii.)

Bhus meñ chīngī dāl Jamālo dūr khārī!

Jamālo fired the straw and stood aloof!

(A mischief maker: a fire brand: an incendiary.)

Bhattā kā bhagvā, mūñjakdōrī, bīvī dusoñ chhas naihā mor!

With a gown of sack cloth, and a thick rope for the strings she thinks none like her!

Bībī hain bharmālī kān pitar kī bālī!

My lady is very consequential on the strength of a brass ear-ring!

Bībī Khailā, do chitte, ek mailā. [(skirt.)

Madam Slut has two white and one dirty (A whited sepulchre.)

Bībī Khailā, do jattī ek melā. [a fair.

Madam Slut and two farmers' wives make (Three women and a goose make a market.)

Bībī ko bāndī kahā, hañs āī; bāndī ko bāndī kahā ro āī.

Call a lady a slave and she will laugh; call a slave a slave and she will fret.

Bībī Makke na gain, lādī ho āīñ.

My lady did not go to Mecca, yet she became a darling.

(Kissing goes by favor.)

Bībī vāre bāndī khāē, ghar kī bolā kahīñ na jāē.

The wife gives alms, the slave girl takes them, and the misfortune of the family still remain in the house.

(For explanation see page 4, col. i.)

Bībī nek bakht dāmṛī kī dāl tīn vaṇṭ.

A careful housewife makes a penny worth of peas serve for three meals.

Bī Daulī apne lehe meñ ap hī khāulī.

Madam Purse-proud boils in her own flames. (Fries in her own fat.)

Billī ke dhāgoñ chhīnkā pāt parā.

It was the cat's luck that the net broke.

(For explanation see page 44, col. ii.)

Bin bulāē ahmāq le daure sahnak

The fool has come uninvited with a platter.

(For explanation see page 45, col. i.)

Bin bulāē Domnī larke bāle samet āī.

Uninvited the songstress comes with all her children.

Birachh kī chhāyā aur purush kī māyā.

The shade of a tree and the influence of a man (go with them.)

"Bīvī, bīvī, id āī." "Chal, haram-sādī, tujhe kyā?"

"My lady, my lady, the feast has come!"

"Go along you wretch, what has it to do with you?"

"Bīvī bīvī id āī," Chal, mardār, tujhe apnī tikyā se kām?"

"My lady, my lady" the feast has come!"

"Go you wretch, and mind your loaf of bread!"

Bole ke na chālē ke, main to rūtē ke bhālī. [sleep.

No good for talk or company, I'm the one for

(For explanation see page 46, col. II.)

Bolī bolī to ye bolī, "Merī jūtī bolē."

When she did speak all she said was, "May my shoe speak."

(She would not talk at all.)

Boyā na jōtā, Allāh Miyān ne diyā potā.

Without sowing or ploughing God gave him a grandson.

(For explanation see page 47, col. i.)

Bulbul kā sā chondā.

Hair braided like a crested shrike.

(For explanation see page 47, col. ii.)

Burhā chochlā janāze ke sāth. [funeral.

An old woman's wantonness ceases at her

Burhā bhūī guṇyāñ, dimāg mor vaise.

My friend has grown old, but her airs are the same.

(Skittishness in old age.)

Burhā bhail, burhā ghaus na chhūṭal.

He has grown old but his childishness has not left him.

Burhā na savāī ghiṭā khichṛī.

An old man has no taste for dainties.

Chabokar so larokar.

Joking leads to fighting.

Chāhe kodon dālālē, chāhe māñdvā pīdlē.

Be it wheat or be it corn, I'll grind and pound it for you.

(For explanation see page 49, col. i.)

Ohāh karūñ, pyār karūñ, chāṭṭ talē angār dharūñ, jal jāē to main kyā karūñ?

I'll love him, and I'll caress him, and I'll put fire under him; if it burn him, what can I do?

(Sham affection.)

Ohāī pherī huī chūñ āī pherī.

It is the turning of the mill that makes the flour heap.

Chakkī meñ kaul dāoge, to chān pāoge. [flour.
Throw grain into the mill and you'll get
(You'll get nothing for nothing.)

Chakkī tūle ghar terā nikāl, sās, ghar merā.
Get out, thou mother-in-law, thy house is
under the mill stone; this house is mine.
(For explanation see page 49, col. ii.)

Chakmak dida, khās malida.
Wanton eyes are on dainties fed.
(Said of harlots.)

Chal chakhe ! mere mūñh mat lag.
Away ! avaunt ! don't stick to my mouth.
(Don't talk with me.)

Chal, chhāñ, main dī hūñ, jumla pīr manāñ
hūñ. [invoked all the saints.
Go on, shadow; I will follow, for I have
(For explanation see page 50, col. i.)

Chale na jāne, āngan tēhā. [crooked.
Can't walk because, forsooth, the yard is
(A bad workman quarrels with his tools.)

Chālī chālī ā sūt ke pīhar. [co-wife.
She went for refuse to the family of the
(For explanation see page 50, col. i.)

Chalñī meñ gāñ dohne; karmon ko kā doñh ?
She went to milk with a sieve, so what
blame to fate ?

Chale na jāe, gathrī murañho.
He can't walk and a bundle on his head.

Chalo, sakñī, vahñ chalen jāhñ basñ Brij Rāj;
Go as bechāt, Hari milñ; ek panth do kāj.
Come, friend, let us go to the place where
the sovereign of Brij lives, To sell our
milk and meet with Krishna, and thus
kill two birds with one stone.

Chanbelī chāñ meñ āñ, Bakhṭāvar reorīyāñ bāñe.
The jasmine has begun to bloom, for Bakh-
tāvar is dispensing sweets.
(For explanation see page 51, col. ii.)

Chanbelī chāñ meñ āñ, Bakhṭiyāre sākñ lāñ.
Show my Lady Jasmine favor; And she 'll
bring her whole family.

'Chaonḍī, ghar tī egī ? 'Nahñ, nigore, khodūñgī,
'Chandī, ghar khodegī ? 'Nahñ, nigore, lipūñgī,
'You shrew, will you plaster the floor ?
'No, you wretch, I'll dig it.' 'You shrew,
will you dig the floor ?' 'No, you wretch !
I'll plaster it.'
(Mary, Mary, so contrary.)

Chanechirunñī ho gae, gehññ ha gae dākñ; Ghar
meñ gahñe tin haññ, charkhā, pīññ, khāt.
Peas dear as almonds, wheat as raisins, And
three ornaments only in the house, a
spinning-wheel, a stool and a bed.
(Hard time.)

Chapñī tikkhar sir par dhārī, nikal parā yā
nikal parī.
The inscribed platter is placed upon her
head, a fairy boy or fairy girl will come
out.
(For explanation see page 52, col. ii.)

Chār din kā rāñg chang: chhoñ dahī jarvā,
morā sang !

Your love lasts four days only: none of
your company, you mean brute ! [bhaiyā.
Chār ghar.chau bhāiyā, tekṛā bich meñ bhikkhoñ
Four brothers dwell in four houses, and one
of them is a beggar.
(The inequality of men.)

Charñī karhāñ tel, na āyā to koñ āgāñ ?
The oil may keep away, if it comes not
when the frying pan is on the fire.

Chhab gathrī meñ, joban rakāñ meñ.
Show in his bundle, and youth in his platter.
(Fine feathers make fine birds.)

Chhaddām meñ laṛāñ, paise meñ sughar bhālāñ.
A half penny will settle a row about a
farthing.
(For explanation see page 54, col. ii.)

Chhāj bole so bole, chhalñī bhī bole jī meñ
bahattar sau chhed.

If the winnowing fan speak, it is well, but
if the sieve full of holes speak, what
then ?
(For explanation see page 54, col. ii.)

Chhāvāt māñḍvā gāvāt gīt, pīyāñ bññ lāyāt sab
anrīt. [seemly without a lover.

Singing songs and making a bower is all un-
Chheli jī se gāñ, khāñe-vāññ ko savād na āyā.
The goat lost its life, but the eaters were
not pleased,
(Said of unappreciated self sacrifice.)

Chhīñe chār, baghñre pāññ.
She peeled but four, and brought out five.
(Said tauntingly to a concealed daughter-in-
law.)

Chhināl kā 'betā babuā, re babuā'
A harlot's child is every body's darling.
(For explanation see page 56, col. i.)

Chhiñāk chūñ, chaubāre rasōñ ! [top.
An ounce of meal and a feast on the house
Chhoñ jhār, mujhe ḍūban ñe.
O bramble ! let me down.

(For explanation see page 56, col. i.)
Chhoro, Bi Billī, chūhā lañḍūrā he jiegā.
Let go the rat, my Lady Cat, he will live
though he has lost his tail.

Chhoḍā ghar, baṛā samdhigāñ.
A small house and large connections.

Chhoḍī nanad anggā kā band, baṛī nanad bijlā
basant.

My younger sister-in-law is as my bodice
strings, my elder sister-in-law is as the
summer lightning.
(For explanation see page 56 col. ii.)

Chhurī bhalī na kīṭārī.
The knife is no better than the dagger.

Chhūñ bhalāñ sārē gun.
He has all the qualities except goodness.
Chhikanyā faḡīñ, mahmmal kā langōñ !

A foppish beggar with velvet breeches !

Chikna dekh phisal pare.

A fair appearance misleads.

Chikne gāl tilinyān ke aur jare bare bhurjinyān ke.

The oilman's cheeks are smooth and shiny, the grain-parcher's burnt brown.

Chillar chunne se bhagvā halkā hove?

The breeches won't grow lighter for picking out the lice.

(Cheese paring won't result in large savings.)

Chirāg meñ battī aur āñkh pe patī. [eyes,

A wick in the lamp and a bandage over the
(Said of a sleepy head.)

Chiryā apnī jān se gai, khāne vāle ko savād na āyā. [was not satisfied.

The sparrow lost its life and still the eater
(For explanation see page 58, col. ii.)

Chis na rākhe apnī aur choroñ gālī de.

He takes no care of his things and then abuses the thieves. [gayā?

Chor chorī se gayā, to kyā herā-pharī se bhī
The thief has left off stealing, but has he also left off hunting?

(For explanation see page 58, col. ii.)

Chot lagī pahār kī aur toren ghar kī sil.

Hurt by the hill he goes home to break the grind-stone.

(Said of one vents his rage on his wife.)

Chūhā bil meñ samādā na thā, kānoñ bāñdhā chhāj.

The rat was already unable to enter his hole and he tied a winnowing far to his ears.

(For explanation see page 60 col. ii.)

Chūhe hāth lagī haldī kī girah, pansārī hī ban bañhā.

The mouse got hold of a piece of turmeric and set up a druggist's shop. [bānī!

Chūlhe āg na ghare pānī, ūpar hī ūpar jā gai
No fire in her grate, no water in her jar, may she fly away above!

Chūlhe, chūkkī, sab hī kām pakkī.

She is quite up to the hearth and the mill.

(For explanation see page 60, col. ii.)

Chūlhe kā rāo 'lāo hī lāo' pukāre. [more.]

The king of the kitchen always cries 'more,'
(Said of a gormandiser.)

Chūlhe kī, na chakkī kī.

Nor fit for the hearth, nor fit for the mill.

(She can neither bake nor grind flour.)

Chūlhe pichhe soven aur taihri ko tohen.

He sleeps behind the hearth and feels the empty plate.

(Living from hand to mouth.)

Chuniye, khudiye poslon dhiyā, Ail damdā, le gail dhiyā.

Bring up a daughter on cakes and tarts, And a son-in-law comes and takes her away.

Churāve na th-vālī, nām lage chīr-kūthī vālī kā.

A nose-ringed woman steals, and a ragged wench is charged with it.

(For explanation see page 61, col. ii.)

Chutiya ko tel nahīn, pakauron ko jī chāhe.

No oil for her locks and she longs for fried cakes.

(For explanation see page 61, col. ii.)

Dādā mareñge to potā rāj kareñge.

When the grandsire dies, the grandsons reign.

(Le roi est mort, vive le roi.)

Dahī bechan chaliñ, pīth pichhārū kamoiyā.

She goes out to sell her tyre, and hangs the pitcher down her back.

(Ashamed to put it on the head : above her work.)

Dāī jāne apnī hāī.

The midwife knows her own feelings.

(For explanation see page 12, col. ii.)

Dāī ke sir pān phūl.

On the head of the nurse are betel and flowers.

(For explanation see page 62, col. ii.)

Dāī se pet chhupānā.

To hide the belly from the midwife.

(For explanation see page 62, col. ii.)

Dāī se pet nahīn chhiptā.

You can't hide the belly from the midwife. [wife.

Dakkhan gāñ na bāore, rahe Chandarī chhāñ.

Who went to the Dakkhan never returned but took up his abode at Chandarī.

(For explanation see page 62, col. ii.)

Daliadā ghar meñ non pakvān.

Salt is a delicacy in the house of poverty.

Damrī kī arhar, sārī rāt kharar.

A farthing's worth of peas, and the sound of grinding all night.

(Great cry and little wool.)

Damrī kī dāl, ap hī kutnī ap hī chhīnāl.

With only a farthing's worth of split peas, I must be host and guest myself.

(There is not enough for one person.)

Damrī kī dāl, "būā patlī na ho."

A farthing's worth of pease, and "be careful sister, that (the soup) be not thin."

(To express a miser who exacts impossibilities.)

Damrī kī ghorī chhā paserī dāna.

A farthing mare wants thirty sers of corn.

(Which would be worth a rupee.)

Damrī kī gurjā takā dolī kā.

A penny for fetching a half-penny doll.

(Said of the weddings of the poor.)

Damrī kī nihārī meñ tāt ke tūkre.

Farthing soup is made of (soaked) can- [vas.

Darhyālā dhan.

A treasure of a beard.

(For explanation see page 64, col. ii.)

Dar na dahshat, utār phirī khishtak.

Nor fear nor awe, she goes about naked.

Dorvāse par āi barāt, samdhan ko lagī haqās.
The marriage procession has arrived at the gate, and the bride's mother feels a call of nature.

Dason ungliyā, dason chīrāg.
Her ten fingers are ten lamps.
(She is highly accomplished.)

Dātā datār sunī utār.
(My husband) is so liberal that he would even take off my trousers to give them away.

Dhān bhī das ghar chhoṛkar khātī hai.
Even a witch will pass over ten houses before she fastens on her prey.
(For explanation see page 66, col. i.)

De dud samdhāne ko, nahīn phīrtī do do dāne ko.
Call blessings on the marriage relations, but for whom you would have been a beggar.
(Honor to whom honor is due.)

Dekhā na b'ālā sudḡe gāi khālā.
The aunt is devoted to the nephew whom she has never seen.
(For explanation see page 66, col. ii.)

Dekhā so khāyā, na mūnh pāon jogā.
He ate what he saw and nothing saved for his face or feet.
(Living from hand to mouth.)

Dikhe ke baurahiya, āve j ānchōn pīr.
In appearance she is mad, but she knows how to invoke the five pīrs.
(For explanation see page 66, col. ii.)

Dekhe ko buḡḡhī, kām ko ānīhī. [at her work.
An old woman to look at, but a whirl-wind
(Not much to look at, but a devil to go.)

Dekhī, pīr, terī kurāmāt! [saint!
Your miraculous powers are known, my
(We know the length of your tether.)

Dekhī 'Rām!' terī kartūt.
I know 'Rām!' thy wondrous works.
(See preceding.)

Dekhiye dīdār aur māriye pūzār.
Look at them, but don't touch them.
(For explanation see page 67, col. i.)

Dekhnā so peknā.
To see is to desire. [paroslat pūhā.

Dekho re, Ahirinyān ke dīthā, Chhānṭlas chāur.
Look at the perversity of the cowherd's wife; She takes out grains and serves the husk. [band.

Dekho Miyān ke chhand band, phātā jām ānp.
Look at this gentleman's consequential airs and his tattered robe with three straps.
(Whereas it ought to have eight or nine.)

Dekh parausan jal marī.
My neighbour saw and died with envy.

Derh pāo āṭā, pul par rasoī.
A pound of flour and a dinner on the bridge.
(In a public place : a vain show.)

Dhale men khāk.

Dust on her skirt.
(An abuse.)

Dhadhāgā so butāgā.
A blazing fire is soon out.
(Pride goes before a fall.)

Dhāk tale kī phūar, Mahve tale kī sughar.
A blockhead under a Dhāk tree is as good as a clever fellow under a Mahvā.
(For explanation see page 68, col. ii.)

Dhān, pān, pānī Kālag; suād jānī.
Rice, betel and water taste best in October.

Dhān sūktā hai, kavvā tartarātā hai.
As long as the rice is drying the crows will keep on cawing.
(For explanation see page 69, col. i.)

Dhāo dhāo karam likhā, soī pāo!
Work on and get what's in your fate!
(For explanation see page 69, col. i.)

Dhī beṭī apne ghar bhālī.
Daughters are best in their own houses.
(i. e. their husbands' houses.)

Dhī mūi, jānvāī chor. [thief.
The daughter dead, the son-in-law is as a
(That is, no more seen.)

Dhī na beṭī, udhal gāi samdheṭī.
Nor child, nor daughter, and she cries out that her daughter's sister-in-law has done wrong.
(For explanation see page 70, col. i.)

Dhī na dhiyānā, āp hī kamānā, āp hī khānā.
Nor daughter-in-law nor son-in-law, whatever he earns goes into his own stomach.

Dhiyā pūt ke na gātī, bilūiyā ke gātī.
No clothing for his son or daughter, but for his cat (mistress).

Dhobī chhoṛ saqqā kiyā, rahī Khizar ke ghāt.
She left the washerman, and wedded a water-bearer, but still her fate is connected with water.
(For explanation see page 70, col. ii.)

Dhol bāj; dammīme bāje.
The large drums followed the small ones.
(For explanation see page 70, col. ii.)

Dhōṭī thī do pāon, dhōne pāre chār pāon.
There were but two feet to wash, and there are now four.
(For explanation see page 71, col. i.)

Din ko unī unī, rāt ko charkhā pūnī.
She saunters all day to spin at night.
(For explanation see page 72, col. ii.)

Divāl raheṡī, to leo bahotere charh rahenge.
While there is a wall lots of the plaster will adhere.
(While there is life, flesh will grow.)

yā Didūr se, lagī hāth khāne.
He gave her (food) at a distance and she sat down to eat it on the spot.
(For explanation see page 73, col. i.)

Diya na būṭī, munda phire itrāṭī.

There is neither lamp nor candle and the widow is strutting about.

(For explanation see page 73, col. ii.)

Diye kī raushnī mahashor tak.

The lamp's light extends to the day of judgment.

(For explanation see page 73, col. ii.)

Dolī, āi dolī āi, mere man men chāo; Dolī men se nikāl parā bhoṅkrā bilāo!

The *dolī* comes, the *dolī* comes and my heart longs (for her); But out of the *dolī* has come an ugly old cat.

(For explanation see page 73, col. ii.)

Dolī na kahār, bīvī hūi haiñ taīyār.

Nor palanquin nor bearers, and my lady is ready dressed.

(For explanation see page 74, col. i.)

Dāb kañh bharose tere!

Reliance on you has ruined me, my husband!

Dūdhoñ nahāo, pūtoñ philo.

[children.

May you bathe in milk and be fruitful in

Dug dug bāje, bahut nikā lage, Navā neg mānge, utkā baīhī lage!

It is pleasant to listen to the music, But how fidgety one gets when the musician wants his fee.

Dukhiyā dukh rove, sukhiyā jeb love.

While the wretched weep, the happy feel their pockets.

(For explanation see page 75, col. ii.)

Dūr ke dhol suhāone.

Drums at a distance sound well.

(For explanation see page 76, col. ii.)

Ek bolī, do bolī, merī nakī sāt sat bolī.

For a word or two my graceless offspring answers me at once.

Ek kaurī gāñhī, "chūrā pahinūñ kī māñhī?

One farthing's all she's got, and "shall I buy bangles or armlets?"

(Foolish extravagance.)

Ek mere ghar annā, dūre ravanā.

A servant girl I keep and eke an errand boy. (How rich I am!)

Ek to kāñī beṭī kī byāñhī, dūre pūchhne-vāloñ ne jāñ khāñ.

First I married my son to a one-eyed girl and now they worry me with questions. (As to the looks of the bride.)

Ek to kāñī beṭī, māñ, dūre pūchhne-vāloñ ne jāñ khāñ.

First I am the mother of a one-eyed girl and then I am worried by questions about her. (When it comes to arranging her marriage.)

Ek to Mirāñ the hī, dūje khāñ bhāñg.

He was already possessed by (the evil spirit) Mirāñ, and then he took to bhāñg.

(For explanation see page 80, col. ii.)

Fal kī kauriyāñ mulla ko hālāl.

Divination's fee the divine may lawfully take. (Money earned is money lawfully got.)

Fātehā na darūd, khā gae marūd.

[grace.

The reprobate has eaten without saying

(For explanation see page 82, col. i.)

Gandī botī kā gandā shorbā.

Stinking meat makes stinking broth.

Gāñh na muṭhī, phar pharāe uṭhī.

Her heart is in a flutter (to buy), but she has no money in pocket or hand.

Gāo bajāo, banne ke lole kī nahāñ.

You may play and sing, but you won't please the bridegroom.

(Work till you sweat, you'll nothing get.)

Gāo bajāo, kaurī na pāo.

Sing and play, but you won't get a farthing. (More kicks than half-pence.)

Gauñde āi barāt, bahū ko lagī hagāñ!

The bridegroom's has arrived and the bride has a call of nature.

Gāñ na gāñ, to birhā gāñ.

[sing at all.

I'll sing of the pangs of love, if I am to

Ghāñ kī merī, tave ke terī.

[plate is yours.

What is in the pot is mine, what is on the (Selfishness: I take what is cooked, you take what is still raw.)

Ghar-bār tumhārā koṭhī kuṭhle ke hāñh na ligāñā.

[any thing in it.

The whole house is your's but do not touch (Sham love: sham professions of hospitality.)

Ghar-bār hañsyā, na nigulne kā, na chūkne kā.

The house is full of sickles, and there is nothing to swallow or throw up.

(The house is full of knicks-knacks of no sort of utility.)

Ghar bhī baṭhe aur jāñ bhī khāñ!

You stick at home and eat up lives.

(Jāñ-khāñ, to worry to death: said to an idle son.)

Ghar chhor hazirā qāyam.

He has left his house to lodge in a mean place. (A foolish fellow.)

Ghar ghar gehī lekhā.

In every house there is this one regulation. (Every community has its peculiar customs.)

Ghar ghar gehī matyāle chūlhe haiñ.

Every house has an earthen kitchen. (All are alike.)

Ghar jalgayā jāñ, tab chūriyāñ pū-khāñ.

When the house was burnt they admired her bangles.

(For explanation see page 88, col. i.)

Ghar kāñ, bahū gindon ko.

There is work in the house, but the bride is in the court-yard.

Ghar kī bibī hāñdnī, ghar kutlon jogā.

When the mistress of the house is always gadding, the house becomes fit for the dogs.

Ghar men āi joē, terhī pagrī sidhī hoe.

When the bridle comes home, the crooked turban is soon put straight.

(For explanation see page 89, col. i.)

Ghar men bhānī bhāng nahīn, aur bahār neote sāh. [sixty guests invited.

Not even parched *bhāng* in the house and
(Parched *bhāng* is a worthless article.)

Ghar men dekho chhālī na chhāj; bāhar Miyān-Tir-andāz.

At home nor sieve nor winnowing fan, and
abroad my Lord Archer!

(For explanation see page 89, col. i.)

Ghar men dhān na pān, biṛī ko barā gumān!

Nothing to eat or drink in the house, and
the lady of it very proud!

Ghar men diyā na bāṭī, maṇḍo phire strātī.

In the house nor lamp nor wick, but the
shaven-head (widow) proudly strutting.

Ghar men diyā, to masjid men diyā.

Light your lamp first at home and after-
wards at the mosque.

(Charity begins at home.)

Ghar men ghar loṛāī kī dar. [quarrels.

With close neighbours there is a fear of
Ghar men khareh nahīn, aṇṭhī pahīrtī pokhrāj-jarāl dāhā. [ring.

Not a rap in the house, and sports a topaz

Ghar men nahīn bār, beṭā mānge motī-chor.

Not even braw in the house, and the son
wants lollypop.

Ghar miltā hai to bar nahīn miltā, bar miltā hai to ghar nahīn miltā.

If you can get a good house you cannot
get a good husband, if you can get a
good husband you cannot get a good
house.

(To marry your daughter.)

Ghar na bar.

Nor husband nor home.

Ghar se bāhar bhalā.

Better abroad than at home.

(Said to an idle or quarrelsome husband.)

Ghī kahān gayā? Khichṛī men. Khichṛī kahan gāi? Piyārōn ke peṭ men.

Where is the butter gone? Into the Khichṛī.

Where is the Khichṛī gone? Into my dear
one's stomach.

(For explanation see page 90, col. ii.)

Ghī saṁvāre kām, barī bīhū kī nām.

The flavor is in the ghī, but the eldest
daughter-in-law gets the credit.

(Of being a good cook.)

Gin poīn, saṁbhāl khān.

She counts (her cakes) and bakes them,
and then eats them with care.

(Living from hand to mouth.)

Gobar kī sānjhī bhī pahīrī oṛhī aḥchhī lagī hai.

Even a sānjhī of cow dung looks well when
dressed up.

(For explanation see page 91, col. ii.)

Godī kī larkā mar jāē, peṭ kī āg bujhāē.

When the lapling dies, the belly quenches
the fires of grief. [hunger.)

(i. e. all sorrow for the child gives way to

God kī chhor peṭ ke kī āē?

Losing one child in her lap she depends on
her womb for another

(A bird in hand is worth two in the bush.)

Gajhe kī ghāo, rānī jāne yā rāo.

The hidden wounds only the king or the
queen can know.

(The skeleton in the cupboard.)

Gond, pangṛī aur hī khān, Jachhā rānī paṛī karhāen. [in woman simply groans.

The strangers eat the candle and the lying

Gudṛī se bibī ān, 'Shekhjī, kināre ho!'

The lady comes in from the market and
says 'out of the way, sir!'

Gurīyōn ke byāh mēn chion kī bel. [seeds.

At a doll's marriage the gifts are tamarind
(Said of the very poor.)

Hagāse larke ke nathne pahchāne jāte hoīn.

The child's nostrils show when it wants to
go to stool.

Hāl kī na qāl, kī tukṛā roṭī chāmchā dāl kī

Nor enthusiasm nor doctrine; a bit of
bread and a spoonful of peas is all he is
fit for.

Halkē pichhore, ur ur jāēn. [away.

Winnow hollow grain and it will all fly

Hal na sakūn mere sau bakhṛē.

I can't move, but I claim a hundred shares.
(Applied to one who is lazy and greedy.)

Hamāre hān se āg lāī nām rakhā basandar.

She brought fire from my house, and called
it basandar.

(For explanation see page 96, col. ii.)

Hamārī biṁellah aur ham par hī chhū.

My own charm practised on me.

Ham se bahū barī syānī painchā mānḍe pānī.

The bride is cleverer than me, she asks for
water on loan!

Hāndī na dōī sab pat khoī.

Nor pot nor spoon, and all my credit gone.

Hāns hāns khūyē phūṛ kī māl.

Enjoy the nunny's wealth and laugh at her.
(A fool and his money are soon parted.)

Hānsvā dūr, kī paṛausin kī nāk?

Which is furthest off, the sickle or the
neighbour's nose?

Hānsvā re! tūn terh kāhe? a to upnā gauṁ se?

'Sickle, why are you crooked?' Because it
suits me!

Haq kahē so dāṛī jāṛ.

Tell the truth and be abused.

(The candid friend.)

Hardegī chamchā.

A spoon for every pot.

(A jack of all trade: also a faithless husband.)

Hari guṇ gāve dhakkā pāve, chūṭar hūṭe takā pāve.

Sing psalms and you will be pushed aside,
have a wanton gait and you will get
money.

Hāth dekhan ko ārsī kyā?

Why (keep a glass to look at the hand?

(For explanation see page 99, col. ii.)

Hāth kangan ko ārsī kyā hai? [mirror.

To see the bracelet on your arm needs no

(For explanation see page 103, col. ii.)

Hāth kashīdah, āsmān dīdah.

Needle work in her hands and her eyes towards the sky.

(Want of proper attention: in the clouds.)

Hāth men lānā pāt men khānā.

Brings it in his hands and eats it from a leaf.

(To live from hand to mouth.)

Hāth men, na gāt men, 'mrin dhanvantī jāt men.

Nothing in her hands, and nothing on her body, and I am of a great caste!

Hāth na gale, nāk men, nāk men riyāz! kē dālē!

Nothing on hands and neck and pieces of onion in her nose.

(For explanation see page 101, col. i.)

Hāth na mutthī, halbalā utthī.

With nothing in her fist she gets up in a hurry to buy.

(For explanation see page 101, col. i.)

Hāthoṅ mēhātī, pāvan mēhātī, apne lachchhan aurān dehātī.

She has stained her own hands and feet with kinā and recommends the same practice to others.

(For explanation see page 101, col. i.)

Hāth pāoṅ hīlā, Bagwān degā.

Labor, and God will give.

(God helps those that help themselves.)

Hūr bhī saukan ko dāyan se burī hai.

To a co-wife a fairy is uglier than a goblin.

Id pichhe chānd mubārak?

Congratulation after the Id.

(For explanation see page 104, col. ii.)

Itā kā ghar maṭṭī kar diyā!

She has brought his brick house to dust.

(A bad manager.)

Itne kī kamāī nahīn, jitne kī lānhā phat gayā. [the petticoat.

The earning will hardly cover the rents of

Tab bhūk lagi bhārve ko tandūr kī sūjhī, aur peṭ bhārā us kō to phir dūr kī sūjhī.

When he was hungry the rascal had his eyes on the kitchen, but when he was satisfied his eyes began to wander.

(Cupboard love.)

Tab se uge bāl, tab se yehī ahvāl.

He has been like this ever since his hair began to grow.

(For explanation see page 107, col. ii.)

Tab tak bahū kuārī, tab tak sās vārī;

Bahū āī god men, lāṭ gayā haud men.

As long as a maid is not wed the would-be mother-in-law is devoted to her. No

sooner is she brought to her arms, than all her love goes down into the pit.

(Observation of Indian domestic life.)

Jab tak jinā tab tak sinā.

While we live we must sew.

(Work while we live.)

Jab tak karūn bābū bābū, tab tak karūn apne gābū.

While I call him "my lord my lord" I can keep him under my thumb-

Juchhā aur bachhā donoṅ jīn! [both live.

May the lying-in-woman and her child (For explanation see page 108, col. i.)

Jag jalā to jāne de, main āp jaltā hūn.

If the world suffer, let it suffer, for I am suffering.

Jahān dekheṅ gunnā pūrī (ahān jānē lūṭhī lūṭhī.

Wherever the cakes and sweets are she soon slips in.

Jahān dekhi roṭī, vahān mundāī choṭī.

She would shave her head for the sake of the bread.

(For explanation see page 109, col. i.)

Jahān dekhe tawā parāt, vahān gāvē sārī rāt.

Wherever she sees plate and dish she sings the whole night.

(Said of a greedy person.)

Jaisā rāt, vaisī phetī; jaisī mā vaisī beṭī.

As the thread so the skein; as the mother so the daughter.

Jaise kinthā ghar rahe vaise rahe bides:

Jaisī orhī kāmī, vaisā orhā khes.

It is all one to me whether my husband stay at home or live abroad, As I would as soon wear a blanket as a shawl.

(Contentment.)

Jaisī gāin thīn vaisī ān, haq mahar kā beriyā lān.

She came back as she had gone, and brought a mat for her marriage portion.

(Ill luck.)

Jaisī dāī āp chhināl, vaisī jāne sab sansār.

As a wet-nurse is wanton, so she thinks every woman a wanton.

Jaisī māi vaisī jāī.

As the mother, so the daughter.

Jaisī terī tī chaulī, vaisā merā gīt.

As your fee, my song shall be.

Jā ke kāran pahī sārī vohī lāng rahī ughārī.

The same leg is exposed for which I had put on the skirt.

(Position not improved by marriage.)

Jā kī sās āchhī vā kī hī ghar vās;

Jā kī nukarā sās vā kī nahīn guṭārā.

Who has a good mother-in-law has the whole house; Who has a bad mother-in-law cannot live long in the house.

Jale pān kī billī.

A cat with a burnt paw.

(For explanation see page 112, col. ii.)

Jal mein k'harī piyāson mare.

Standing in water she dies of thirst.

Jannā aur marnā barābar hai.

The throes of childbirth are as the agonies of death.

Jān na pahchān "Khālā bari salām." [aunt.]

Nor know nor recognized and "good-morrow,

Jānte kā dēl an-jānte kā kalejā. [foolish.]

The soul of the wise and the heart of the
(For explanation see page 114, col. i.)

Jān pūt Dukkhan volī karam kē lakṣhan.

My son if you go to Deccan, your fate will still be the same.

Jeere se wārā ghitnā hai. [heck with.]

It is a thick rope that I have to rub my
(For explanation see page 115, col. i.)

Jisā kē māl par sālī mat vālī.

The sister-in-law vain of her brother-in-law's wealth.

(It is nothing to her : folly.)

Jis kā dar volī nahīn ghar.

Whom most I fear is not at home.

(i. e., my husband, so now I can do as I like.)

Jis kā guṇyān nahīn us kā kṛkar guṇyān.

Who has no friend has a dog for her friend.

Jis kā khāye an jānī us kī kīje awāḍānī.

Bless him whose food you eat.

Jis kā marvā us gīt.

The songs are in his praise whose is the marriage-bower.

(Who pays the fees hears the song.)

Jis kē kārān jogan bhāī, volī sāiyān yādēs.

For whom I am turned a Jogau (Bhambascetic) is gone abroad.

(Unrequited love.)

Jis kē nahīn pūt, volī kyā jāne mayā.

Who has no son knows no motherly feelings.

Jis kē pās dhibuā, volī hamārā babūā.

Who has the pence is 'your honour.'

Jis kī khāye chāndiyā us kī hāṇṇye bandiyā.

Be the slave of him whose bread you eat.

Jise merā bhāī gēṛī gālī bhāujāī.

While my brother lives there's a wife for him in every lane.

(For explanation see page 121, col. ii.)

Jo bar dēkh tap mūṛhe āve volī bar mujhē biyāhan āve!

Such a bridegroom is come to marry me, as I cannot look on without fever!

Kājal to sab lagātē haiṅ par chitvan dhānt bhānt. [differ.]

They all apply lamp-black, but their glances
(Beauty unadorned is adorned the most.)

Kal kē tipā deo bahāḍ, āj kē tipā dekho āḍ.

Wash off yesterday's plaster and look to to-day's.

(Let by-gones be by-gones.)

Kamāḍ na dhāmāḍ, mo kō bhūj bhūj khāḍ.

He neither earns nor gets, but feeds on me.
(A lazy husband or son.)

Kamar na bātā sāṅhe sūtā!

No strength in his loins and early to-bed!

Kamāḍ āve dārā, nikḥattā āve lārā.

The bread-winner comes home quietly, and the earn-nothing quarrelsome.

Kamāḍ khūsām kis ne na chāhe!

Who would not wish for a hard-working husband?

Kamāḍ pūt katejē sūt.

[breast.]

The son who earns lies on his mother's
(He is the darling of his mother.)

Kām karē nāth vālī, pakṛī jāē chirḳat-vālī.

The bejewelled woman did it and the ragged woman was taken up.

(For explanation see page 129, Col. ii.)

Kānā mujh kō bhāḍ nahīn, kāne bin suhāḍ nahīn.

I dislike the one-eyed rogue and yet I cannot do without him.

(Said by a woman of a husband she dislikes.)

Kanth ne pūchhe bāt, merā dhāḍ suhāgan nām.

My husband never speaks to me, yet I am called a happy married woman.

(For explanation see page 130, col. ii.)

Kā par karīn singār, piyā mor āndhar!

For whom should I deck myself, when my husband is blind?

(The blind man's wife needs no paint.)

Kurā aur kar na jān mānī hotī to kar dikhāī.

She did it, but didn't know how to do it; if I had been there I would have shown her.

(For explanation see page 131, col. i.)

Kātā aur kē dūr.

Off to the market as soon as she has spun.

(To be in a needless hurry.)

Kātā sūt paretan kō, pakkī roṭī jiryāve kō.

She can reel off the spun thread, and manage the-baken cakes.

(For explanation see page 132, col. i.)

Kaund kamāi pur tel bukṛā? [metics?]

On what income do you expect oil and cos-

Kame rūp par etnā singār.

On the strength of what beauty do you deck yourself thus?

Kavvā ṭar-ṭarātā hī hai, dhān sukhte hī haiṅ.

The crows keep on cawing, but the corn-dries all the same.

(For explanation see page 134, col. i.)

Khāḍ na khilāḍ, khālā dīḍān āge pāḍ!

My aunt neither eats nor gives me to eat, may she lose her eyes and legs!

(A curse.)

Khair kī jūtī, khairāt kī nārā, paṇḍe Mullā aqḍ udhārā.

My shoes and breeches were got as alms, so Mullah, marry me on credit.

(For explanation see page 135, col. i.)

Khālī kharī tī pūrī fazīhā.

An empty purse is a great curse.

Khānā na kapṛā saṅt kā bhatṛā. [name.]

Nor food nor raiment, a husband but in

Khasam kā khāñ bhāñ kā gāñ.

She is supported by her husband, but gives her brother the credit of it.

(A habit among native women.)

Khasam kiya sukh sone ko patli lag kar rone ko.

I took a husband to live with and have only a wall to weep against.

(For explanation see page 137, col. i.)

Khavind rāj buland rāj, pūt rāj dūt rāj.

The husband's reign is a great reign, the son's reign is the devil's reign.

(For explanation see page 137, col. ii.)

Khon barā, khon posh barā, khol-ke dekho, to ādhā barā.

The tray is large and so is the cover; take it off and you will find only half a cake in it.

(A pun on the word barā, great, and also a cake.)

Khon pak, khon-posh pak; khol-ke dekho to khāk hī khāk.

The tray is clean and so is the cover; take it off, and you will see nothing but dust.

Khudā larne kī rāt de, bichharne kā din na de!

God grant us the night of fighting, but never the day of separation.

Khundā Nathiyā aur kiya huā bh utār, kisi k kām nahin ātā.

A blunt tool and a paramour are of no use.

(For explanation see page 140, col. i.)

Kis birtē pe tattā pāñ!

On what account do you want warm water.

(For explanation see page 140, col. ii.)

Kiya par kar na jāñā, main hoti to kar dikhāñ.

She did it, but did not know how to do in had I been there I would have showed, her how.

(Based on a story in the *Alif Lailā*.)

Koī bhī mā ke peṭ se to lekar nahin niklā hai.

No one was taught in his mother's womb.

Kokh kī āñch sahī jāñī hai par peṭ kī āñch nahin sahī jāñī.

The pain of the womb can be borne, but not the pain of the pelvis.

(For explanation see page 142, col. i.)

Kokh māñg se thandī rāñe! [head!]

May you ever be happy both in womb and

(For explanation see page 142, col. i.)

Kos chalī nā bābā pyāñ. [athirst.

Not a mile travelled and father, I am

(For explanation see page 142, col. ii.)

Koñi kuthle ke hāñh na lagāñ, ghar bār sab tumhārā. [whole house is yours.

Except the cupboard and the wardrobe the

(For explanation see page 142, col. ii.)

Kudrī khāñ rotīyāñ byāñi khāñ botīyāñ.

The virgin daughter eats bread, but the married eats the (parents') bones.

(For explanation see page 143, col. i.)

Kuchāl suny hāññ, jūñ jāñ kī phāññ.

To joke with the vicious is to hang yourself.

Kuchh to bāñlī, kuchh bhūññ khaderī.

Somewhat mad and somewhat possessed by evil spirits.

(Said of a silly and foolish woman.)

Kūd mue, kūñ; terī nalyōñ meñ gūd.

Nikal gayā gūd, to rah gayā mardūd.

Jump, you rascal, jump, while marrow is in your bones. [better than a corpse.

When that marrow is gone, you will be no

Kuññī se to Rām bachāve! pyārī ho kar pat utrāve.

God protect you from a procuress! she will gain your heart and betray your honor.

Kyā pardeñ kī pīt aur kyā phūs kā tāpnā?

Diya kalejā kāñh huā nahin āpnā.

What is a fire of straw, and what is a stranger's love? Give him your heart and he is never your own.

Kyā tokā karne āñ thī.

Have you come to cast a spell?

(Said of a short visit.)

Lao sipī, khukhor bhūññ mere sāiyāñ par itnā bītī!

Bring me a shell to scrape the wall, my husband's substance must not be wasted thus!

(For explanation see page 149, col. i.)

Larkan ke bhagūñ nā, bilāl ke gātī. [cat.

Not a strip for the child, but a coat for the

(For explanation see page 149, col. ii.)

Larkā ro ve, kh sam chillāve, lark surī meharīyā fāñhat hoe. [mother gets abuse.

The child cries, the husband roars and the

(A family quarrel.)

Larñe to nahin, mūñ mārñe hain.

They fight not, but speak ill of the dead.

(Said of back biters.)

Le lujrī, chal gudrī.

Take the old clothes and go to the market.

Lilās kī āñkh jahāñ se bhārī.

No ship so heavy as a good reputation.

Lutāyā bigāñā māl: bandī kā dūñ daryāñ.

It is another's property that is plundered; pitiless is the slave's heart.

(For explanation see page 151, col. ii.)

Mā bñ gāñe-vālī, bāp pūt barāñ!

Mother and daughter for singers, and father and son for wedding procession!

(A poor man's marriage.)

Mā betiyōñ meñ larāñ huñ, logōñ ne jāñā bair parā! [think them enemies!

Mother and daughter quarrel and people

(Lover's quarrels; kiss and make up.)

Mā bhātyārī, pūt Fateh Khāñ.

The mother an innkeeper and the son my Lord General.

Mā bhātyārī beñ āñ-andāñ. [areher.

The mother an innkeeper and the son an

(For explanation see page 152, col. i.)

Mā chāñe beñī ko aur beñī chāñe mofē dññg ko.

The mother on her daughter doats and the daughter on her stout lover.

Machhṭi to nahin ke sar jāēgi.

It is not fish, that it should putrify.

(Said in deprecation of undue haste.)

Mā dāyan ho to kyā bachchoṅ hī ko khāēgi ?

Even an ogress will not devour her own child.

Main aur merā manus, tise kā mūnh bhulas.

I and my husband; let every one else's face burn.

(Selfishness.)

Main bhaṭi, tū shābāsh !

I am all right and hurrah for you !

(Mutual praising.)

Main bholi kī panethā ?

Which is the simpleton, I or the peddler ?

Main hī pāl karā mustandā, moe hī māre le-ke dandā !

I brought him up to be a strong man and he beats me with his stick !

(A woman to her undutiful son.)

Main kab kuhn tere beje ko mirgi āve hai ?

When did I ever say that your son has epileptic fits ?

(For explanation see page 150, col. i.)

Main karūn teri bhalāi, tu kare meri ānkh meṅ salā.

I seek to do you good, and you would run a needle into my eye.

(Returning evil for good.)

Main kyā teri patli tole kī hūn.

Am I in any way your inferior.

Main to teri lāl pagyā pe bhūli re Raghūā !

It was your red turban, Raghūā, that misled me

Main tujhe chāhūn aur tū kāle dhīng ko.

I love you and you a black paramour.

(For explanation see page 153, col. i.)

Mān kī sauk, na bāp se yārī,

Kis nāte kī tauṅ mahṭārī ?

Nor my mother's co-wife, nor my father's mistress, How come you then to be my mother ?

(For explanation see page 153, col. ii.)

Māne na jāne, 'main bhī nauha kī khāā.'

Nor known nor recognized, and "I am the bridegroom's aunt."

(For explanation see page 154, col. ii.)

Māne to deo, nahin bhūi kī leo !

Believe and he is a god, otherwise he is only plaster !

(Faith can move mountains.)

Mangni ke satvā sās ke pinḍā.

Borrowed meal is offered to the mother-in-law.

(For explanation see page 155, col. i.)

Mangani kī chādar to par pachās kī ādar !

A borrowed sheet and she offers it to fifty different people.

Man hamārā pās āhan ḥn kī pās.

My mind is mine, his wealth is his.

(Contentment : my mind to me a kingdom is.)

Man kare pahiran chautār, karam likhe bheṛi ke bār.

Her heart on satins, but her fate on sheep's wool.

Man kī māri kā se kahūn ? Peṭ masosā de de rahūn.

To whom shall I tell my grief ? I can but press my belly !

(For explanation see page 155, col. ii.)

Man motiyon byāh man chaolon byāh.

A man of pearls and it is a marriage : a man of rice and it is a marriage !

(For explanation see page 156, col. i.)

Mān na mān, main duhā kī chachī !

Believe me or not, I am the aunt of the bridegroom.

(For explanation see page 156, col. i.)

Mā Punhārī, bāp Kanjar, betā Mirzā Sanjar.

The mother a chamber wench, the father a basket maker, and the son my noble Lord !

(Said of an upstart.)

Mā pe pūt, pūtā yar ghorā bahut nahin to thorā hī thorā.

The son is as the mother, the colt is as the sire; if not altogether, at least somewhat.

(For explanation see page 156, col. i.)

Mā pisanhārī achchhī, aur bāp haft-hazārī kuchh nahin.

A mother that grinds corns is better than a father that is captain of seven thousand men.

(For explanation see page 156, col. i.)

Maran chali aur sūkh sāmne.

Going to her death and (the planet) Venus in front of her !

(For explanation see page 156, col. ii.)

Mard kī dikhāyā na khāiye, mard kī lāyā khāiye.

Eat not before your husband; but eat what he brings you !

(For explanation see page 156, col. ii.)

Mard kī kyā hai ? ek jūtī pahnī, ek jūtī utārī.

It's nothing to the man : he puts on the new shoe and throws off the old one.

(For explanation see page 156, col. ii.)

Marī kyon ? sūn : na āyā !

Why did she die ? for want of breath !

Mar mār na jāte to bhar ghar hote.

Had none of us died the house would have been full.

Mār mūs mār teri hatrīyān pirden morī ādat na jāē !

Beat me, you wretch, beat me till your hands ache : but my habits will not leave me !

(Obstinate wife to her husband.)

Mathrā de bundā, lubhāve das gundā.

With spangles on her forehead she lures ten lecherous men.

Mat kīr sās burāi tere bhī āge jāi.

Mother-in-law, don't ill-treat me: you too have a daughter to come after you.

(For explanation see page 160, col. i.)

Māṭhā māṅgan chaliṅ, aur malaiyā pichhe lukāi.

She asked for butter-milk with butter behind her back!

Merā mātā usī vaqt ṭhinkhā thā.

It was hammered into my forehead at that very time.

(For explanation see page 160, col. ii.)

Merā thā so terā huā; barāṣ Khudā ṭuk dekhne de!

He was mine and is yours: for God's sake let me see him some times.

(For explanation see page 161, col. i.)

Mere byāh, jīṛ ke ṭhik ṭhik.

The wedding is in my house, and my sister has the music.

(For explanation see page 161, col. i.)

Mere hai, so Rājā ke nahin, aur Rājā merā māṅgā.

I have what the [Rājā] has not, so he must come begging to me.

(For explanation see page 161, col. i.)

Mere hī se āj lāi nām dharā basandar.

She got the fire from me, and now she calls it sacred fire.

(For explanation see page 161, col. i.)

Mere lālā hī ulṭī rīt! Sāvan mās chundvēr bhīt!

The eccentricities of my husband! He builds his wall in August!

(For explanation see page 164, col. i.)

Mere lāl ke sau saṅ yār, dhuniā, julāhe, aur māṅhār!

My son has hundreds of friends; wool-carders, weavers, and bangle-sellers.

(For explanation see page 164, col. i.)

Mere miyān ke do kypre sulṭān, nārā, bas.

A pair of trousers and a string compose my husband's apparel!

(Great poverty.)

Merī ek bolī, do bolī, merī naktī saṭ saṭ bolī.

I speak once or twice, that impudent wretch speaks a hundred times.

(By 'speak' understand 'abuse'.)

Missī, kājal kis ko? Miyaṅ chāṭe bhūs ko?

For whom shall I stain my teeth or blacken my eye-lashes? My husband gathers straw!

(To express scanty means: see *angustia domi*.)

Miyān ke miyān gaṛ, bure bure supne āṛ.

My husband gone and bad dreams as well!

(Misfortune never comes singly.)

Miyān nāk kātne ko phireṅ, bīṛī kahē, "nāṭh gharā do!"

The husband comes to cut off her nose, and the wife says "buy me a nose-ring!"

(Cross-purposes.)

Miyān ne ṭohī, saṭ kām se khoī.

Her master toyed with her and she ran-away. (Losing a good servant by a foolish act.)

Miyān phire lāl gulāl, bīṛī k; haṛi bure havāl.

My lord enjoying himself and my lady in distress!

Mo ko na to ko, le chūlḥ: meṅ jhoko.

Not for you, nor for me, take it, and throw it into the fire.

More bāp ke upjāl kupās, more lekhe parāl tuṣṭ.

My father's cotton crop has come up, but for me there's only hail (misfortune).

(For explanation see page 162, col. ii.)

Morī kī iṅṭ chāubāre charhī.

The brick of the drain is raised to the terrace.

(For explanation see page 162, col. ii.)

Mor sāiyān chikānā, pichās bīṛā khāṛ; Āge pichhe rinihā, dāvāna banē jāṛ.

My husband is a fop, eating 50 leaves (a day); and when his creditors surround him he feigns madness.

(Betel leaves are expensive luxuries.)

Muṭī kī chandan ghise jā, bilṭlī!

Thou fool, thou art grinding the sandal wood for nothing!

(For explanation see page 163, col. ii.)

Muṭī ke khāne vāle ham aur hamārā bhāi.

We two eat for nothing, I and my brother.

(For explanation see page 163, col. ii.)

Mūi kyon? sāns na āyā.

Why did she die? For want of breath!

(A misfortune that cannot be avoided.)

Mūṅh kī mūṭhī hāṭh kī jhūṭī

A sweet tongue and a false hand.

(To expose false hopes.)

Mūṅh par mumānī pīṭ pichhe sūar-khānī.

Relations to their faces, pigs behind his back.

(Said of a treacherous woman.)

Mūṅh par pūṭ, pichhe harāmī mūṭ.

A son to his face and a bastard behind his back.

(See preceding.)

Mūṅh se haṣār chāur khāi, nāṭhe se ekō nā.

With your mouth you may eat a thousand grains of rice, with your nose not one.

(For explanation see page 165, col. ii.)

Murgī apnī jān se gaṛ, khāne vāle k. māṛ na āyā.

The fowl lost its life, and the eater was not satisfied.

(For explanation see page 166, col. ii.)

Murgī ko takle hī kī ghāo bās hai.

A wound from a needle is enough for a fowl.

Nāṅh na sakūṅ āṅgan ṭeṛha!

I can't dance because the floor is uneven.

(For explanation see page 167, col. i.)

Nāṅhne niklī to ghūṅgaṭ kaisā?

When you come out to dance, why be veiled?

(For explanation see page 167, col. i.)

Nāk ho to nathiyā sobhe.

The nose ring becomes a nose.

Nāk kaṭi mubārak, kān kṛte sulāmat.

If her nose be off it is lucky, if her ear be off it is blessed.

(To describe a very impudent person.)

Nāk par supārī torte haiṇ.

He cracks betel-nuts on his nose.

(He is very irascible.)

Nakte kā khāye ukte kā na khāye.

Better be fed by the noseless than by the disagreeable.

(Ukte is a man who reminds of an obligation.)

Nakṣī maiyā, pānī pilā ! " Pūḍā inhīṇ gunoṇ se ! "

"My noseless mother, give me some water."

"What upon such language, my son."

Na main jalāūn terī ; na tū jalā merī.

I will not burn yours, and don't you burn mine.

(I'll throw no dirt at you, don't you throw it at me.)

Na main kahūn terī, na tū kaho merī.

I speak not ill of you; don't you speak ill of me.

(Said after a quarrel is made up.)

Nām Basanti, mūnh kākār as.

Her name Beauty and a dog's her face.

"Nām kyā ?" "Shakar pūrā." "Roṭī kitnī khāe ?" "Das bārāh." "Pānī kitnā piye ?" "Maṭkā sārā." "Kāmkarne ko" "Laṭkā bichārā !"

"Your name ?" "I'm Lollypop" you eat "Loaves ten or twelve." "You drink ?"

"A large jar full" "You work ?" I am but a lad, you know !

Naṃdā kā nadoṭī, gale lāg lāg roṭī.

She embraces and weeps over her husband's sister's husband.

(For explanation see page 170, col. i.)

Nangī bhaṭī kī chhīnkē pāṇ.

Is it best to go naked, or be hung up by the heels ?

(Of two evils choose the least.)

Nangī bhaṭī kī ṭeṭ k machvā.

Is it best to be naked or to create a row ?

Nangī ho-ke kātū sūt, budhī ho-ke jāyā pūt.

She spins when she is naked, and bears when she is old.

(For explanation see page 170, col. ii.)

Nānī ke āye nansār kī bāteṇ !

She speaks ill of her grand-mother's relations before her grand-mother.

(Want of tact.)

Nānī khasam karē, navāsā chaffī bhare.

The grand-mother goes astray, and the grand-son pays the fine.

(For explanation see page 170, col. ii.)

Nār sulakkhni kuṭumb chhikāve, āp tale kī khur-chaṇ khāve.

A good housewife feeds the house hold well,

and is content with the leavings for herself !

Na sūp dūse jog, na chhālū sarāhe jog.

The winnowing-fan is not worth abusing, nor the sieve worth praising.

(Arcades ambo.)

Nātā na goḍā kharā ho-kaṛ rotā !

Neither kith nor kin, so what are you howling at !

(For explanation see page 171, col. ii.)

Na tel talī na upar palī.

Nor oil at the bottom, nor in the ladle.

(Said of a very small dole.)

Nātīn sikhāve ājī ko, kī bārā deoṛhe āṭh !

She is teaching her grand-mother that twelve times one and a half makes eight !

(Go and teach your grand-mother to suck eggs.)

Naumī Gūgā Pīr māndūn, na charkhe ke hāth lagāūn.

At Gūgā Pīr's naumī I cannot spin my wheel.

(For explanation see page 172, col. ii.)

Nayī chikanyā, reñḍī ke phulel !

A raw youth with castor oil for cosmetic !

Nikhaṭṭū āve laṭā, kamdū āve durtā.

The ne'er do-weel comes home noisy, the bread-winner quietly.

Nik nik more bhāg, ek ek machhalyā kī do do machhalyā.

How fortunate am I, for every fish I have two.

(For explanation see page 173, col. ii.)

Nipūtī ke mūnh dekhle sūt upās.

To see a barren woman's face is to go seven days without food.

Niyāre chūlhe bal bal jāūn, sārā khātī adhā khāūn !

I shall be so delighted to have a separate hearth, That half a meal will be a whole one to me !

(A young wife to her mother-in-law.)

Ochhe ke ghar kh-nā, janam janam kā tād.

Dine with the mean, and be reminded of it all your life.

Ochhī ke hāth lagī kaṭorī pānī pī pī marī pa-dorī.

A mean woman got a cup, and drank till she burst.

(For explanation see page 175, col. i.)

Onāmāṣī na āve, "maiya, pothī lā de !"

He knows not the alphabet and asks his mother to get him a book.

Orhī chādar huī burābar, "main bhī shāh kī khā'ā hūn.

She puts on a veil like a lady, and says, "I, too, am the king's aunt."

(For explanation see page 175, col. i.)

Paisā na kauṛī, bāḍr meṇ dauṛī.

Without a penny to her name, and off to the market.

Paise par dhar ke botiyān uṛāūn tqu bhī dard na āve.

I could break your bones on the grind-stones and feel no remorse.

(Parents to their children.)

Pānch mahīne byāh ko bite pet kahān se lāi.

How is it that she has a child after five months' marriage?

Pānch-phulā Rānī banī hai.

She sets up to be a Panchphulā Rānī.

(For explanation see page 178, col. i.)

Parāyā sir lā! dekh, apnā sir phor dāleṅge?

Shall I break my own head because I see the red spot on another's?

Parde meṅ zardā lagātī hai.

She has thrown a stain on the curtain.

(For explanation see page 180, col. i.)

Pardesī balam, terī ās nahīn, bāsi phuloh meṅ bās nahīn.

There is no hope of a lover gone abroad, nor scent in stale flowers.

Pardesī kī pīt ko sab kā man lalchāē; Doi bāt kā khoṭ hai! rahe na sung le jāē.

All hanker after a stranger's love: But there are two drawbacks: he 'll neither stay, nor take you with him.

Parlī piyā, tore bas; jinne chāhā tinne ghas.

I am fallen, husband, under your power; use me as you like,

(For explanation see page 181, col. i.)

Pur mūi sāsū, eson āē anṣū.

Last year her mother-in-law died, and now she is weeping.

(Crocodile's tears.)

Pet bhī khālī, god bhī khālī.

Womb and lap are both empty.

(Nor chick nor child.)

Pet meṅ parā chārā, kūdne lagā bichārā.

When he had filled his belly, he began to show his pranks.

Pet meṅ parī būnd nām rakhā Mahmūd.

No sooner she conceives than she calls the child Mahmūd.

(For explanation see page 182, col. ii.)

Phate ko na siye, aur rūṭhe ko na māndē to kyon-kar guzārā ho?

If you don't repair rents and conciliate the offended how can you get on?

Phūar chāle nau ghar hāle.

When the ninny walks abroad, nine houses tremble.

(For explanation see page 183, col. ii.)

Phūar jurvā sāg meṅ shurvā.

The silly house-wife makes gravy of pot herbs.

Phūar kare singār, māṅg inṭon se phore.

The ninny decks her forehead by rubbing brick-bats into it.

(For explanation see page 183, col. ii.)

Phūar ke ghar uḡi chāṅberī, Gobār mānd usī par gerī.

A jesamine grew in a ninny's house, And she put her cow-dung cakes on it.

(i. e. She knew not the use of it.)

Phūar sine baithē jab sūt tore.

When a ninny sews she breaks her needle.

(A bad workman quarrels with his tools.)

Phul āē haiṅ to phul bhī āēṅge.

When you see the blossom, you may expect the fruit.

(For explanation see page 184, col. i.)

Phūlī phūlī gaune ko, thasak nikal gāi raune ko.

Full of pride comes the bride to her husband; crest-fallen returns she from her father's house.

(For explanation see page 184, col. i.)

Phūṅke ke na phāṅke ke tāṅg ullā ke tāpe ke.

She 'll neither blow nor stir the fire, but she 'll warm her legs at it.

(Said of the selfish and idle.)

Pi ke pāton sir dharo, dharo charan par sīs

Bāsā ho baikhunṭh men phir to bisve bis.

Lay on your head your husband's shoes, and on his feet your head, and you will be sure of your place in heaven.

(For explanation see page 184, col. ii.)

Pirjī kī sagāi Mīrjī ke yahan.

The Pirs are betrothed to Mīrs.

(For explanation see page 185, col. i.)

Pir ko na shahīd ko pahle nakṭe deo k!

Not to priest, nor to saint, but to the worthless devik first!

(For explanation see page 185, col. i.)

Pis lūṅ to pūṭh.

When I have done grudging I will thrash you.

(Said to children. Don't think you 'll be let off.)

Pis mūi pakā mūi āē lūṭhe khā gāē.

I ground and cooked and the louts came and ate it.

(A mother to her idle sons.)

Pine vūliyān pio le jāēṅge, kuchh hattā thorai ukher le jāēṅgi.

When the corn-grinders have ground the corn, they don't take away the handle of the (hand) mill.

(For explanation see page 185, col. ii.)

Piyā kī kamāi mohe nahīn lahnā, Mope bāzū band nahīn aur sab gahnā.

My husband's earnings are no benefit to me: I have no armlets though all other jewellery.

(Unreasonable discontent.)

Pul bāndhal jāē, b hū kajrī khele.

The bride plays in the boat, while the bridge is being thrown across.

(For explanation see page 186, col. ii.)

Parakh kī māyā birachh kī chhayā.

The reputation of a man is the shadow of a tree.

(As long as he lasts his reputation lasts.)

Pūt bhāe siyāne dukh bhāe birāne.

When the son grows up, discomforts depart. (i. e. he is then able to support his parents.)

Pūt kupūt ho jāō tō ho par mām kumām nahīn hōfī.

A son may be a bad son, but a mother a bad mother never.

Pūt mānge gān bhatār letī ān.

She went to get a son and found a husband.
(For explanation see page 187, col. ii.)

Pūt mīth, bhatār mīth kiryañ keh kar khāñ ?

My child is dear and my husband is dear,
which shall I swear by?
(The horns of dilemma.)

Pūt na bhatār, pichholī tēñ tēñ.

Neither her son nor her husband, yet she
howls at his absence.

(For explanation see page 187, col. ii.)

Pūñ rāt dulambhū.

The begetting of a son is uncommon.

Qaras kārñ mehmanī kī lauñdōñ mār dīvāñ kī.

The feast is on credit, and the boys are
driving me wild!

(By asking for dainties: a poor man's feast.)

Rahā Karimnā, to ghar gayā, Karimnā tau ghar gayā.

If the wretched Karim remain at home, the
house is ruined: if he go abroad the house
is ruined.

(For explanation see page 189, col. ii.)

Raho rī kutiyā merī ās, main āññ Kātak mās !

Wait for me, you bitch I'll be back in
October.

Rājā āge rāj; chhālñ na chhāñ.

While there is a king there is a kingdom,
after him there is not even a sieve and
a basket.

(Said by a widow.)

Rājā ke ghar gai aur rāññ kahāñ.

When she enters a king's house, she becomes
a queen.

(For explanation see page 190, col. i.)

Rājā rūñhegā apnā suhāg legā, kyā kesī kā bhāg legā.

If the king be displeased he can take back
his gifts, but he cannot deprive me of my
fate.

Rakat le gailan santin ke nashar.

Go for blood to a co-wife's mother's house.
(Deep hatred.)

Rām nām le so dhakkā pāve, chātār hilāve so takā pāve.

Call on God and be punished about, skip
and dance and make money.

(For explanation see page 192, col. i.)

"Rāññ" ke āge gālī kyā ?

The height of abuse is "widow."

(For explanation see page 193, col. i.)

Rāññ ko kaun kahe "āgā dhāk" ?

Who will tell a woman to cover her breast?
(who can counsel a great man?)

Rāññ bhāññ ke qukh kaun, jo nichāññ sūññ nā ?

What is the use of being a widow, if one
cannot sleep soundly?

Rāt ko Narbadā āññ subah ko kūā dekh dārī.

She crossed the Narbada at night, and was
frightened next morning at a well!

Rātñ kātñ kātñ sir par nahīñ nātñ.

All night long she spins and still has
nothing to cover her head.

Rātñ rōñ aur ek hī mūtā !

Long nights she cursed and only one man
died!

(For explanation see page 194, col. ii.)

Rāt parē upāsī dīn ko khojē bāsī.

He passes the night hungry, and in the
morning looks for the stale rice.

Rāt parī būññ nām rak'ā Mahmūd.

She conceived last night, and has already
named the issue Mahmud.

(For explanation see page 194, col. ii.)

Rātñ bhar kī tīn chapātī,

Khāññ vūlē sāt sañgātī.

Three cakes of a penny weight each, and
all her friends to eat them.

Rātñ dāñ na dhī ko dāyā; dekho rī, samāññ kā hīyā !

Look at the liberality of the bride's mother;
she has not given her a farthing!

(for dowry.)

Rāt na satvāññ merā lālñ navāsā !

Nor seventh month rite nor feast, and yet
he is her darling grandson!

(For explanation see page 195, col. ii.)

Rone ko to thī hī itne men ā gāē bhāiyā.

Just as she was about to cry, her brother
came to see her.

(For explanation see page 196, col. i.)

Rōñ gāñ mūññ men sāt gāñ gūñ men.

The bread went down his throat, and his
caste into the filth.

(For explanation see page 196, col. i.)

Rōñ ko rove, chūññ pichññ sove.

Weeping for want of bread, and sleeping
behind the hearth.

(A description of extreme poverty.)

Rōñ ko rove aur khapññ ko tohve.

Weeping for the bread, she caresses the
platter.

Rōñ na kopññ sēññ kā bhutrā.

Nor food nor raiment (from him); a hus-
band in name only.

Rūññ na singār Khatrāññ kī sādñ.

Without beauty or ornaments, she would be
a Khatāññ.

(For explanation see page 197, col. ii.)

Rūññ ko manāññ nahīñ, phate ko silāññ nahīñ, to kām kyon-kar chale ?

If you don't appease the offended or mend
your rents, how will you get along?

Sab dīñ change, tihvār ke dīñ nāñgā.

Gay dresses every day, and ill clad on holi.
(For explanation see page 198, col. i.)

Sab gun kī āgar, dhīyā, nāk binā be-hāl [a nose.
You would be perfect, my child, if you had
(Great deal braggars, little doers.)

Sab gun pūrī, kām kahe adhūrī. [you imperfect!
Filled with good qualities, who shall call
(For explanation see page 198, col. ii.)

*Sab-hī kūkar jo Kāshī jān, to pātar chātan
kaun ān?*

If all the dogs were to go to Kāshī (Benares),
who would there be to lick the platter?
(Dogs in India are the public scavengers.)

Sabī nakhīn kām bāliyon kā armān. [rings.

She has n't a whole, and yet she wants ear-
Sab kāmōn meñ pūrī, koī na kahe adhūrī.

You are perfect in all arts, no one can call
you imperfect.

(Said as a snub to a boastful woman.)

*Sab kehu bole to nīk lāgalā, kapūr bahu bole
tūhuk barelā.*

When others speak it is pleasant, but when
my daughter-in-law speaks it pricks me.
(For explanation see page 199, col. i.)

Sab koī jhūmvr pairē, langrī kahe 'hamhūn.'
As all wear anklets, the lame girl wants
one too.

Sab kuchh gāī miyān terī chulbul na gāī.
Every thing is gone, husband, but your
childishness.

Sab kuchh gayā, miyān kī tākh tākh na gāī.
Every thing is gone, but my husband's ill
humour.

Sab sadqē main alag.
I sacrifice all to you except myself.

Sab torēn merā ek Rab na torē.
All may break with me, but God!

Sadā kī padnī urdoñ doṣh! [the peas.
Always breaking wind, she lays the fault on
(For explanation see page 201, col. i.)

*Sāg meñ shurvā; andē meñ pānī! Kyōñ, Bihī
Paṭhānī?* [can it be, my lady Paṭhānī?
Soup out of grass, water out of eggs. How
(For explanation see page 202, col. ii.)

Sagrī rānī ban ban phirī, bhor bhāc kucā se darī.
She roamed the whole night in the wilds, And
was frightened at a well in the morning.
(Sham modesty.)

Sahīh gae salāmat ā.
Sound he went and safe he returned.
(For explanation see page 203, col. i.)

Sān more āp birūjhal, log dihal pochārā.
Lāt mukā ham sahlauñ, aur sahlauñ dugārā.

My husband was already vexed with me, and
the people egged him on. I bore kicks
and blows, and shower of abuse.
(Adding insult to injury.)

*Sān terī sohlī aur ādār kare na koī, Durdur
kareñ sahelīān main mūrmur dekhūñ toī.*

My Lord I am thy slave and none respecteth
me: my friends keep me at a distance,
and I can but look to thee.

(For explanation see page 204, col. ii.)

Sāyān bhāc kotvāl ab dar kahe kā. [to fear!
My husband's now Kotvāl, so what have I
(For explanation see page 204, col. ii.)

*Sāyān gāē bides main to kāt kāt mūī, Āgre kā
charkhā Burhānpur kī rū.*

My husband gone abroad, I'm worn to
death with spinning, with the wheel from
Agra, and the cotton from Burhānpur.

*Sāyān gae ladnī, lādān jharā jhar: saw ke
pachās kiye ch de āe ghar!*

My hundred went a trading and collected
goods no end: But when he had made a
hundred into fifty he came back home.

*Sāyān jā mat bides ko, kanthā haṭmat khol!
Hunar dekh mere hāth kā kī tūñ sūt an mol.*

Go not, my spouse, to foreign lands, nor
open a shop, my husband! Behold my
dexterous hands, I'll spin a priceless
thread. [main sāsar jātūn!

Sāyān ke orjan bhāiyā ke nōñ; Pahan orh,
The earnings are my husband's, and the
credit my brother's: I will dress myself
and go to my husband's house!

(For explanation see page 205, col. i.)

*Sāyān ne is duniyā meñ lakhoñ rupaiye batte;
Kadhi na lāē laḍlū; ere, ber khilāē khāṭe.*

In this world my husband has made a for-
tune of millions; But he brought no
sweets for me, only plums, wild and sour.
(For explanation see page 205, col. i.)

*Sāyān tere kārne jāī bal ko gāī rākh; Pat se
main be pat huī, panchan meñ gāī sāk.*

For thy sake, my love, am I burnt to ashes,
and have lost my honor, and been dis-
graced among my kind.

*Sājan āvat hūñ nāo. kuchh nere kuchh dūr,
Palk n hī se jhar tūñ un pāvrn kī dhūr.*

I hear my love approaching nearer and
nearer; And I'll brush the dust off from
his feet with my eye-lashes.

Sājan bin id kais.

It is no festival without a husband!

*Sājan dukiyā kur gae aur suk ko le gae sāk;
Ab dukh de niyāre bhāc, merī baur na pūchhī bāt.*

My husband has made me wretched, and
taken my joys with him; He has made
me wretched by leaving me, and has sent
me never a word.

(A woman's lament over an absent husband.)

Sājan ham tum ek hīn d-khat ke hain do.

Man se man ko tol le do man kadhi nā ho.

I and you my love are one, though seem-
ingly we are two. Man weighed against
man will never make two man.

(For explanation see page 205, col. i.)

Sājan pī lagāē ke dūr des jin jān:

Baso hamārī nāgrī, ham māngēñ tum khāo.

My love, once having loved, go not to
foreign lands: Live you in my city, and
I will beg that you may eat.

Sājan sājan milgae jhūte pore basūh.

When friend meets friend, the meddler is disgraced.

Sajan sakāre jāñge aur nāñ marenge roḥ,
Bidhā aisi rain kar ki bhor dadhi na hoḥ.

My love starts to-morrow and my eyes fade with weeping. O God, make such a night that there shall be no morn.

Sajan tum jhūt mat bolo! Khudā ko sāñch pyārā hai. Kahāvat hai baḍōñ kī yūñ, kodhī sāñchā na hārā hai!

My husband do not tell a lie! For God loves the truth. It hath been said of old that truth injureth not?

Sājan voh dīn kaun the jo sukḥ se lāḥ pīt?

Ab dukḥ de niyāre bhāḥ:—kaun gāñ kī rīt.

My love, where are the days when you loved me with gladness? To beg and leave me in sorrow:—what manners are these?

Sājan yūñ mat jāniyo toḥ bichhṛat moe chain;
Alē bin kī lākṛī sulgāt hūñ dīn rain.

Don't believe, my love, that I have pleasure in your absence; Like a green-wood tree, I smoulder night and day.

Sājhā sadhe na bāp kī sīe rāse kī khān,

Ghar niyārā kar bālmā bāt marī tū mān.

Partnership will not last even with one's father; it is the root of strife: Keep a separate house, my spouse; please listen to my words.

(For explanation see page 205, col. ii.)

Sakḥī na sahelī bhālī akelī. [that I am alone.

Neither friend nor companion; It is well

Shāh Khānam kī āñ kheñ dukhī haiñ dīve shahr ke gul kīr do [the lights in the town.

Shāh Khānam has sore eyes, so put out all

(For explanation see page 206, col. ii.)

Salāmat rahe bīhu jis kī boṛā bharosā.

Long life to my daughter-in-law, in whom

I have great hopes.

(For explanation see page 206, col. ii.)

Salemo bin id kaisī?

It is no festival with out Salemo?

Samman chūṛī kāñch kī kaurī kaurī dekh jab gal lālṛī pīt ke, lākh take kī k.

Samman, bangles of glass are but a farthing each, But when they clasp a husband's

neck they are worth a million each

Song soī to lāj kyā? [left her?

After sleeping with a man what shame is

Sapūṛī rove tukōñ ko, nipūṛī rove pūtōñ ko.

The mother with a son cries for food, and the mother without one for a son.

(Every one cries for the moon.)

Sārā ghar jal gayā jal chūṛiyāñ pūchhīñ.

After the whole house had been burnt to

Aashes my bangles were noticed.

(For explanation see page 209, col. ii.)

Sarāhal bahurīñ dom ghar jāī

Praise a daughter-in-law and she will go with a sweeper.

(i. e. praise will turn her head.)

Sārā shahar jal gayā, Bībī Fātima ko khabar hī nahīñ. [Lady Fātima is ignorant of it.

The whole city burnt down and still my

(For explanation see page 209, col. ii.)

Sardhā lāgal kailōñ bhatār, Ohw nīksal jāī ke Chamar.

With great eagerness I took a husband, And then he turned out to be a Chamār.

(For explanation see page 210, col. i.)

Sāre dhar kī sūt nikālē, so kōī nahīñ; āñkḥ kī sūt nikālē, so sōb kōī.

Who takes out the pins out of the whole body is nothing; but who takes the pins out of the eyes only is everything.

(For explanation see page 210, col. i.)

Sāre dīn pī-ā pīnā, chapnī bhar bhī na uṭhāyī.

She ground all day and filled not even the pot lid.

(For explanation see page 210, col. i.)

Sāre dīn ūṛī ūṛī rāt ko churkhā pūñī.

Idle all day, she begins at night to spin.

(For explanation see page 210, col. i.)

Sārī rāt mīmīāñ, aur ek hī bachchā byāñī.

The goat bleated all night, and produced only one kid.

(For explanation see page 210, col. ii.)

Sārī rāt rōī aur ek hī marā. [one only had died.

She mourned the whole night long, and still

(For explanation see page 210, col. ii.)

Sāsar kāran baid bulāyā sauk kaheterā dhagṛāyā.

I called in the doctor for my mother-in-law,

And my co-wife says he is my lover.

Sāsar sānsā mat kare dekh thurūṛā kām, Thorē ko bahotā kare den lage jab Rām.

Mother-in-law grieve not because business is slack: When God is favorable little becomes much.

Sās bahū kī hūī larāī kare parāusan hāthā pāī.

When a bride and her mother-in-law fall out the neighbours intermeddle.

Sās bin kaisī surāl. Lābh bin kaisā māl.

Without his mother it is no husband's house without gain there is no business.

Sās gāī gāñ bahū kahe main kyā kyā khāñ.

The mother-in-law is gone to her village, the bride thinks of what she shall eat.

(For explanation see page 211, col. ii.)

Sās jhāñke tūñ tūñ bahū chatī baikunth.

The mother-in-law peeps out meekly, and the daughter-in-law goes to heaven.

(For explanation see page 211, col. ii.)

Sās kī oṛhnā bahū kī bichhaunā.

The covering of the mother-in-law is the bedding of the daughter-in-law.

(For explanation see page 211, col. ii.)

Sās ke āye bahū ko kyā barāt?

In the presence of the mother-in-law, what is the rank of the bride?

(See preceeding.)

Sās ke oṛhnā patōñ kebichhaunā. [in-law's bedding.

The mother-in-law's covering is the daughter-

Sās kī cherī sab kī jātherī. [of all,

The mother-in-law's maid is the mistress

(For explanation see page 211, col. ii.)

Sās kī rīst patoh ke māthe. [the daughter-in-law.

The habits of the mother-in-law are copied by

(For explanation see page 211, col. ii.)

Sās ko nihīn pāinche, bahū chāhe tanbū aur sarānche !

The mother-in-law has not even drawers, and the bride wants a tent and screens.

(For explanation see page 211, col. ii.)

Sās kothī bahū chabūtre.

If the mother-in-law goes into the hall, the daughter-in-law will go out into the entrance.

(For explanation see page 211, col. ii.)

Sās kothē par kī ghar. [roof,

A mother-in-law is like the grass on the A worthless thing.)

Sās lukkā lūkkā, bahū bukkā bukkā.

What the mother-in-law does secretly, the daughter-in-law does openly.

(See *Sās kothē, bahū chabūtre*.)

Sās mar qāī apnī arvāh toñ be meñ chhor gāī.

When my mother-in-law died she left her soul in the gourd.

(For explanation see page 212, col. i.)

"Sās morī mare, sasur morā jē" nāī bahurīyā ke rāj bhūē.

When her mother-in-law dies and her father-in-law lives, the bride reigns supreme.

Sā: na nandī, ap hī anandī.

There is neither mother-in-law nor sister in-law, so she is happy by herself.

(For explanation see page 212, col. i.)

Sāsra, sukh bāsra. [comfort !

In your husband's house you will live in (Advice to a young bride.)

Sāsre tere sāg, mīthe tere bhāg : Bāp ke tere rāj, tū baūhī baūhī jhānk.

Comfort in your husband's house, and good fortune is to you; Royalty in your father's house, and you may only look on.

(For explanation see page 212, col. i.)

Sās rī sās tujhe peṭ kī dūkh, pahle chūlhā hī yād āyā

Mother-in-law, your stomach is a trouble to you; your first thought is the kitchen.

Sās se bair, parāson se nātā [to her neighbour.

An enemy to her mother-in-law, and a friend

(A foolish woman.)

Sās se tor, bahū se nātā. [the daughter-in-law.

Cuts with mother-in-law, and attached to (For explanation see page 212, col. i.)

Sāth sās nanad hoñ sau, Mā kī hor na inse ho.

If a woman have sixty mothers-in-law, and a hundred sisters-in-law, None will be like her own mother.

Sāth sōī bāt khōī. [gone.

When she slept with him her honor was

Sāth sonā our mūñh chhuj ānā !

Sleep with a man and hide your face !

Sāth so, peṭ kī dūkh. [belly.

Sleep with a man and be troubled in your

Sat mat chhūle he piyā ! sat chhāde pat jāe.

Sa kī bin lāi Lachchhī pher milegī āe.

Don't give up truth, my love; by leaving truth you will love your credit; fortune guarded by truth will come again.

(For explanation see page 213, col. ii.)

Sat sau chūhe khā ke billī h-j ko chhū.

After eating up seven hundred rats, the cat is going on a pilgrimage. (to Mecca.)

(For explanation see page 213, col. ii.)

Sāt tavon se mūñh kālā karnā.

To blacken one's face with seven frying pans (For explanation see page 213, col. ii.)

Satvanī kī lāj bar, chhīnārī ke bāt bar.

A chaste wife is very bashful, and a bad one a great talker.

Sau gulāman ghar sūnā. [house is empty.

Although there be a hundred slaves, the (If the master be absent.)

Saukan burī hai chūñ kī, aur sājhe kī kām

Kāntā burā karī kī, aur badrī kī ghām.

A co-wife is bad though made of dough, and bad is a joint concern. Bad is the thorn of the acacia, and the heat of a cloudy day.

(For explanation see page 214, col. ii.)

Saukan chūñ kī bhī burī.

A co-wife though of flour is intolerable.

Saukan gāī aur āñkh chhor gāī. [eyes (sons).

The co-wife is gone but she has left her

Sau kosā aur ek masosā barābar hai.

One forbearance is equal to a hundred curses

Sout bhalī, sautelā burā.

A co-wife may be good; but her child never.

Saut chūñ kī bhī burī.

See above saukan chūñ etc.

Saut jāē saut kī mārā na jāē ! [ticoat string !

May the co wife go away but not her pet- (i. e. her husband.)

Saut kī mūrat bhī burī.

The very statue of a co-wife is intolerable.

Saut par saut aur jalōpā !

Co-wife upon co-wife and heart-burnings !

Sej kī mukkhā bhī burī.

Even a fly is insufferable on the marriage bed (For explanation see page 216, col. ii. ii)

Sendur na lagāēñ to bhatar kī man kyon-tar-rukheñ !

If I am not to put the red-spot on my forehead, how am I to please my husband ! (The red-spot is the sign of coverture.)

Sendur tikulī jaral, to peto meñ bajjar paral !

If I have no red-spot must my stomach starve !

Shābāsh miyāñ tujh ko, tū ne moh liyā mujh ko !

Bravo, my dear sir ! you have taken my fancy. (Ironical : also an assignation.)

Shādī hai, kuchh guryon kī byāh thogā hī hai.

A marriage feast is not a doll's wedding. (For explanation see page 217, col. i.)

Shaitān ke kār bahre.

May the devil be deaf

(For explanation see page 217, col. ii.)

Saitān kī kālā.

The devil's aunt.

(Said of a very wicked woman, as a caution)

Shritān tūfān se Khudā nigahbān.

May God protect us from the devil and his calumnies [nator.]

(Used towards a great and very artful calumn-

Shakul churail kī misāj pariyoñ kā.

Ugly as an ogress and imperious as a fairy.

Sharam kī buhiū nit bhūki mare.

A bashful bride is always hungry.

(For explanation see page 218, col. ii.)

Shauqin bahuryū, chatāi kā lahnqā

A gay bride with a mat for a gown.

Shauqin bihi. hammal kī choli. Choli meñ āg lugal, tahlul phiri.

My fair lady has a blanket for a bodice. The bodice is burnt into holes and still she sturts about.

Sikhī sikh-p reausan ko, ghar meñ sikh jithānī ko

She teaches what she has been taught at her neighbour and her sister-in-law.

Sir meñ bāl nahin, bhāl se larāt. [bear.

No hair on her head and she fights with the (For explanation see page 221 col. ii.)

Sir par āre chal gae tau bhī Madār hī Madār.

The saw is across her head, yet she cries "Madār Madār!"

(For explanation see page 221, col. ii.)

Sir par jūti hāth meñ rofi. [hand.

Blows on the head and the bread in the (For explanation see page 222, col. ii.)

Sivaiyoñ bin Id kaisi?

It is no Id without vermicelli.

(For explanation see page 222, col. ii.)

Sohnī būā, aur chatāi kā lahnqā! [gown!

A handsome old lady and a mat for her

Sonā jhonā kuchh zāt nahin.

Wealth is not caste.

Sonā nik, to kām phirāe ke?

If gold is good, it will not tear the ear.

Sone meñ pāi, moiyoñ meñ dhauti. [pearls.

She is yellow with gold, and white with (Richly decorated with ornaments.)

Sotī thi, par kātā nahin, jo kātā to pāñch pāo.

I was sleeping and did not spin, but when I began, I spun one and a quarter.

(A skit at a idler)

Sughar sughar hañs gain ph taroñ ko āyā hānsā.

The simpleton laughs aloud where the wise woman smiles.

Suhāg bhag arāñi, chū'he āg na ghare pāñi.

Wedlock's joys are cheap, but there's no fire in the hearth nor water in the pitcher.

(An unhappy marriage.)

Sūhe kī rūt nahin, mashrū kī tūfiq nahin.

Red garments are not customary, and silk not procurable.

(The horns of a dilemma.)

Sukhan unhoñ par dāliye, jo hañs hañs rākheñ māñ. [due respect.

Beg only of them who smile and show you

Sūñi sej se markhanā bail bhī bhalī.

A butting ox is better than a lortely bed.

(For explanation see page 227, col. ii.)

Sun re dhol baktā ke bol.

Hear, drum my lady's voice.

(For explanation see page 227, col. ii.)

Sun sun ke teri bāt. saheli, soch huā mere man ko. Kar-ke byāh gharoñ nah n rakhte bābal aymē dū ko.

My maid, I have head and my heart grieves, that after marrying her off a father keeps not his daughter at home.

(For explanation see page 228, col. i.)

Sūrā ran meñ jāe ke lohā kero nisank. [lank.

Nā mohe charhe randāpro, nā tohe charhe ka-

Go, warrior, to the battle-field, and fearless wield your sword. Your death will bring no widowhood to me, nor cavi at your name!

(For explanation see page 228, ii.)

Surmā sab lagāte hañ par chitvan bhānt bhānt.

All apply antimony, but their manners differ.

(For explanation see page 228, col. ii.)

Tāh par mūñj kā bakiyā.

Rope lace upon brocade.

(For explanation see page 238, col. ii.)

Tāt kē āngyā mūñj kī tanī; Dekh, mere deorā main kusi banī?

A canvass boddices and strings of straw; See, brother-in-law, how beautiful am I?

Tatī ne diya janam juli ne khāyā; jibh jalī na savād āyā.

The miserly hussy gave it, and the helpless fellow ate it; but it had neither pungency nor flavor.

(For explanation see page 234, col. i.)

Tavā na kūñdā na chulhāri! Kahe nār "moñ hūñ bhalyāri!"

She has no frying pan, no oven and no fire; And the woman would be called innkeeper!

Telan se kyā dhoban ghāt; is ke mūsāl us ke lāth.

The washerman's wife is no worse off than the oilman's; this has a pestle, that a rod. (i. e. both are equally bad: Arcades ambo.)

Teli kā bail le-ke kumhāin satti hoē.

The potter's wife dies for the oilman's ox.

(Wasted sympathy.)

Teli khasam karā aur rūkhā khāyā!

Marry an oilman and live on dry bread.

(For explanation see page 235, col. ii.)

Tel kī jalebi mūā dūr se dikhāve.

The wretch shows his oily sweetmeats at a [distance.

(For explanation see page 235, col. ii.)

Tel na mīthāi, chūlthe dharī karhāi.

Without sugar or oil, the frying-pan is put on the fire!

Terā hāth aur merā mūñh.

Thy hands and my mouth.

(Earn and feed me: selfishness.)

Terā jāñi main bharūñ, mere bhaie kahār.

I draw water for you, and the water bearer for me.

(Put into the mouth of a vain servant.)

Terā thā so merā huā, barāe Khudā tuk dekhne de. [let me see him for a while.

What was mine is now yours, for God's sake (For explanation see page 236, col. i.)

Teri āvās Makke Madine meñ. [Madīnā.

May your voice be heard in Makka and
(For explanation see page 236, col. i.)

Thandā chhāon jo baiṭhī jal jātā voh rūkh;
Jalī bālī main phirūn, ban meñ d-ṭī kāk.

Had I sat under the cool shadow of a tree,
it would have burnt up : consuming and
burning I roam about and cry out in the
woods.

(To express great misfortunes.)

Thāṭhar khol nikalā āyā.

Open the wicket, the earn-nothing has come.
(Used by women towards idle husbands.)

Tikulī sendur gail, to khāne meñ bhī bijar
parab?

Because my red-spot is gone, am I to lose
my food as well?

(For explanation see page 238, col. ii.)

Tinke ki oṭ pahār.

A mountain can be hid by a straw.
(See Til ki oṭhal pahār.)

Tin tikaṭ, mahā bikaṭ, aur chār kā mūñh kalā,
pāñch ho to bhālā.

Three stares are bad, four disgrace and five
ruin.

To ke levan main chālī, to mohe gherī ā; Ab tu
moko chhor de, main to h- chhor diyā.

I came to take thee and thou didst win me,
but now that thou leavest me, I leave
thee.

(For explanation see page 241, col. i.)

Toṛ dāl tāgā tū kis bharve ke mūñh lāgā.

Break the marriage thread; what black-
guard have you been talking with?

(For explanation see page 241, col. ii.)

Tū bhī rānī main bhī rānī, kaun bharegā pānī?

I am a queen and you are a queen : so who
is to fetch the water?

To chāh merī jāi ko, main chāhūn terī khāt ke
pāi ko.

Love my daughter and I will love the foot
of your bed.

((For explanation see page 242, col. i.)

Tū chhūe aur main mūt.

Touch me and I die.
(Affectation of delivery)

Tū khol merā maknā, main ghar sanbhālūn
apnā!

Lift up my (bridal) veil, for I must manage
my house.

(For explanation see page 242, col. ii.)

Tukre khāe din bahlāe, kapre phāte ghar ko ā.

He eats his meals and wastes his days and
comes home in rags.

(An idle husband.)

Tuk tuk kor ke man bhar khāve, Tonak Begmān
nām batāve!

Little by little she eats a hundred weight, and
yet she calls herself Miss Delicate eater!

(A habit by no means confined to the women
of India.)

Tum bīṛā nannhā kūtī ho.

You spin a fine thread.

(Over economy : skinning a flint.)

Tū merā laṛkī khilā main terī khichī pakāūn.

You amuse my child, and I'll cook your
food.

Tumhāre laṛke blī kabhī ghutniyōn chalenge.

When will your children crawl on their
knees.

(When will you speak the truth or perform
your promise?)

Tum kāṭo merī nāk aur kānī, main na chhorūn
apnī bānī.

You may cut off my nose and ears, But I'll
not give up my ways.

(Said by an obstinate woman in reply to her
husband's threats.)

Tum ko ham ī anek hoīn, ham ko tum sā ek
Ravī ko kaval anek hīn, kavlan ko ravī
ek.

You have many like me, I have but one
like you : The sun sees many lotuses, but
the lotuses only one sun.

(An obedient wife to her husband.)

Tum rūṭhe ham chhūte!

You are angry ; I am free!

(For explanation see page 247, col. i.)

Tū rako rī, hauṁ hī lakhūn chaph na aṭā Brij-
bāl : Binā same sashī ke ugah parhain aragh
akāl.

Stop I'll go up to see : you must not mount
the balcony my maid of Brij, Or libations
will be poured out without a moon.

(For explanation see page 247, col. ii.)

Uḥlī bahū balāinde sānp dikhāve.

The gadding wife sees a snake in the roof.

(i. e. makes an excuse for running out of the
house.)

Ujar h- ghar sās kā, jo buir kare har bār!

Pillar ghar enbas base, jab lag hai sansār.

May the house be destroyed of the mother-
in law that quarrels all day! My father's
house may thrive as long as the world
lasts.

Uṛ chal panchhī pī ke des.

Fly away, bird, to my husband's country.

Uḥlāo merā maknā main ghar san bhālūn apnā.

Lift up my veil, and let me examine my
house.

(For explanation see page 253, col. ii.)

Uṭhe lāt, baiṭhe ghūnd.

When he is up he kicks her, and when he is
sitting he hits her.

(A bad husband.)

Vārī gāī pherī gāī jalve ke vaqt ṭal gāī.

She is very affectionate, but is absent at
the time of need.

Vār vār pānī pīle hain.

Each drinks water in her turn.

(For explanation see page 256, col. ii.)

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